Acta Apostolicae Sedis

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The Holy See

(Sancta Sedes)

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[*Latin ed. p. 5*]

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ACTA APOSTOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XI

LETTER-ENCYCLICAL

TO THE VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE:

ON THE RESTORATION OF THE KINGDOM OF CHRIST FOR RECONCILIATION IN CHRIST.

PIUS PP. XI

VENERABLE BROTHERS,

GREETINGS AND APOSTOLIC BENEDICTION.

From the very first moment in which, through the inscrutable designs of God, We were raised, although unworthy, to this chair of truth and charity, We have earnestly desired to address the words of Our heart to you all, Venerable Brothers, and to all your beloved children, over whom you have immediate government and care. This desire inspired the solemn blessing that, *urbi et orbi*, from the heights of the Vatican Basilica, We imparted immediately after Our election, to an immense multitude of people: a blessing that you all, from all parts of the world, received with a manifestation of grateful joy before the Sacred College of Cardinals; which, for Us, when about to undertake this most grave office unexpectedly, was the sweetest comfort, after that which came to Us from trust in divine help.

Now, "Our word comes to you" – *Nostrum patet ad vos* – on the eve of the Nativity of Our Lord Jesus Christ and at the beginning of the new year, and it comes as a festive and auspicious gift, which the Father bestows upon all His children. [1 Corinthians, VI, 1].

[*Latin ed. p. 6*]

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Molti motivi impedirono che il Nostro desiderio fosse soddisfatto più

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presto. Innanzitutto, la sollecita pietà filiale, con la quale, da ogni parte del mondo, in innumerevoli lettere, ci giungeva il saluto dei fratelli e dei figli, che ci davano il benvenuto e ci presentavano i loro primi devoti omaggi al nuovo Successore di S. Pietro. Si aggiungeva poi subito la prima esperienza personale di quella che S. Paolo chiamava "instantia mea quotidiana, sollicitudo omnium Ecclesiarum." E con le cure ordinarie vennero anche quelle straordinarie: quelle dei gravissimi affari, che trovammo già in corso e che dovremmo proseguire, riguardanti i Luoghi Santi e le condizioni della cristianità e delle chiese tra le più eminenti dell'orbe cattolico; convegni e trattative che riguardavano le sorti di popoli e nazioni, dove, fedeli al ministero di conciliazione e di pace da Dio affidatoci, cercammo di far risuonare la parola della carità insieme con quella della giustizia, e di procurare la dovuta considerazione a quei valori e a quegli interessi, che, essendo spirituali, non sono meno grandi né meno importanti, anzi, lo sono più e sopra tutti gli altri; le sofferenze inenarrabili di popoli lontani, falciati dalla fame e da ogni genere di calamità, per i quali, mentre ci affrettavamo a inviare il massimo aiuto possibile nelle Nostre presenti difficoltà, invocavamo insieme l'aiuto del mondo intero; e infine, le contese e le violenze scoppiate all'interno dello stesso amato popolo, dal quale avemmo le nostre origini e in mezzo al quale la mano di Dio collocò la Cattedra di Pietro: contese e violenze che parvero mettere in dubbio le stesse sorti del Nostro paese e che Noi non trascurammo con ogni mezzo di sedare.

Non mancarono tuttavia straordinari avvenimenti che portarono nel Nostro animo la più lieta gioia: il XXVI Congresso Eucaristico internazionale e le solennità trecentesime della Sacra Congregazione di Propaganda. Furono quelle inesprimibili consolazioni e gioie spirituali, che mai avremmo immaginato potessero riversarsi in tanta copia nei primi inizi del Nostro Pontificato. Vedemmo allora quasi tutti i Porporati del Sacro Collegio e potemmo anche intrattenere colloqui privati con centinaia di Vescovi giunti da ogni parte della terra, quanti, nelle condizioni ordinarie, a malapena avremmo visto in parecchi anni; a migliaia e migliaia vedemmo e paternamente benedimmo le ampie e insigni rappresentanze dell'immensa famiglia che Dio ci ha affidata, proprio come dice la sacra pagina apocalittica, "ex omni tribu et lingua, et populo et natione." E con loro assistemmo a spettacoli veramente divini: vedemmo il divino Redentore sotto i veli eucaristici, quasi...

II Corinti, xi, 18. Apocalisse, V, 9.

[*Latin ed. p. 7*]

Acta Pii PP. XI 7: Resuming his place as King of men, cities, and peoples, he was carried in a truly magnificent and regal triumph of faith, adoration, and love, into the heart of this Our Rome, in an immense procession, in which peoples and nations from all parts of the world were represented. We saw the Spirit of God descending into the souls of priests and the faithful,

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rekindling in them the spirit of prayer and of the apostolate, as in the first Pentecost; and the lively faith of the Romans was once again proclaimed to the entire world, to the magnificent glory of God and the edification of souls. And meanwhile, the most holy Virgin, Mother of God and our most benign Mother, Mary, She who had already lovingly smiled from the sanctuaries of Czestochowa and Ostrabrama, from the miraculous grotto of Lourdes, from the airy summit of Our Milan, and from the pious sanctuary of Rho, also deigned to accept the homage of Our love and Our devotion, when, after the grievous damages of the fire had been repaired, we restored to the venerable sanctuary of Loreto the devoted image which had previously been prepared by Us, blessed by Us, and crowned. That was a splendid triumph of Mary, in which the faithful populations, coming from all nearby places, participated nobly, from Rome to Loreto, wherever the sacred icon passed, with a spontaneous and luminous affirmation of profound religiosity, in which shone the tender affection for the Most Holy Virgin and the devoted attachment to the Vicar of Jesus Christ. Through the eloquence of various events, which We transmit for the edification of posterity, it became increasingly clear to Our mind what seemed to claim the first and most urgent attention of Our apostolic ministry, and therefore, what We must say with the first solemn words addressed to you. Men, social classes, and peoples have not yet found true peace after the terrible war, and therefore they do not yet enjoy that industrious and fruitful tranquility in order which is the sigh and the need of all: here is the sad truth that presents itself from all sides. To recognize the reality and gravity of so much evil and to investigate its causes is the first and most necessary thing to do by those, like Us, who wish to study and apply, with fruitful results, the means to combat evil itself effectively. This is the obligation that the consciousness of Our apostolic office makes Us feel is imperative, and which We propose to fulfill, both now with this first encyclical letter, and subsequently with all the diligence of Our pontifical ministry. Unfortunately, the same most sad conditions continue in the world that formed the constant and agonizing concern of the entire pontificate of Our venerated predecessor, Benedict XV; and therefore

[*Latin ed. p. 8*]

Acts of the Apostolic See - Official Commentary, November 8. We, as is natural, adopt his very thoughts and intentions in this regard. May these become the thoughts and intentions of all, so that, with the help of God and with the generous cooperation of all the good, its abundant fruits may soon be seen in the reconciliation of hearts. The inspired words of the great Prophets seem to have been written for our days: "We have waited for peace, and it has not come; a time for healing, and behold, terror; a time for restoration, and behold, confusion. We have waited for light, and behold, darkness; ... we have waited for judgment, and it is not; for salvation, and it

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is far from us." "We waited for peace and did not find it; the time for healing the evils suffered, and behold, new fears and disturbances; we waited for light and behold, we are still in darkness; ... we waited for justice and it is not; for salvation, and it is still far from us." Indeed, the weapons have been laid down between the belligerents of yesterday, but behold, new horrors and new fears of war in the Near East: conditions terribly aggravated in a vast part of those devastated regions, by famine, epidemics, and devastations that reap countless victims, especially among the elderly, women, and innocent children. Above all, it can truly be said that in the immense theater of the world war, old rivalries continue, disguised in the maneuvers of politics, veiled in the fluctuations of finance, flaunted in the press, in newspapers and periodicals of every kind, penetrating even into the regions, naturally serene and peaceful, of studies, sciences, and art. Therefore, public life is still shrouded in a dark fog of hatred and mutual offenses, which gives no respite to the peoples. Although the defeated nations suffer more grievously, the victorious nations are not without very grave troubles; the smaller nations lament being overwhelmed or exploited by the larger ones, while the larger ones are afflicted and complain of being viewed with suspicion or threatened by the smaller ones: all feel the sad effects of the past war. In those very nations that were spared the immense scourge, evils have not disappeared, nor are they yet free from feeling its effects, as are the ancient belligerents. The damages of the past, still persisting, are increasingly aggravated by the impossibility of prompt remedies, after repeated attempts by statesmen and politicians to cure the ills of society, which have come to nothing, if not to have aggravated them through their own failures. Therefore, all the more, it is necessary to...

[*Latin ed. p. 9*]

The Acts of Pope Pius XI, volume 9, lament the anguish of the people due to the ever-increasing threat of new wars, which could only be more frightening and devastating than those of the past; hence, the constant state of armed peace, which is almost a condition of war, draining the finances of the nations, squandering the best of their youth, and poisoning and clouding the very best sources of physical, intellectual, religious, and moral life. Another, even more deplorable evil, is added to the external enemies of the people: internal discord, which threatens the unity of states and of civil society itself. Foremost is the class struggle, which has now become the most ingrained and deadly disease of society, like a worm that gnaws at it, undermining all its vital forces: labor, industry, art, commerce, agriculture, in short, everything that contributes to public and private well-being and prosperity. And this struggle appears ever more irreconcilable, as it is waged between those who are insatiably greedy for material goods, and those who are equally selfishly attached to the same goods; as well as between subjects and the ruling classes, due to the common desire to

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enjoy and to command. Therefore, frequent suspensions of work are caused on both sides; revolutions and uprisings, reactions and repressions; the discontent of all, and the common harm. Added to this are the struggles of political parties, which are not always engaged for a sincere divergence of opinions regarding the public good, or for the sincere and disinterested pursuit of it, but rather out of a desire to prevail and to serve particular interests to the detriment of others. Hence, conspiracies, intrigues, and depredations against citizens, and against the authority itself and its ministers, often occur; there are threats of public unrest, or even open uprisings and other disorders, all the more deplorable and harmful for a people called to participate, in a greater degree, in public life and in government, as is the case in modern representative systems, which, although not inherently opposed to Catholic doctrine, which is always reconcilable with every reasonable and just form of government, are nevertheless the most susceptible to factional upheaval. And it is even more painful to note how this upheaval has now penetrated even the gentle and peaceful sanctuary of the family, which forms the first nucleus of society, where the evil germs of disintegration, already spread for some time, have been more than ever inflamed by the separation of fathers and children from the family home, and by the greatly increased licentiousness of morals. Thus, we often see children estranged from their fathers, brothers turning against brothers, masters against servants, and servants against masters; too often forgotten is the...

[*Latin ed. p. 10*]

The very sanctity of the conjugal bond is forgotten, and the duties it imposes before God and before society are disregarded. And just as in the general malaise of an organism, or of a single, diseased part, even the smallest parts suffer; so too, in individuals, the evils that afflict society and the family spread. We lament the widespread prevalence of a morbid restlessness in every age and condition; the contempt for obedience and the intolerance of hardship, manifested in every aspect of life; the modesty of women and girls trampled upon by the license of dress, conversation, and indecent dances, with open insults directed at the misery of others, made more provocative by the ostentation of luxury. From this arises an increase in the number of vagrants, who almost always end up swelling the ranks of those who subvert public and private order. Therefore, no longer is there confident security, but trembling uncertainty and ever-new fears; no industrious labor, but idleness and unemployment; no longer the serene tranquility of order, in which peace consists, but everywhere a restless spirit of revolt. Therefore, industries are weakened, commerce is diminished and delayed, the pursuit of science, literature, and the arts is made increasingly difficult, and, what is far more serious, Christian civilization itself is harmed. Consequently, instead of the much-vaunted progress, a

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painful regression towards the barbarization of society is constantly increasing. To all the evils mentioned, we wish to add, and place at the forefront, those that escape the superficial observer, the man of the senses, who, as the Apostle says, does not comprehend "quae sunt spiritus Dei," but which nevertheless constitute the most serious and profound wounds of our present society. We speak of those evils that transcend the material and the natural, touching the most proper spiritual and religious order, that is, the supernatural life of souls; and these evils are all the more deplorable the more the spirit surpasses the material. Indeed, in addition to the too widespread neglect of Christian duties, which we have mentioned, We lament with you, venerable brothers, that not a few of the many churches, which the war turned to profane uses, have not yet been restored to prayer and worship; that many seminaries remain closed, where suitable leaders and teachers for the religious life of the people are uniquely prepared and formed; that in almost all countries, the ranks of the clergy have been decimated, a part of whom fell victim to the war while exercising the sacred ministry, or whose discipline and spirit were more or less disturbed by the too violent and conflicting conditions of life; that in too many places, 1 Corinthians, 1:14.

[*Latin ed. p. 11*]

During the pontificate of Pope Pius XI, eleven places were subjected to silence, hindering the preaching of the divine word and its necessary and invaluable benefits for the edification of the mystical body of Christ. The spiritual damages caused by the terrible war were felt even in the most remote corners of the world, and in the most interior and secluded regions of distant continents, because even the missionaries were forced to abandon the fields of their apostolic labors, and unfortunately, many were no longer able to return, interrupting and abandoning magnificent achievements of moral and material elevation, of religion, and of civilization. It is true that these great losses were not without some precious compensation, as it became more clearly evident, disproving vile calumnies, how high, pure, and generous the flame of patriotic charity burned in the hearts consecrated to God, and how keenly the conscience of all duties was felt; as the supreme benefits of the sacred ministry were more abundantly bestowed upon the bloody fields where death reaped thousands of victims; and as many souls, witnessing admirable examples of self-sacrifice, abandoned their ancient prejudices and returned to the priesthood and the Church. But for this, we are indebted only to the infinite goodness and wisdom of God, who knows how to draw good even from evil. Thus far, we have described the evils that afflict society in our time; it is now time to seek out their causes with all the study that we can, although we have already touched upon some of them. And from the beginning, venerable brothers, it seems to us that the divine Consoler and Physician of human infirmities repeats the great words: "All

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these evil things come from within and defile a man.": *Omnia haec mala ab intus procedunt.* Indeed, peace was established between the belligerents with all outward solemnities; but this peace remained written only in public documents, and was not received in the hearts, which still harbor the desire for conflict and increasingly threaten the tranquility of civil society. For too long, the right of violence held sway among men, dulling and almost annihilating the natural senses of mercy and compassion, which the law of Christian charity had sublimated; nor has this artificial peace, fixed on paper, yet awakened such noble sentiments. Hence, the habit of violence and hatred, too long ingrained and almost made into a nature in many, indeed in too many; hence, the easy triumph of blind, inferior impulses, of that law of the members, repugnant to the law of the spirit, which made the Apostle Paul groan.

[*Latin ed. p. 12*]

12 Acta Apostolicae Sedis - Commentarium Officiale. Men are no longer brothers to one another, as Christian law dictates, but rather, almost strangers and enemies; having lost the sense of personal dignity and the value of the human person itself, in the brutal triumph of force and numbers; some intent on exploiting others for this very purpose, in order to better and more widely enjoy the goods of this life; all erring, because their faces are turned only to material and temporal goods, and they forget the spiritual and eternal goods to which Jesus the Redeemer, through the perennial magisterium of the Church, invites us. Now, it is in the very nature of material goods that their disordered pursuit becomes the root of all evil, and especially of moral degradation and discord. Indeed, these goods, which are inherently base and finite, cannot satisfy the noble aspirations of the human heart, which, created by God for God, is necessarily restless until it rests in God. On the other hand (unlike spiritual goods, which, the more they are shared, the more they enrich without ever diminishing), material goods, the more they are divided among many, the more they diminish in the individual, and it is necessary to take away from some what is given to others; therefore, they can never either satisfy all equally, nor satisfy anyone completely, and thus they become a source of division and, at the same time, of spiritual affliction, as the wise Solomon experienced: "Vanity of vanities, and affliction of spirit." And this occurs in society no less than in individuals. "From whence come wars and contentions among you?" - the apostle St. James asks - "Not from your lusts?" Thus, the greed for enjoyment, the concupiscence of the flesh, becomes the most pernicious incentive for divisions, not only in families but even in cities; the greed for having, the concupiscence of the eyes, becomes a class struggle and social egoism; the greed for commanding and dominating, the pride of life, becomes a competition and rivalry of parties, a perpetual war of ambitions, up to open rebellion

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against authority, the crime of lese majesty, and even patricide of the fatherland itself. And it is this excess of desires, this greed for material goods, that also becomes a source of international conflicts and rivalries, when it is cloaked and almost justified by higher reasons of state or of the public good, that is, by the love of country and nation. For even this love, which is in itself an incentive for many virtues and even for admirable acts of heroism, when regulated by Christian law, becomes an occasion and an incentive for grave injustices, when, from a just love of country, it becomes immoderate nationalism; when it forgets that all peoples are brothers in the great family of humanity, that even other peoples...

[*Latin ed. p. 13*]

13. Acta Pii PP. XI. Nationes omnes ius habent ad vitam et prosperitatem, et numquam licet aut prudens estutile ab honesto separare, et quod, "iustitia nationes sublevat, sed peccatum populos miseros facit": *Iustitia elevat gentem, miseros autem facit populos peccatum.* Quare, utilitas quae per hoc modo adquiritur familiae, urbi, vel nationi, potest esse gaudium et splendor magnus (sicut dixit Sanctus Augustinus), sed est res fragilis et quae timores terribiles repentinae ruinae inspirat: *vitrea laetitia fragiliter splendida, cui timeatur horribilius ne repente frangatur.*

Sed causa huius pacis amissae et malorum quae ex hac necessitate sequuntur, est causa alta et profunda; causa quae iam ante magnum bellum paene perfecta erat; causa cui immane calamitas remedium fuisse debuit, si omnes linguam altam eventorum magnorum intelligerent. Scriptum est in libro Dei: *qui dereliquerunt Dominum, consumentur* (ISAIA, I, 28). Et non minus notum est quod Jesus Redemptor, Magister hominum, dixit: *sine me nihil potestis facere* (IOANNES, XV, 5), et etiam: *qui non colligit mecum, dispergit* (LUCA, XI, 23).

Hae divinae voces sunt et adhuc sub oculis nostris sunt verae. Homines se a Deo et a Iesu Christo averterunt, et propter hoc in mala multa ceciderunt; propter hoc ipsum, confundantur et consumuntur in tentationibus vanis et sterilibus, et non sunt capaces necnave fragmenta ex ruinibus multis colligendi. Voluerunt esse "sine Deo et sine Iesu Christo leges et gubernationes, et omne imperium non a Deo, sed a hominibus derivatum"; et ita, legibus manebant non solum verae et inevitabiles sanctiones, sed etiam ipsi supremi iudices iusti, quos etiam philosophus paganus Cicero intuivit, solum a lege divina derivari posse. Et ita, ad imperium, omnis solida basis, omnis vera et indiscutabilis ratio superioritatis et imperii, a parte, et subiectionis et oboedientiae, a parte altera, deficiebat; et ita, ipsa societas, per necessitatem logicam, debebat commutari et periculosa esse, et non manebat ei iam nullus firmus nexus, sed omnia reditabant ad contentiones

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et praevalentias numeri et interestum particularum.

[*Latin ed. p. 14*]

Acta Apostolicae Sedis - Official Commentary 14. It was desired that God, and no longer Jesus Christ, should preside over the initial formation of the family, reducing marriage to a mere civil contract, of which Jesus Christ has made a great Sacrament, by elevating it to a holy and sanctifying symbol of the indissoluble bond which binds His Church to Himself. Thus, the elevated and holy ideas and sentiments, with which the Church had surrounded from its very beginning this germ of civil society, which is the family, were diminished, obscured, and confused among the people. The domestic hierarchy, and with it, domestic peace, was overturned; the stability and unity of the family were increasingly threatened and shaken; the domestic sanctuary was ever more frequently profaned by base passions and deadly selfishness, which tend to poison and wither the very sources of life, not only of the family, but also of the people.

1. No longer was God, nor Jesus Christ, nor His doctrine to be found in the school, and the school, through a sad but inevitable necessity, became not only secular and irreligious, but also openly atheistic and anti-religious, forcing the unsuspecting child to soon believe that God and Religion, of which he never hears, have no importance for life, unless perhaps in words of contempt. Thus, and even for this reason alone, the school ceased to guide towards the good, that is, to educate, being deprived of God and His law, and of the very possibility of forming consciences and wills to flee from evil and to practice good. Thus, every possibility was diminished of preparing the family and society with elements of order, peace, and prosperity. With the lights of Christian spiritualism extinguished or obscured, the encroaching materialism prepared the ground for the widespread propagation of anarchy and social hatred in recent times; hence, unrestrained, the world war cast nations and peoples against each other, unleashing long-smoldering discord and hatred, accustoming men to violence and bloodshed, and sealing the hatreds and discord of the past with blood.

However, the realization of so many and such grave evils must not deprive us, venerable brothers, of hope and the care to find remedies, all the more so because the evils themselves already give some indication and suggestion. Above all else, it is necessary and urgent to pacify the minds. We need a peace that is not only in the exteriority of mutual courtesies, but that descends into the hearts, and that brings hearts closer together, reassures them, and opens them to mutual affection of fraternal benevolence. 1 *Ephesians*, V, 3.

[*Latin ed. p. 15*]

Acts of Pope Pius XI, May 15. "But this is not the peace of Christ; and may the peace of Christ abound in your hearts; for there could be another

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peace, the peace that He gives, while God, as He is, has His kingdom in the hearts that understand Him. On the other hand, Jesus Christ has a rightful claim to call this true peace of hearts His own, He who first said to men: 'All you are brothers,' 'you are all brothers,' and who proclaimed, sealing it with His Blood, the law of universal mutual love and tolerance: 'This is my commandment, that you love one another as I have loved you; bear one another's burdens, and thus you will fulfill the law of Christ.' 'This is my commandment: that you love one another as I have loved you; bear one another's burdens, and thus you will fulfill the law of Christ.'

It immediately follows that the peace of Christ must indeed be a just peace (as His prophet proclaims: 'the work of justice is peace'), since He is that God who judges justice itself; but it cannot consist solely of harsh and inflexible justice, but must be sweetened and made gentle by at least an equal measure of charity, with the effect of sincere reconciliation. This is the peace that Jesus Christ won for us and for the whole world, and which the Apostle, with such energetic expression, embodies in Jesus Christ Himself, saying: 'He is our peace,' 'Ipse est pax nostra; because, by satisfying divine justice with the suffering of His crucified flesh, He killed every enmity in Himself, making peace and reconciling all things in Himself. Thus, in the redemptive work of Christ, which is also a work of divine justice, the Apostle himself sees only a divine work of reconciliation and charity: 'God was in Christ reconciling the world to Himself; so that God loved the world so much that He gave His only-begotten Son.' 'God was reconciling the world to Himself in Christ;' 'so that God loved the world so much that He gave His only-begotten Son.' The Angel of Schools has found the formula and the stamp for the gold of this gift.

Colossians, III, 15.

John, XIV, 27.

Romans, xii, 7.

Matthew, XXIII, 8.

John, XV, 12.

Galatians, VI, 2.

Isaiah, XXXII, 17.

Psalm 9, 5.

Ephesians, II, 14.

II Corinthians, v, 19.

John, III, 16.

[*Latin ed. p. 16*]

The Acts of the Apostolic See, in its sixteenth session, declared that peace, true peace, is rather a matter of charity than of justice; for justice only removes the impediments to peace: the offense and the harm; but peace

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itself is an act proper and specific to charity.

1. Concerning the peace of Christ, which is a matter of the heart and entirely of charity, it can and must be repeated what the Apostle says of the Kingdom of God, which, indeed, reigns in hearts through charity: "non est regnum Dei esca et potus," that is, the peace of Christ "is not nourished by material and earthly goods," but by spiritual and heavenly ones. And it could not be otherwise, since it is Jesus who revealed to the world spiritual values and claimed due appreciation for them. He said: "quid prodest homini si mundum universum lucretur, animae vero suae detrimentum patiatur, aut quam dabit homo commutationem pro anima sua?" "What does it profit a man, if he gains the whole world, and suffers loss to his soul? or what shall a man give in exchange for his soul?" He is the one who gave that divine lesson of character: "nolite timere eos qui occidunt corpus, animam autem non possunt occidere: sed potius timete eum qui potest et animam et corpus perdere in gehennam." "Fear not them who kill the body, but the soul, which they cannot kill: but rather fear him who can destroy both soul and body in hell."

2. It is not that the peace of Christ, true peace, must renounce material and earthly goods; on the contrary, all of them are formally promised by Christ Himself: "Quaerite primum regnum Dei, ... et haec omnia adiicientur vobis." "Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you." But it surpasses and dominates the senses; "Pax Dei exsuperat omnem sensum," and precisely for this reason, it dominates blind cupidities and avoids divisions, struggles, and discord, to which the greed for material goods necessarily gives rise.

3. When the greed for material goods is restrained, and the values of the spirit are restored to the honor that is their due, the peace of Christ, through a most felicitous natural accord, is accompanied by the purity and dignity of life, and by the elevation of the human person, ennobled in the Blood of Christ, in divine sonship, in holiness, and in the fraternal bond that unites us to Christ Himself, in prayer and in the Sacraments, means infallibly efficacious.

[*Latin ed. p. 17*]

17 The acts of Pope Pius XI speak of the elevation and divine participation in the aspiration for the eternal possession of the glory and blessedness of God Himself, which is proposed to all as the ultimate reward. We have seen and considered that the principal cause of the disorder, anxieties, and dangers that accompany false peace is the decline of the empire of law, the respect for authority, after both have diminished, having once been denied their origin from God, the universal Creator and Ordainer. Therefore, the remedy lies in the peace of Christ, for the peace of Christ is the peace of God, and this cannot exist without respect for order, law, and authority. Indeed, in the Book of God it is written: "Keep peace, for they who love

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your law, O Lord, have great peace;" and "He who observes the precept shall find peace." And Jesus Himself teaches more explicitly: "Render unto Caesar the things that are Caesar's." And even before Pilate, He recognized the social authority that comes from above, as He had recognized authority even in the degenerate successors of Moses, and He recognized the domestic authority in Mary and Joseph, subjecting Himself to it in so many ways for the sake of their tranquility. And through His apostles, He proclaimed that solemn doctrine which teaches that "all authority is to be revered and obeyed," and also proclaims that "there is no authority except from God."

1 2 Ecclesiasticus, XLI, 17. Psalm 118, 155. 3 Proverbs, XIII, 4. Matthew, XXII, 21. 5 John, XIX, 11. 6 Matthew, XXIII, 2. 7 Luke, II, 51. 8 Romans, XIII, 1-7; cf. 1 Peter, II, 13-18. Acts, vol. XV, n. 1. — 15-1-1923.

If one reflects that the thoughts and teachings of Jesus Christ, concerning internal and spiritual values, the dignity and sanctity of life, the duty of obedience, the divine order of society, the sacramental sanctity of marriage, and the consequent true sanctity of the family; if one reflects, I say, that these thoughts and teachings of Christ (together with all that treasure of truth brought by Him to humanity), were entrusted by Him alone to His Church, with the solemn promise of unfailing assistance, so that in all ages and among all peoples, it might be the infallible teacher, one cannot but see...

[*Latin ed. p. 18*]

18 Acta Apostolicae Sedis - An Official Commentary, wherein the Catholic Church, to the extent possible and necessary, can and must contribute to remedying the evils of the world and to fostering true peace. Precisely because, by divine institution, it is the sole custodian and interpreter of those thoughts and teachings, the Church alone possesses, truly and inexhaustibly, the capacity to effectively combat that materialism which has already accumulated so much ruin and threatens to bring even more to domestic and civil society, and to introduce and maintain true spiritualism, Christian spiritualism, which, in truth and practice, surpasses purely philosophical spiritualism, just as divine revelation surpasses pure reason: the capacity to become a teacher and conciliator of sincere benevolence, teaching and instilling in communities and multitudes the spirit of true fraternity, and to ennoble individual worth and dignity by elevating it to God; the capacity, finally, to truly and effectively correct all of private and public life, subjecting all and everyone to God, who sees the hearts, to His ordinances, to His laws, to His sanctions; thus penetrating the sanctuary of consciences, both of citizens and of those who govern, and forming them in all duties and in all responsibilities, even in the public order of civil society, so that "all things may be in Christ, and all things through Christ"; omnia et in omnibus Christus.

1 2 Therefore, the Church, and she alone, is the sure and perfect former

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of consciences, through the teachings and the aids entrusted to her alone by Jesus Christ, not only can she contribute in the present to peace all that is lacking for it to be the true peace of Christ, but she can also, more than any other factor, contribute to ensuring this peace also for the future, by removing the danger of new wars. The Church teaches (and she alone has from God the mandate, and with the mandate the right to authoritatively teach it) that not only private and personal human actions, but also public and collective ones, must conform to God's eternal law; indeed, the latter much more than the former, as they bear the most serious and terrible responsibilities. Therefore, when governments and peoples follow, in their collective actions, both internally and in international relations, those dictates of conscience that the teachings, precepts, and examples of Jesus Christ propose and impose on every man, only then can they trust one another, and also have faith in the peaceful resolution of the difficulties and controversies that, due to differences of opinion or opposition of interests, may arise.

1 3 Cf. S. AUGUSTINE, De moribus Eccl. cath., I, 30. To the Colossians, III, 11.

[*Latin ed. p. 19*]

Acts of Pope Pius XI. Some attempts have been made, and are being made, in this direction, but with very meager results, especially in the most important matters, which divide and inflame peoples the most. There is no human institution that can provide the nations with an international code, corresponding to modern conditions, as the true society of nations, which was Christendom, did in the Middle Ages; a code too often violated in practice, but which nevertheless remained as a reminder and as a norm, according to which the actions of the nations could be judged. But there is a divine institution, capable of safeguarding the sanctity of the law of nations; an institution that belongs to all nations, that is superior to all, and moreover endowed with the highest authority, and venerable for its fullness of power: the Church of Christ: which alone appears suitable for this office, both by divine mandate, and by its own nature and constitution, by its traditions, and by the prestige that it emerged from the very World War with, not only not diminished, but rather greatly increased. It appears from what we have considered that true peace, the peace of Christ, cannot exist unless the principles of Christ are admitted, His laws are observed, and His precepts are obeyed in public and private life; so that, with human society properly ordered, the Church may exercise its magisterium, to which, indeed, was entrusted the teaching of those principles, those laws, and those precepts. Now, all of this is expressed in a single word: "the kingdom of Christ." For Jesus Christ reigns in the minds of individuals through His doctrine, in their hearts through His charity, in the life of each person through the observance of His law and the imitation of His

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examples. Jesus Christ reigns in the family when, formed in the sanctity of the true and proper Sacrament of marriage instituted by Jesus Christ, it preserves the inviolable character of a sanctuary, where the authority of parents is modeled on divine paternity, from which it descends and is named: the obedience of children, like that of the child Jesus in Nazareth; the entire life is inspired by the sanctity of the Holy Family. Finally, Jesus Christ reigns in civil society when the supreme and universal sovereignty of God is recognized and revered, along with the divine origin and order of social powers, whence arises the highest standard of command, and below, the duty and nobility of obedience. He reigns when the Church of Jesus Christ is recognized in the place that He Himself assigned to it in human society, giving it the form and constitution of a society.

[*Latin ed. p. 20*]

Concerning its end, it is perfect and supreme in its own order; it is constituted as the depository and interpreter of its divine thought, and therefore, as the teacher and guide of all other societies: not to diminish their authority in their own competent order, but to perfect them, just as grace perfects nature, and to make them a valuable aid to men in the attainment of the ultimate end, namely, eternal happiness, and thereby to render them even more meritorious and secure promoters of the same temporal prosperity. Therefore, it is evident that the true peace of Christ can only be found in the kingdom of Christ: *Pax Christi in regno Christi*; and it is equally evident that, by striving for the restoration of the kingdom of Christ, we will perform the most necessary and effective work for a stable peace. Thus, Pope Pius X, proposing to restore all things in Christ, as if by a divine instinct, prepared the most necessary foundation for that "work of peace," which was to be the program and occupation of Pope Benedict XV. And these two programs of our predecessors, we join into one: the restoration of the kingdom of Christ for peace in Christ: *Pax Christi in regno Christi*; and with all our effort, we will strive to accomplish it, relying solely on that God, who, when entrusting us with this supreme power, promised us His unfailing assistance. For this work, we ask for help and cooperation from all, but we ask for it and expect it first from you, venerable brothers, to whom our leader and head, Jesus Christ, who entrusted us with the care and responsibility of tending the entire flock, calls you a part of our universal solicitude; you whom the Holy Spirit has placed to govern the Church; you who, among the first, invested with the ministry of reconciliation, act as ambassadors for Christ, participants in His divine teaching, dispensers of the mysteries of God, and therefore called the salt of the earth and the light of the world, teachers and fathers of the Christian people, made sincerely exemplary of the flock, so that you may be called great in the kingdom of the heavens; you – we say – who are like the golden links by which the entire body of Christ, which is the Church, is "joined and connected" and

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upon whose solidity it stands and is sustained.

References:

1. Acts, X, 26.
2. II Corinthians, v, 18, 20.
3. I Corinthians, iv, 1.
4. Matthew, V, 13, 14.
5. I Peter, V, 3.
6. Matthew, V, 19.
7. Ephesians, I V, 15, 16.

[*Latin ed. p. 21*]

From the Acts of Pope Pius XI, 2.1: And regarding your outstanding zeal, we recently had a new occasion, when, on the aforementioned occasion, of the International Eucharistic Congress in Rome, for the centennial celebrations of the Congregation of Propaganda, several hundred bishops from all parts of the world were gathered around us, near the tomb of the Holy Apostles. That fraternal encounter among so many pastors from such diverse parts of the one flock made us consider the possibility of at least a virtual general assembly of the Catholic episcopate in this center of Catholic unity, for the benefit that it could appropriately bring about in the reordering of society, after such profound upheaval. The proximity of the Holy Year instills in us a sweet hope of seeing our thought realized. It is that, although we do not dare explicitly to include in our program the resumption and continuation of the Ecumenical Council which Pius IX, the Pope of our youth, was indeed able to prepare extensively, but of which he could only implement a part, albeit an important one, so too we, like the pious leader of the elect people, await, praying, that the Lord, good and merciful, may deign to give us a clearer sign of His will.

Meanwhile, although we are aware that we must not add incentives to your zeal, but rather pay well-deserved praise, nevertheless, the consciousness of our apostolic office and our universal paternity compels us to ask you to exercise ever greater care and diligence towards those parts of the great family to which each of you is entrusted with immediate provision. From the information you have given us, and from the very public reputation, confirmed by the press and by other evidence, we know how much we must thank Almighty God with you for the great good that, according to the opportunities of the times, through your work and that of your predecessors, has been achieved among the clergy and throughout your faithful people, diligently striving and, according to the circumstances, commendably effecting and greatly multiplying. We mean the various initiatives for the ever more accurate religious education and sanctification of clergy and laity; the unions of clergy and laity in aid of Catholic missions in their manifold activity of physical and moral redemption, natural and supernatural,

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through the expansion of the Kingdom of Christ; the youth organizations with their so ardent and steadfast Eucharistic piety and with their tender devotion to the Blessed Virgin, a sure guarantee of faith, purity, and unity. Judges, VI, 17.

[*Latin ed. p. 22*]

The Acts of the Apostolic See – Official Commentary: Concerning the solemn Eucharistic celebrations, which offer triumphant processions truly worthy of the Divine Prince of Peace, and around the Host of peace and love, gather the multitudes from various places and the representatives of all peoples and nations of the world, marvelously united in one faith, adoration, prayer, and enjoyment of heavenly goods. We intend to say – as a fruit of this piety – the ever more widespread and active spirit of apostolate, which, through prayer, through the word, through good printing, through the example of all life, through all the works of charity, seeks by every means to lead souls to the Divine Heart and to restore to the Heart of Christ the King the throne and the scepter in the family and in society; the holy battle engaged on so many fronts, to reclaim for the family and the Church the rights that, by nature and by God, belong to them in education and in the school; finally, that complex of initiatives, institutions, and works that are known as the "Catholic Action," which is so dear to Us, and to which We have already devoted diligent care. All these forms and works of good must not only be maintained, but also strengthened and developed ever more, according to the needs of people and circumstances. Without a doubt, they are arduous and demand from all, pastors and faithful, ever new efforts of work and self-denial; but, since they are certainly necessary, they now undeniably belong to the pastoral office and to Christian life; for, for the same reasons, they are inextricably linked to the restoration of the Kingdom of Christ and the establishment of that true peace that belongs only to this Kingdom: *Pax Christi in regno Christi*. Therefore, venerable brothers, tell your clergy that We know of their generous labors in these various fields, and that, having seen and shared them closely, We highly appreciate them; tell them that when they give their cooperation united to you as to Christ and guided by you as by Christ, then more than ever they are with Us, and We are with them, blessing them paternally. We need not tell you, venerable brothers, how much importance We attach to the regular clergy for the execution of the program proposed to us. You know, as We do, what contribution it makes to the internal splendor and external expansion of the Kingdom of Christ; it, which not only fulfills the precepts of Christ but also His counsels; it, which, in the meditative silence of the monasteries as well as in the fervor of external activity, puts into practice the highest ideals of Christian perfection, keeping alive in the Christian people the call to the sublime, through the continuous example of generous renunciation of all that is earthly and of private comfort, for the acquisition

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of spiritual treasures.

[*Latin ed. p. 23*]

The acts of Pope Pius XI, through his complete dedication to the common good, with the beneficial works that reach all bodily and spiritual miseries, and for which all find aid and remedy. And in this, as the documents of ecclesiastical history attest, the religious, spurred by divine charity, often advanced so far that, in the preaching of the Gospel, they even gave their lives for the salvation of souls, and with their own death, they spread the unity of faith and Christian brotherhood, ever widening the boundaries of the Kingdom of Christ. Tell your faithful laity that when they, united with their priests and bishops, participate in the works of individual and social apostolate, to make Jesus Christ known and loved, then more than ever they are the *genus electum*, the royal priesthood, the holy race, the people of God that St. Peter magnifies. Then more than ever they are with us and with Christ, and they are deserving of the peace of the world, because they are deserving of the restoration and expansion of the Kingdom of Christ. For only in this Kingdom of Christ is that true equality of rights given, by which all are ennobled with the same nobility and greatness, ennobled by the same precious Blood of Christ; and those who preside are only ministers of the common good, servants of the servants of God, especially of the sick and the most needy, following the example of Jesus Christ our Lord.

However, those very social circumstances that created and increased the need for the aforementioned cooperation of the clergy and the laity have also created new and more serious dangers. There are incorrect and unhealthy ideas and sentiments, of which, after the hurricane of the world war and the political and social events that followed it, the very atmosphere seems infected, so frequent are the cases of contagion, the more dangerous because they are readily perceived, thanks to deceptive appearances that conceal them, so that even the students of the sanctuary are not immune. Many are those who believe or say that they hold Catholic doctrines on social authority, on the right of property, on the relationships between capital and labor, on the rights of workers, on the relationships between Church and State, between religion and homeland, between class and class, between nation and nation, on the social rights of Jesus Christ Himself, Creator, Redeemer, Lord of individuals and peoples. But then they speak, write, and, what is worse, act as if these things were no longer to be followed.

[*Latin ed. p. 24*]

Acta Apostolicae Sedis - Official Commentary, 24 columns, rigorously recalling and inculcating those doctrines and prescriptions solemnly and invariably reiterated in so many papal documents, particularly those of Leo XIII, Pius X, and Benedict XV. • Against this kind of moral, legal, and

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social modernism, no less condemnable than the well-known dogmatic modernism, it is therefore necessary to recall those doctrines and those prescriptions, as we have said: it is necessary to awaken in all that spirit of faith, of supernatural charity, and of Christian discipline, which alone can give them their proper understanding and impose their observance. All of this must be done now more than ever, especially with the youth, lest they, as the Apostle says, be "carried about by every wind of doctrine, by the cunning of men, by the wiles of error" in this general confusion. 1 From this apostolic center of Christ's flock, Our gaze and Our heart, venerable brothers, also turn to those who, unfortunately in great number, ignoring Christ and His redemption, not fully following His doctrines, and not fully maintaining the unity prescribed by Him, remain outside the fold, although destined and called to it by God. The Vicar of the Divine Shepherd, seeing so many stray sheep, cannot but repeat and make His own the words that, with energetic simplicity, express all the ardor of divine desire: "et illas oportet me adducere," "it is necessary that I bring them in"; He cannot but rejoice in the sweet prophecy in which the Divine Heart exulted: "et vocem meam audient et fiet unum ovile et unus pastor," "and they shall hear My voice, and there shall be one flock and one shepherd." May God, as We with you all and with all the faithful fervently pray, soon fulfill His prophecy and quickly bring to pass the comforting vision. 2 Here, meanwhile, a happy omen of this religious unity shines before us in that marvelous event which you do not ignore, venerable brothers, unexpected to all, perhaps unwelcome to some, but certainly and most pleasing to Us: namely, that in these recent times, representatives of almost all the states of the world, as if obeying a common instinct and desire for union and peace, have turned to this Apostolic See to establish or renew concord and friendship with it. We are pleased with this, not so much for the increased prestige of the holy Church, but because it becomes ever more clearly apparent, and is experienced by all, what beneficial virtue it possesses for the happiness, even... 1 To the Ephesians, I, 14. 2 JOHN, X, 16.

[*Latin ed. p. 25*]

Acta Pii PP. XI 25, concerning civil and earthly matters, and of human society. For although the Church, by divine will, directly concerns itself with spiritual and eternal goods, nevertheless, due to a certain connection of things, it also greatly benefits the earthly prosperity of individuals and of society, and could not do so more if it were to directly serve these ends. Therefore, the Church does not, and must not, without just cause, interfere in the direction of purely human affairs; but neither does it permit or tolerate that the political power, with unjust laws or regulations, should take advantage of this, to harm higher-order goods, to offend the divine constitution of the Church itself, or to violate the rights of God Himself in civil society. Let us therefore embrace, venerable brothers, the words that

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the Most Blessed Pope Pius XV spoke in his last allocution given in the Consistory on November 21st of the past year, concerning the agreements requested and offered by various states: "In such agreements, We will not consent to anything that is alien to the dignity or freedom of the Church; indeed, it is of the utmost importance, also for the progress of civilization, that she may always enjoy a more prosperous life and a wide freedom." It is necessary to say, in this regard, with what sorrow we see the friendly concord of so many states lacking in Italy, our most beloved homeland, the country in which the hand of God, which governs the course of history, placed and established the seat of His Vicar on earth, in this Rome, which, from being the capital of the marvelous, yet limited, Roman Empire, was made by Him the capital of the entire world, because it is the seat of a divine sovereignty that, surpassing every boundary of nations and states, embraces all men and all peoples. However, the divine origin and nature of such sovereignty, and the inviolable right of the consciences of millions of faithful throughout the world, require that this very sacred sovereignty be and appear manifestly independent and free from every human authority or law, even if it is a law that proclaims guarantees. The guarantee of freedom with which divine Providence, governor and arbiter of human affairs, without harm, and indeed with inestimable benefits for Italy itself, has safeguarded the sovereignty of the Vicar of Christ on earth; that guarantee which for so many centuries has suitably corresponded to the divine plan of protecting the freedom of the Pope himself, and in which place neither divine Providence has yet indicated, nor the counsel of men has yet found, another means.

[*Latin ed. p. 26*]

The *Acta Apostolicae Sedis* – Official Commentary, Volume 26, demonstrates that the guarantee intended to suitably compensate [for something] has, in fact, been violated; thus, an abnormal situation has been created, causing grave and lasting disturbance to the consciences of Catholics in Italia and throughout the world. We, therefore, heirs and custodians of the thought and duties of Our venerated predecessors, confessing ourselves invested with the only authority competent in this most serious matter and responsible before God, We protest, as they have protested, against such a state of affairs, in defense of the rights and dignity of the Apostolic See, not for vain earthly ambition, of which We would be ashamed, but out of pure conscience, mindful that We must die and that We shall have to render a most severe account to the Divine Judge. Furthermore, Italia has nothing to fear from the Holy See: the Pope, whoever he may be, will always repeat: "Ego cogito cogitationes pacis et non afflictionis," "I have thoughts of peace, not of affliction"; thoughts of true peace, and therefore not separated from justice, so that it may be said: "Iustitia et pax osculatae sunt," "Justice and peace have kissed." It belongs to God to bring about this hour and to make

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it resound; let it not be made to resound in vain by wise and good men: it will be among the most solemn and fruitful hours, both for the restoration of the Kingdom of Christ, and for the pacification of Italia and the world.

2 For this universal pacification, We pray more fervently, and We invite all to pray, as the day and the hour return, after two thousand years, throughout the world, so sweetly solemn, in which the gentle Prince of Peace made His humble and meek entrance into the world, and the "celestial armies" sang: "Gloria in excelsis Deo et in terra pax hominibus bonae voluntatis," "Glory to God in the highest, and peace on earth to men of good will."

3 May this peace be a pledge to all, and may the Apostolic Blessing, which We desire to bestow upon you and your flock, upon your clergy and your peoples, upon their families and their homes, bring happiness to the living, peace and eternal blessedness to the departed. This Blessing We impart to you, to your clergy, and to your people, as a testament of Our paternal benevolence, with all Our heart.

Given at Rome, near St. Peter's, on this 23rd day of December, 1922, in the first year of Our Pontificate.

PIO PP. XI.

1 JEREMIA, XXIX, 11.

2 Psalm 84, 11.

3 LUCA, XI, 14.

[*Latin ed. p. 27*]

27. Acts of Pope Pius XI. APOSTOLIC LETTER. I. THE APOSTOLIC PREFECTURE OF THE EASTERN LAND OF WILLIAM IS ERECTED INTO AN APOSTOLIC VICARIATE, TO BE CALLED THE EASTERN VICARIATE OF NEW GUINEA, BY POPE PIUS XI, for the perpetual memory of this event. — The care of Our Apostolic office reminds Us to diligently and continuously provide for the Churches scattered throughout the world, so that their happy state and governance may be promoted, and the good and increase of the Christian faithful may flourish in those distant regions. For this reason, since in the Apostolic Prefecture of the Eastern Land of William, which was already established on the island of New Guinea in the year 1896 by Apostolic Letters dated January 20th, and entrusted to the care of the Missionaries of the Society of the Divine Word, such notable progress in the Catholic cause has occurred up to this day, that the number of Christian faithful in those distant regions has increased greatly; and We know that it will greatly contribute to establishing the Catholic religion there more

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and more, We have, after due deliberation and with the full power of Our Apostolic authority, and with the advice of the Most Reverend Fathers, Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, decided in the Lord to erect a new vicariate. Therefore, by Our own authority and with full knowledge and mature deliberation, by the force of the present Letters, We erect the existing Apostolic Prefecture of the Eastern Land of William into an Apostolic Vicariate, with the same boundaries as the Apostolic Prefecture up to this day, and We decree that it shall be called the Apostolic Vicariate of Eastern New Guinea. These things We have decided, decreeing that the present Letters shall always remain valid and effective, and shall produce and obtain their full and complete effects, and that they shall fully suffice for those to whom they pertain, now and in the future, and that they shall be duly judged and defined, and that they shall be declared invalid and of no effect, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any Apostolic constitutions and ordinances, and any other things to the contrary. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-third day of November, in the first year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis - Official Commentary

II. VICARIATE APOSTOLIC OF THE TAHITI ISLANDS IS DIVIDED INTO TWO PARTS, AND THE APOSTOLIC PREFECTURE OF COOK AND MANIHIKI IS ESTABLISHED.

PIUS PP. XI. For the sake of future remembrance. — From this Chair of the Blessed Peter, which We obtain divinely, as from a lofty vantage point, We turn the eyes of Our mind to all parts of the Catholic world, however widely separated by land and sea, and We strive with diligent care to ensure that what may be beneficial, prosperous, and happy for the advancement of the Christian name. Indeed, the Apostolic Vicariate of the Tahiti Islands in Oceania, entrusted to the care of the Missionaries of the Most Sacred Heart, encompasses so large a number of islands that it is very difficult, due to the great distance of the places, to properly exercise the apostolic ministry among all the Catholic inhabitants, as well as among the pagans. Therefore, after consulting with the Most Reverend Fathers, Our Cardinals, Prefects of the Congregation for the Propagation of the Faith, We considered it fitting to divide, or rather, to separate this Vicariate into two parts. Wherefore, by Our Apostolic authority, by the present document, by a papal bull and by Our certain knowledge and mature deliberation, We separate and divide the Apostolic Vicariate of the Tahiti Islands into two parts, of which the one We establish as the Apostolic Prefecture of Cook and Manihiki, entrusting it to the same Missionaries of the Most Sacred Heart. These things We have decided, decreeing that these present Letters

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shall always remain firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and that they shall fully suffice for those to whom they pertain, or may pertain, now and in the future; and that it shall be rightly judged and defined, and that from this moment it shall be declared void and null, if anything contrary to these things should happen to be attempted by anyone, knowingly or unknowingly, by any authority whatsoever. Notwithstanding any Apostolic constitutions and ordinances, and all other contrary things. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-seventh day of November, in the year 1922, in the first year of Our Pontificate.

P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 29*]

The Most Holy Congregation of the Holy Office.

ACTS OF THE MOST HOLY CONGREGATION OF THE HOLY OFFICE.

DECREE: CERTAIN BOOKS BY FATHER SANZ BORONAT ARE CONDEMNED.

To the Most Eminent and Reverend Lords, Cardinals, General Inquisitors in matters of faith and morals.

In an ordinary session held on Thursday, December 13, 1922, after the vote of the Most Reverend Consultors, the following books, authored by Father Sanz Boronat, were declared condemned according to the prescription of canon 1399, and it was decreed that they be inserted into the Index of Prohibited Books.

And on the following Friday, December 14 of the same month and year, the Most Holy Lord, Pope Pius XI, by divine Providence, in a private audience granted to the Reverend Father Assessor of the Holy Office, approved the resolution of the Most Reverend Fathers and ordered it to be made public.

Given at Rome, from the offices of the Holy Office, on December 15, 1922.

Aloysius Castellano, Notary of the Most Holy Congregation of the Holy Office.

SACRED CONGREGATION FOR RELIGIOUS.

APPROVATIONS.

Our Most Holy Lord, Pope Pius XI, by divine Providence, approved the decrees of the Sacred Congregation:

November 25, 1922.

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— The Institute of the "Sisters of the Third Order of Saint Dominic, Congregation of the Most Holy Rosary in California," whose principal house is located in the place commonly called San José, in the archdiocese of Saint Francis, had its definitive Constitutions approved.

— The religious Congregation of the Sisters of Penance, of the Third Order of Saint Francis Pastopolitan, whose principal house is located in...

[*Latin ed. p. 30*]

• Acta Apostolicae Sedis - Commentarium Officiale 3, Columbia, in loco vulgo 'Tuqueres', dioecesis Pastopolitan., laudavit, eiusque Constitutiones, experimenti gratia, ad septennium approbavit. 25 novembris 1922. — Instituti Sororum Sancti Ioseph, cuius domus princeps sita est in dioecesi Tarbien et Lourden., Constitutiones, experimenti gratia, ad septennium, approbavit.

S. CONGREGATIO DE PROPAGANDA FIDE

1. DECRETUM: PIAE SOCIETATIS SALESIANAE CURIS COMMITTITUR VICARIATUS APOSTOLICUS KIMBERLIENSIS IN AUSTRALIA OCCIDENTALI.

Vicariatus apostolicus Kimberliensis in Australia Occidentali a R. P. Ioanne Greagh, C. S. S. R., ab anno 1916 ad interim administratur. Cum vero idem R. P. iam ab anno 1920 ab hac Sacra Congregatione postulaverit ut munus illud sibi deponere liceret, haec Sacra Congregatio de novo rectore eligendo agere instituit. Res autem quam opportunissima visa est dictum vicariatum cuidam Missionariorum Societati concedere, quippe qui latissime patefat et plurium sacerdotum animarum zelo ferventium operam postulet, praesertim pro indigenis ad christianam veritatem adducendis. Quapropter, R. P. P. huius Sacrae Congregationis de Propaganda Fide, in plenariis comitiis diei 27 novembris p. e., omnia perspecta habentes, atque Piae Societatis Salesianorum merita missionalia apprime cognoscens, eidem Piae Societati dictum vicariatum apostolicum Kimberliensem concredendum censuerunt. Quod consilium ab infrascripto Sacrae Congregationis Secretario Ssmo D. N. Pio div. Prov. P. P. XI, in audientia eiusdem diei relatum, Apostolica auctoritate approbatum fuit: itaque Sanctitas Sua vicariatum apostolicum Kimberliensem Piae Societati Salesianorum concreditum voluit et hoc decretum ad rem edi iussit.

Datum ex aedibus Sacrae Congregationis de Propaganda Fide, die 28 novembris 1922.

G. M. CARD. VAN ROSSUM, Praefectus.

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JJ. S. f P. Fumasoni-Biondi, Archiep. Diocletanus, Secretarius.

[*Latin ed. p. 31*]

31. The Sacred Congregation for the Propagation of the Faith, II. NOMINATIONS. By Apostolic Briefs, the following were named: November 24, 1922. — Apostolic Vicar of Eastern New Guinea, Reverend Father Francis Wolf, titular Bishop of Byblus. November 28. — Apostolic Vicar of Kimberley, Reverend Ernest Coppo, of the Pious Salesian Society, in Australia. December 2. — Apostolic Delegate to Southern Africa, Reverend Bernard Gijlswijk, of the Order of Preachers.

THE SACRED CONGREGATION FOR RITES OF LIÈGE. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, VALENTIJN PAQUAY, A PRIEST OF THE ORDER OF THE MINOR FRATERS.

Desirous of fulfilling the fervent desires of the Belgians and Franciscans, and mindful of the illustrious deeds and glory of so many blessed and saints, the aforementioned religious Order presented this noble cause for the beatification and canonization of the Servant of God, Valentijn Paquay, a priest professed of the Order of the Minor Fratres, to the Sacred Congregation for Rites, and has diligently pursued it with care and study, and now beholds it happily brought to fruition with a joyful heart.

From the procedural acts concerning the reputation for sanctity, which were completed with ordinary authority in the ecclesiastical court of Liège and transmitted to this Sacred Congregation, a summary has been extracted and prepared, in due order, with the observations of the Promoter of the Faith and the responses of the Defender of the Faith, and is prefixed to the complete presentation of the life of this Servant of God.

From all of these things, it is evident that the Servant of God was born to parents, Henry Paquay and Anne Neven, distinguished by their integrity, faith, and works, as the fifth of eleven children, in the city of Tongres, on November 17, 1828, and also...

[*Latin ed. p. 32*]

32 Acta Apostolicae Sedis - Official Commentary on the day of baptismal regeneration. In the year 1840, at the age of twelve, he was admitted to his First Communion, and four years later, he received the Sacrament of Confirmation. The young man excelled in his public studies, and, distinguished by virtue, diligence, intelligence, and an excellent memory, he was dear and pleasing to both his teachers and his classmates. - At home, he lived like an angel of the family, choosing a secluded place dedicated to study and exercises of piety, adorned with suitable books and sacred images, in which, as in a small oratory, he placed a devout image of the Virgin Mary of Tongre, which had been given to him by his grandmother. Every night, he recited the Rosary with the whole family, according to the laudable custom

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of the citizens. In the morning and evening, he frequented the church, and, because of his innocence and piety, he was also chosen to serve at the Holy Mass and other sacred functions. He also used to go to the cemetery in the evening to pray before the image of Jesus Crucified, for the faithful departed, knowing well that "it is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." - After diligently completing his studies in the humanities at the municipal college, he went to St. Trudonis, commonly known as St-Troud, in the year 1845, to study rhetoric and philosophy. Later, experiencing a clerical vocation, and after prayer and wise counsel, he entered a flourishing seminary for the training of priests, and there, it is said, he obtained outstanding prizes in literary and philosophical disciplines. In the year 1847, on the Kalends of May, his father was struck by a fatal illness and died, and the pious son, deeply grieved, felt a greater impetus towards virtue, and never ceased to offer frequent prayers and works for the soul of his beloved parent. - During the autumn holidays of the year 1849, he revealed to his mother his intention, which he had previously only confided to his spiritual director in the seminary, to embrace a religious life, specifically in the Order of the Friars Minor. He had become acquainted with the members of this religious family both in his home, during the occasion of sacred missions, and while staying in the seminary at St. Trudonis, where he had often visited the religious house. After many prayers and with the help of his maternal uncle Tuvinius in the parish, he obtained his mother's consent with great joy. - Having made his vows, he was received into the Franciscan family in Thielt, and took the name Valentine in religion, while in the world he was called Aloysius. There, in the years 1857 and 1858, he completed his novitiate; then, with diligent study, he completed his theological studies in the houses of Reckhem and St. Trudonis, always exhibiting an example of religious observance, together with simplicity and charity. - Sent to the house of the Superiors in Hasselten, he spent almost his entire religious life there.

[*Latin ed. p. 33*]

33 The Holy Congregation of Rites. In the year 1854, he was ordained to the priesthood, and he fulfilled the duties of Vicar and Guardian; afterwards, he was co-opted among the Definitors of his Province. He also exercised the offices of confessor and spiritual director for houses and institutions of nuns and religious sisters, as well as for various pious sodalities. He never ceased to dedicate himself to apostolic labors of preaching and the sacred ministry among the people, especially the poor and the sick, both in private homes and in public hospitals. While leading a modest and humble life, the soul of this man was pleasing to God, who poured forth so many and such great benefits for the salvation of souls. Inflamed by divine love, he demonstrated a particular devotion to the Most Holy Mystery of

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the Eucharist and to the Most Holy Heart of Jesus, as well as to the Blessed Virgin Mary and her most chaste Spouse, Joseph, and to other patron saints: the Guardian Angel, Alphonsus M. de Liguori, Francis of Assisi, Aloysius Gonzaga, and John Berchmans. He frequently, almost daily, recited the Stations of the Cross, and he found great delight in praying long into the night before the altar of Our Lady, Virgin of the Rosary, in the church of the Brothers, invoking the powerful intercession of the Virgin Mary, while reverently honoring the various images of the Blessed Virgin encountered along the way with the angelic salutation "Ave, Maria, gracia plena," and with filial devotion and honor. Finally, he completed his life, full of holy works and merits, with a precious death in the sight of the Lord. In the month of December of the year 1904, at the time of his fiftieth anniversary of ordination to the priesthood and of the definition of the dogma of the Immaculate Conception of the Blessed Virgin Mary, both solemnities which he had celebrated together with his confreres, he was suddenly struck by a severe angina pectoris on December 16th, already suffering from old age, labor, and gangrene of the legs. Therefore, offering the holocaust of his life to God the Most High, he requested that the sacraments for the dying be administered to him; which, having received them with great devotion, among his confreres and relatives who were sorrowful and praying, he recited, as was his custom, the Rosary of Mary, repeating ejaculatory prayers and invoking the most holy names, Jesus, Mary, Joseph, and peacefully exhaled his soul in the kiss of the Lord, on January 1st of the year 1905. A solemn funeral, celebrated by the religious family, with a multitude of clergy and people present, carried his body to the public cemetery, where it was buried. As a lasting testimony of the esteem and veneration of all orders of citizens towards Father Valentinus, a monument was erected above his tomb, and on August 8, 1906, the mausoleum was inaugurated, with a solemn commemorative Mass and funeral prayers recited in memory and praise of this great man, whose name, and deeds, still live and will live in the blessing of all. Meanwhile, the fame of sanctity which the servant of God acquired in life, after his death, ACTA, vol. XV, n. 1. — 15-1-923. 3

[*Latin ed. p. 34*]

The Acts of the Apostolic See – Official Commentary – have grown more and more clear, widespread, and consistent, to the point that an Ordinary Inquiry was instituted concerning it, with authority in the ecclesiastical court of Liège. These verified facts, as mentioned above, were transmitted to the Sacred Congregation of Rites, and, observing the legal norms and the decree concerning the revision of writings of February 25, 1920, nothing prevents further proceedings.

Therefore, at the urgent request of the Reverend Father Anthony Santarelli, promoter of the cause, considering the votes of the entire Order of the Friars Minor and its General Minister, and attentive to the petitions of

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certain Eminences, Cardinals, numerous Archbishops and Bishops, as well as Chapters, Churches, Orders, and religious Congregations, especially those existing in Belgium, and also of noble persons and other men of ecclesiastical or civil distinction, the Eminent and Reverend Monsignor Cardinal Andrew Frühwirth, Promoter or Relator of this Cause, at a meeting of the Ordinary Congregation of the Sacred Rites, convened at the Vatican, proposed the following question for discussion: Should a Commission for the Introduction of the Cause be appointed, in this case and for the purpose in question? And the Eminent and Reverend Fathers, Prefects of the Sacred Rites, after hearing the report of the Eminent Promoter, and after hearing, both orally and in writing, the Reverend Father D. Angelo Mariani, General Promoter of the Faith, having carefully considered all matters, decided to respond: Affirmative, that is, that a Commission for the Introduction of the Cause should be appointed, if it pleases the Most Holy [Pope]. On November 14, 1922.

All of these matters, having been reported to the Most Holy Lord, our Pope Pius XI, by the undersigned Cardinal, Prefect of the Sacred Congregation of Rites, His Holiness approved the decree of the same Sacred Congregation, and deigned to sign with his own hand the Commission for the Introduction of the Cause of beatification and canonization of the Servant of God, Valentine Paquay, professed priest of the Order of the Friars Minor. On November 22, 1922.

[Signed] A. CARD. VICO, Bishop of Porto and Santa Rufina, Secretary of the Sacred Congregation.

L. % S. Alexander Verde, Secretary.

[*Latin ed. p. 35*]

To the Most Holy Congregation of Rites, 35, II, January. Concerning the Beatification and Canonization of the Venerable Servant of God, Father Francis of Camporubeo, a lay professed member of the Order of Friars Minor of the Conventual Observance of Saint Francis.

Regarding the doubt: Do the theological virtues of Faith, Hope, and Charity in God and neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and those things connected to them, exist in a heroic degree, in every instance and in effect, in the case under consideration?

Indeed, the Christian virtues practiced by the Venerable Servant of God, Father Francis of Camporubeo, were not common nor ordinary, but truly heroic, as was demonstrated and shown by those who, with their preceding experience and keen judgment, acted as witnesses. For it was their greatest concern to gather and present suitable and appropriate proofs of these very virtues, either through arduous investigation and a perilous office, or through the manner in which the Servant of God lived for ap-

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proximately forty years, or through various actions and works of the same Servant of God, which, although perhaps appearing common and ordinary when considered in themselves, nevertheless, due to certain intervening circumstances, were entirely singular, and therefore, by this very fact, attained a heroic degree of dignity and excellence.

Thus, as the aforementioned witnesses intended, they entered with great effort and determination the path that they considered sufficiently prepared and at the same time very safe, and they presented themselves to the more learned Doctors, and those very ones commended and urged the matter under consideration.

Indeed, as long as there are men living in this valley of tears, human nature is such that they cannot always persevere for a long time, constantly and zealously in a certain endeavor, which is subject to difficulties. Therefore, if it should happen that this occurs, exceeding the usual human manner of working, it is fitting that...

[*Latin ed. p. 36*]

36. The Acts of the Apostolic See – the official commentary – present matters for consideration and admiration: and the Angelic Doctor himself also became a participant in this admiration, for, having reached the highest point, he thoroughly examines the root of this question and holds it fast, writing clearly and appropriately: "I answer that, according to philosophy, virtue is about the difficult and the good; and therefore, where there is a special reason for difficulty, there is a special virtue: and the act of virtue can have goodness and difficulty from two sources: firstly, from the very nature of the act, which is taken according to the proper reason of its object; secondly, from the very duration of time; for the very fact of persevering for a long time in something difficult has a special difficulty; and therefore, to persevere for a long time in something good until its completion pertains to a special virtue" (2-2, question 137, article 1). Furthermore, "if, for example, a boy fasts, as is read about St. Nicholas, Bishop of Myra, this will certainly be something excellent; but it will not be so if the fast is made by a man already of mature age; if a king or prince ministers to the sick in a hospital, as we read was done by St. Louis, King of the Franks, this will be considered an excellent work; but it will not be considered so if it is done by a man of humble condition." These are the very words of Benedict XIV (book 3, chapter 21, number 11), who, after presenting these examples, does not fail to remind us that, when assessing the heroic nature of virtues, it is of the utmost importance to diligently inquire and carefully consider the differences in persons, times, places, and all the circumstances that may be involved. Therefore, in order to defend this praiseworthy cause, as far as it could be defended, the Advocate wished to be guided by the twofold criterion mentioned above: one based on the duration of time during which the Servant of God practiced virtues; the other based on the fact that the

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virtues themselves were cultivated by the same Servant of God. Now, turning from the realm of law to the facts, it was not difficult for the Advocate to find, in the judicial records, a sufficient abundance of everything that both of these principles signify, so that, with care and attention, he could prepare and present the required demonstration of heroic virtues. This demonstration, once properly completed and presented, was not weakened in any way by what was presented in opposition. Indeed, the facts, reasons, and arguments that were brought forward in defense, for the valid and effective protection of the cause, were such that, if diligently pursued, the objections raised would undoubtedly lose all their force and power.

[*Latin ed. p. 37*]

Sacred Congregation of Rites, 37. Therefore, having considered all these matters and having juridically proven them, if anyone, looking back only a little, turns to the venerable Brother Francis, he sees him shining with light. Indeed, he is greatly and pleasantly affected by the feeling of veneration, when it is granted to him to see the same venerable Brother Francis, in the most noble and frequented city of Genoa, almost every day and for almost the entire span of his religious life, exercising the office of a questioner, and exercising it in such a way that this humble office seemed to rise to the dignity and efficacy of a true apostolic work, not indeed within the halls of temples, but in the streets, in the squares, in the workshops, in the shops. For, while the venerable Brother Francis was constantly present among the people of Genoa, on account of the need to distribute alms, and therefore saw almost infinite calamities and every kind of misery, he, with the inexhaustible love he had for God and his neighbor, was entirely devoted to helping everyone in every way, and to considering the eternal salvation of all. Therefore, as was entirely fitting, the entire city of Genoa, having experienced all these benefits for so many years, remembered them always with a grateful heart, especially when, during the time of a devastating plague, the venerable Brother Francis, in order to prevent the destruction of so many citizens, generously offered his life to God, and God signified that this offering had been accepted; for scarcely had the venerable Brother Francis died, when the raging plague quickly weakened and was completely extinguished. Therefore, having made such progress, it is now the case that if anyone again turns to the venerable Brother Francis, and wishes to know the school, or the dwelling place, where the venerable Brother Francis had made such great progress in the path of Christian perfection, the most deserving is the Order of the Capuchin Minor Brothers. For it was here that the venerable Brother Francis found the domestic and most celebrated examples, from which he was nourished abundantly, and which he left behind, those who were placed by God in the same low rank of the Brothers "workers." And among his students, of whom the aforementioned illustrious Order rightly and deservedly rejoices, are two Brothers

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who have professed their vows: namely, Felix of Cantalicia and Seraphinus of Montegranaro. Following the Saints are the Blessed, and among them, besides the Blessed Martyrs Agathangelus and

[*Latin ed. p. 38*]

38 Acta Apostolicae Sedis - The Official Cassian Commentary lists seven individuals, of whom four are also professed Lay Brothers; namely, Bernard, one from Ophyda, another from Corleone, Crispin from Viterbo, and Felix from Levkosia. Closely following the Saints and Blesseds are the Venerable Servants of God, whose heroic virtues have been solemnly judged by the Apostolic See; and among these three, two are also professed Lay Brothers, named Ignatius from Laconi and Andrew from Burgio. But this scarcely suffices to fully reveal the dignity and, indeed, the exceptional suitability of this cause, as is readily understood by anyone who reflects for a time on the present course of events and of men, and on how few vocations have begun within religious families from the ranks of the working brothers. Therefore, those involved are deserving of praise; and it so happened, through the diligence and skill of these individuals, that the knowledge of the heroic virtues of the Venerable Brother Francis, from Camporubeo, could be perfected and completed through three discussions; indeed, the two previous congregations, namely the preparatory and the preliminary, were followed by a general congregation, which, on the twenty-eighth day of the preceding month of November, was convened before the Most Holy Pope Pius XI. In this, the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, the Relator of the cause, proposed the following question for discussion: Does it appear that the Venerable Servant of God, Brother Francis from Camporubeo, possessed the theological virtues of Faith, Hope, and Charity in God and in his neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and their associated qualities, to a heroic degree, in both the manner and the effect, with regard to the matter under consideration? The Most Reverend Cardinals and Consultors each presented their opinions, which, however, were received and considered with a joyful and attentive spirit, and the Most Holy Pope reserved judgment for himself, and in the meantime, he encouraged all those present to offer fervent prayers, imploring the illumination of the Divine Spirit. Today, on this Sunday of the Third Week of Advent, which, with its recurring entrance into the Mass, bears the name "Gaudete," after the sacred and most devout ceremony, the Most Reverend Cardinals Anthony Vico, Bishop of Portuense and of S. Rufinae, Prefect of the Congregation for Sacred Rites, and Januarius Granito Pignatelli di Belborne, Bishop of Albano Laziale, and the Relator of the cause, together with the Reverend Father Angelo Mariani, the General Promoter of the Faith, and myself, the undersigned Secretary, were summoned to the Vatican, and there,

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solemnly, the following was declared: It appears that the Venerable Servant of God, Brother Francis from Camporubeo, possessed the theological virtues of Faith, Hope, and Charity in God and in his neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and their associated qualities, to a heroic degree, in both the manner and the effect, with regard to the matter under consideration.

[*Latin ed. p. 39*]

39. The Holy Congregation of Rites, under the title of Temperance and its related matters, has examined the case of the venerable Servant of God, Brother Francis of Camporubeo, who was in the heroic degree, concerning the matter under consideration. This Decree was ordered to be made public and recorded in the acts of the Sacred Congregation of Rites on the fifteenth day before the Kalends of January, in the year 1922.

A. CARD. VICO, Archbishop of Porto and Santa Rufina, and Prefect of the Holy See.

S. ALEXANDER VERDE, Secretary.

COLLEGE OF THE MOST HOLY AND EXCELLENT CARDINALS, ELECTED BY BENEDICT XV AND CONFIRMED BY POPE PIUS XI, TO RESOLVE DOUBTS REGARDING THE COMPETENCE OF THE SACRED CONGREGATIONS (ACCORDING TO CANON 245 OF THE CODE OF CANON LAW).

DOUBTS RESOLVED IN PLENARY SESSIONS ON THE 13TH AND 27TH DAYS OF THE MONTH OF NOVEMBER, IN THE YEAR 1922.

I. "Whether the power to grant to religious, of both sexes, a dispensation from the law of Eucharistic fast, in order to receive the Holy Communion, pertains to the Sacred Congregation for the Discipline of the Sacraments, or to the Sacred Congregation for Religious."

Response: "It pertains to the Sacred Congregation for Religious."

II. "Whether matters concerning the obligations of major Orders, or the validity of Holy Orders, with regard to religious, pertain to the Sacred Congregation for the Sacraments, or to the Sacred Congregation for Religious."

Response: "It pertains to the Sacred Congregation for the Sacraments, according to canon 1993 of the Code of Canon Law."

III. "Whether the Sacred Consistorial Congregation, or the Sacred Congregation of Councils, is competent to decide concerning matters that pertain to: 1) priests, or students, or teachers in lay schools; 2) associations among the clergy, and their federation?"

[*Latin ed. p. 40*]

40 Acta Apostolicae Sedis - Official Commentary

3) the erection and suppression of one or the other dignity within the established Chapters;

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4) revenues and goods pertaining to the episcopal tables.

Response: To the Sacred Congregation of the Council.

Question: "Is it competent for the Sacred Congregation of the Council?"

Response: "It is competent for the Sacred Congregation of the Council. However, in matters concerning associations or their federations among the clergy of an entire nation, it should not omit to request information from the Sacred Congregation Consistorial."

Response to Questions 3 and 4: "It is competent for the Sacred Congregation Consistorial."

IV. "Whether the granting of the faculty to alienate goods pertaining to diocesan seminaries pertains to the Sacred Congregation for Seminaries and Universities, or to the Sacred Congregation of the Council."

Response: "It pertains to the Sacred Congregation for Seminaries and Universities."

These responses, given by the Most Holy Father Pius, in a private audience on December 5th, of the year 1922, were approved by the undersigned Secretary.

Rome, on December 7th, in the year 1922.

Fridericus Cattani Amadori, Secretary.

[*Latin ed. p. 41*]

Diarium Romanae Curiae 41. S. CONGREGATIO RITUM. NOTA CONGREGAIONUM SACRORITUALIUM QUAE IN ANNO 1923 HABENDURAE SUNT. 16; 30; 20; 6; 20; 17; 24; 9; 8; 22; 10; 12; 12; 26; 10; 13; 14; 24; 31; 15; 14; 16; 23; 17; 18; 13; 20; 19; 4; 11; 21; 18 Ianuarii. Congregatio Praeparatoria super miracula Venerabilis Servi Dei Roberti Card. Bellarmini. Congregatio Generalis super miracula Venerabilis Servae Dei Theresis Infantis Iesu. Februarius. Congregatio Ordinaria. Martius. Congregatio Generalis super miracula Ven. Servi Dei Michaelis Garicoïts. Congregatio Praeparatoria super virtutes Venerabilis Servae Dei Bernarda Soubirous. Aprilis. Congregatio Generalis. Congregatio Antipraparatoria super miracula B. Magdalenae Sophia Barat. Maius. Congregatio Ordinaria. Congregatio Praeparatoria super martyria, signa aut miracula Servorum Dei Laurentii lnibert et Companiorum. Iunius. Congregatio Antipraparatoria super miracula B. Ioannis Mariae Vianney. Congregatio Ordinaria Particularis. Iulius. Congregatio Antipraparatoria super miracula Venerabilis Servi Dei Bartholomei Dalmonte. Congregatio Ordinaria. Congregatio Antipraparatoria super miracula B. Ioannis Eudes. Congregatio Antipraparatoria super virtutes Venerabilis Servae Dei Luciae Filippini. Augustus. Congregatio Antipraparatoria super martyria, signa aut miracula Servorum Dei Ioannis Mariae Du Lau, Archiepiscopi Arlesii, Petri Ludovici de La Rochefoucalt, Episcopi Sanctium, Francisci Iosephi de La Rochefoucalt, Episcopi Beauvais, et Companiorum. November.

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Congregatio Ordinaria. Congregatio Antipraparatoria super miracula Venerabilis Servi Dei Vincentii Strambi. December. Congregatio Generalis super miracula B. Mariae Magdalenae Postel. Congregatio Ordinaria Particularis. Congregatio Antipraparatoria super martyria, signa aut miracula Servarum Dei Ifigeniae S. Matthaei et Companiorum.

[*Latin ed. p. 42*]

From the Acts of the Apostolic See - Official Commentary, SECRETARY OF STATE, by means of official documents from the Secretary of State, the Holy Father deigned to appoint: December 28, 1922. Monsignor Francesco Morano, Prelate with voting rights in the Supreme Tribunal of the Signature; Monsignor Antonio Bernasconi and Monsignor Cesare Pecorari, Prelate Referendaries in the same Supreme Tribunal. By Apostolic Briefs, the Holy Father, Pope Pius XI, reigning happily, deigned to appoint: To the Papal Throne: December 2, 1922. Monsignor Giuseppe Alvarez y Miranda, Bishop of Léon (Spain). Apostolic Protonotaries, as if participating: December 1, 1922. Monsignor Vincenzo Giuseppe Piette, of the archdiocese of Montréal. December 5, 1922. Monsignor Ilario Regis, of the diocese of Viviers. December 5, 1922. Monsignor Regis Deschanels, of the same diocese. December 5, 1922. Monsignor Ludovico Caussin, of the same diocese. December 13, 1922. Monsignor Eugenio Merio, of the archdiocese of Paris. December 15, 1922. Monsignor Ramberto Faure, of the archdiocese of Lyon. December 20, 1922. Monsignor Emmanuele Pereira Lopes, of the diocese of Porto. December 22, 1922. Monsignor Ludovico Dârnault, of the archdiocese of Orléans. Domestic Prelates of His Holiness: December 5, 1922. Monsignor Guglielmo Keil, of the archdiocese of Bamberg. December 7, 1922. Monsignor Giuseppe Nogara, of Rome. December 13, 1922. Monsignor Guglielmo Giuseppe Baigent, of the diocese of Nottingham. December 13, 1922. Monsignor Eugenio Crèpin, of the archdiocese of Paris. December 15, 1922. Monsignor Domenico Siseo, of the diocese of Aiaccio. December 18, 1922. Monsignor Augusto Giovanni Maria De Bock, of the diocese of Gand.

[*Latin ed. p. 43*]

43. From the "Diarium" of the Roman Curia, December 20, 1922: Monsignor Giacomo Giuseppe Donati, of the diocese of Borgo San Donnino. Monsignor Pietro Butti, of the diocese of Dunkeld. December 21. Monsignor Giuseppe Massari-Elia, of the archdiocese of Bari. December 23. Monsignor Giovanni Ferro, of the Patriarchate of Venice. December 24. Monsignor Giacomo Ogier, of the diocese of Annecy. January 2, 1923. Monsignor Leopoldo Deseille, of the diocese of Liegi.

HONORS: By Apostolic Briefs, the Most Holy Pope Pius X, reigning happily, deigned to bestow the following honors:

The Order of the Golden Militia, also known as the Order of the Golden

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Spear: November 24, 1922. To Mr. Giovanni Crighton-Stuart, Marquess of Bute, of the archdiocese of Cardiff.

The Grand Cross of the Order of Saint Gregory the Great, civil class: December 30, 1922. To Mr. Carlo Jacquier, of the archdiocese of Lione.

The Commander's Cross of the Order of Saint Gregory the Great, civil class: November 29, 1922. To Mr. Count Astolfo Servanzi-Collio, Exempt, in retirement, from the Noble Pontifical Guard. December 30. To Mr. Commissioner Enrico Saint-Olive, of the archdiocese of Lione.

The Knighthood of the Order of Saint Gregory the Great, civil class: November 27, 1922. To Mr. Giuseppe Andreoli (Rome).

The Grand Cross of the Order of Saint Gregory the Great, civil class: December 30, 1922. To Mr. Commissioner, Advocate Paolo Pericoli (Rome).

The Plaque of the Order of Saint Gregory the Great, civil class: December 19, 1922. To Mr. Commissioner, Count Maria Enrico Thierry Michel de Pierredon, of the diocese of Fréjus.

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: November 29, 1922. To Mr. Francesco Haroldo Turnbull, of the archdiocese of Cardiff.

[*Latin ed. p. 44*]

Acta Apostolicae Sedis - Official Commentary 44. The Order of Saint Gregory the Great, civil class: November 27, 1922. To the Most Noble Sir Giovanni Leni of Spadafora, of the archdiocese of Syracuse.

November 29: To the Most Noble Prince Sebastian Apostolic Orsini Ducas, of the diocese of Lech.

December 4: To the Most Reverend Professor Ambrogio Ballini, of the diocese of Padua.

December 6: To the Most Noble Sir Vito Savino, of the archdiocese of Amalfi.

December 9: To the Most Noble Sir Carlo Oberthür, of the archdiocese of Rennes.

December 11: To the Most Noble Sir Carlo Maria Agostino Blondel, of the diocese of Blois.

December 15: To the Most Noble Sir Tommaso Callaghan, of the archdiocese of Cardiff.

December 17: To the Most Noble Sir Emmanuele Luciano Brun, of the archdiocese of Lyons.

December 19: To the Most Noble Sir Giovanni D. Ryan, of the archdiocese of New York.

December 19: To the Most Noble Sir Engineer Antonio Sorrentino, of the archdiocese of Naples.

December 21: To the Most Noble Sir Antonio Tomatis (Rome).

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December 29: To the Most Noble Sir Ernesto Calligari, of the archdiocese of Florence.

December 30: To the Most Noble Sir Enrico Marsili-Libelli, of the same archdiocese.

December 30: To the Most Noble Sir Giovanni Chastaing, of the archdiocese of Lyons.

December 30: To the Most Noble Sir Carlo Gindre, of the same archdiocese.

December 30: To the Most Noble Sir Paolo Chaîne, of the same archdiocese.

December 30: To the Most Noble Sir Flaohaire de Roustan Régis, of the same archdiocese.

The Knighthood of the Order of Saint Gregory the Great, civil class: November 27, 1922.

To the Most Noble Sir Stanislao Janczewski, of the archdiocese of Warsaw.

November 29: To the Most Noble Sir Maria Angelo Eon, of the diocese of St-Brieuc.

November 29: To the Most Noble Sir Gerard De Launay, formerly Attaché to the French Embassy at the Holy See.

December 4: To the Most Noble Sir Giovanni De Montgolfier, of the diocese of Viviers.

December 4: To the Most Noble Sir Giuseppe De Montgolfier, of the same diocese.

December 6: To the Most Noble Sir Giovanni Frachon, of the diocese of Viviers.

December 7: To the Most Noble Sir Ernesto Zarb, of the Apostolic Vicariate of Egypt.

December 9: To the Most Noble Sir Adolfo Müller-Ury, of the archdiocese of New York.

December 9: To the Most Noble Sir Professor Gastone De Caqueray.

December 9: To the Most Noble Sir Giulio Comdamain.

December 9: To the Most Noble Sir Giulio Dassonville, of the same archdiocese.

December 16: To the Most Noble Sir Renato Marcille, of the same archdiocese.

December 16: To the Most Noble Sir Giacomo Trévédy, of the same archdiocese.

December 16: To the Most Noble Sir Paolo Fougeron, of the diocese of Orléans.

December 16: Of the archdiocese of Rennes.

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December 16: Of the same archdiocese.

[*Latin ed. p. 45*]

45 *Diarium Romanae Curiae*, December 17, 1922. To Mr. Natale Canat de Chizy, of the Archdiocese of Lyon. To Mr. Arturo Giuseppe Eugenio Bucknor, of the Apostolic Vicariate of the Gold Coast in Western Africa (Mahdia). 18 To Mr. Enrico Bribosia, of the Diocese of Namur. To Mr. Emilio Lejeune, of the same diocese. 21 To Mr. Antonio Revello, of the Diocese of Cuneo. 30 To Mr. Giuseppe Marchisone, of the Archdiocese of Florence. To Mr. Ludovico de Saint Tri vier, of the Archdiocese of Lyon. To Mr. Adriano Rodet, of the same Archdiocese. To Mr. Giovanni Fusi, of the Archdiocese of Florence. To Mr. Giulio Jorcin, of the Archdiocese of Chambéry. To Mr. Anatolio Jeanmart, of the Diocese of Tournai. The Commandery 13 of the Order of St. Sylvester: December 1922. To Mr. Miecislao Labedzki, of the Archdiocese of Warsaw. The Knighthood of the Order of St. Sylvester: November 23, 1922. To Mr. Carlo Restagno, of the Archdiocese of Turin. 24 To Mr. Vincenzo De Pandis, of the Diocese of Lech. To Mr. Vittore Detkens, of the Archdiocese of Warsaw. To Mr. Tommaso Iacoangeli (Rome), December. To Mr. Berardo Castelli, of the Diocese of Penne and Atri. 20 To Mr. Paolo Tosco, of the Archdiocese of Turin. 30 To Mr. Alberto Otto Kufal, of the Apostolic Vicariate of... To Mr. Count Giacomo Gemmi, of the Archdiocese of Modena. Natal. DOMESTIC OFFICE OF HIS HOLINESS BY NAME With letters from His Eminence, the Reverend Monsignor Maggiordomo, the Holy Father has deigned to appoint: Secretaries, extraordinary: July 7, November 22, 1922. Monsignor Antonio Travers, of the Archdiocese of Lucca. Monsignor Francesco Annibale Ferretti (Rome). December 27. Monsignor Ottone Müller, of the Archdiocese of Chapel of St Peter-on-the-Wall. December 30. Monsignor Attilio Gabrielli, of the Diocese of Velletri.

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis - Official Commentary, November 30, 1922. Monsignor Stefano Leone Skibniewski, of the archdiocese of Leopoli of the Latin rite.

December 1. Monsignor Candido De Angelis, of the diocese of Albano Laziale. Monsignor Vendelino Haidegger, of the diocese of Bressanone.

Monsignor Adolfo Nachbauer, of the same diocese.

Monsignor Francesco Wagner, of the same diocese.

Monsignor Antonio Gerardo Ellis, of the Apostolic Vicariate of Curaçao.

Monsignor Giovanni Bushati, of the archdiocese of Scutari.

December 2. Monsignor Emanuele Barreto De Almeida, of the diocese of [unspecified].

Monsignor Gioacchino Onorio Da Silveira, of the same diocese.

December 7. Monsignor Roberto Nannini (Rome). Natal.

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Monsignor Abele Tornielli, of the diocese of Lodi.

December 9. Monsignor Giuseppe Kepka, of the diocese of Königgratz.

December 12. Monsignor Francesco di Paola Santos Moreno, of the diocese of Cadice.

December 15. Monsignor Giuseppe Falletti, of the diocese of Alba.

Monsignor Nicola Nagórzánski, of the diocese of Cracow.

December 16. Monsignor Bartolomeo Campana, of the diocese of Cuneo.

December 18. Monsignor Luigi Brugnolli, of the diocese of Trento.

Monsignor Antonio Leonardi, of the same diocese.

Monsignor Luigi Sartori, of the same diocese.

December 21. Monsignor Giovanni Waechter, of the archdiocese of Freiburg im Breisgau.

December 22. Monsignor Angelo Micheli, of the diocese of Parma.

Monsignor Paolo Checchi, of the diocese of Piacenza.

Monsignor Emilio Stevani, of the same diocese.

December 23. Monsignor Pietro Rizzardini, of the diocese of Belluno.

Monsignor Giorgio Hofbauer, of the archdiocese of Strigonia.

Monsignor Francesco Rogács, of the diocese of Sabaria.

Secret Chamberlains of Sword and Cape, extraordinary:

April 20, November 27, 1922.

Mr. Count Maurizio Térrillon, of the archdiocese of Paris.

Mr. Edoardo Lio Hearn, of the archdiocese of New-York.

Mr. Ladislao Kislañski, of the archdiocese of Warsaw.

December 29. Mr. Libero Baron Frederick de Geier, of the archdiocese of Munich and Freising.

December 12. Mr. Giacomo Leser, of the same archdiocese.

Mr. Edoardo de Boniecki, of the archdiocese of Warsaw.

Mr. Stanislao de Boniecki, of the same archdiocese.

Mr. Casimiro de Jaroszyñski, of the same archdiocese.

[*Latin ed. p. 47*]

47 *Diarium Romanae Curiae*, December 22, 1922. Mr. Domenico Salaberry (Strasbourg).

Mr. Enrico Baeza Ja var, of the archdiocese of Santiago (Chile).

Mr. Daniele Girona y Llogostera, of the diocese of Barcelona.

Mr. Baron Angelo de Eisner-Eisenhof (Vienne).

23. Mr. Count Armando Simon, of the archdiocese of Malines.

Honorary Chamberlains in the peacock blue attire of His Holiness:

November 27, 1922. Monsignor Teodoro Taepper, of the archdiocese of KolÃn.

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November 28. Monsignor Vitoldo Pradzynski, of the archdiocese of Warsaw.

December 1. Monsignor Eugenio Hillmann, of the diocese of Bressanone.

Monsignor Giovanni Borboni (Rome).

Monsignor Oreste Compagnucci (Rome).

Monsignor Giuseppe Castelli, of the diocese of Ascoli Piceno.

Monsignor Angelo d'Erchia, of the diocese of Monopoli.

Monsignor Nicola Gihr, of the archdiocese of Freiburg im Breisgau.

Monsignor Francesco Farkas, of the diocese of Sabaria.

Honorary Chamberlains *extra Urbem* of His Holiness:

December 22, 1922. Monsignor Vincenzo Helenowski, of the diocese of Plock.

Honorary Chamberlains of Sword and Cape, *supplemenarii* of His Holiness:

November 27, 1922. Mr. Giovanni B^czliewicz, of the archdiocese of Warsaw.

Mr. Franz Billón, of the diocese of Liegi.

November 28. Mr. Salvatore Camera, son of Andrea, of the archdiocese of Amalfi.

December 22. Mr. Ernesto Cottini, of the same archdiocese.

Mr. Pietro Gerii, of the same archdiocese.

December 30. Mr. Giovanni Benoit, of the diocese of Nancy and Toul.

Secret Honorary Chaplains of His Holiness:

November 29, 1922. Monsignor Giuseppe Cascioli (Rome).

December 1. Monsignor Giuseppe Kerle, of the diocese of Bressanone.

Monsignor Giulio Rossi (Rome).

Monsignor Antonio Bosci, of the archdiocese of Scutari.

Monsignor Giovanni Hannig, of the diocese of Sabaria.

Honorary Chaplains *extra Urbem* of His Holiness:

December 4, 1922. Monsignor Giovanni Hebbi, of the diocese of Mossoul.

December 16. Monsignor Giuseppe Garz, of the diocese of Cuzco.

December 18. Monsignor Donato Perii, of the diocese of Trento.

[*Latin ed. p. 48*]

Acts of the Apostolic See - Official Commentary, Master Gatekeeper, November 4, 1922, by Virga Rubea, extraordinary member of the Papal Chapel: The Reverend Anthony Soprani (Rome).

NECROLOGY, November 9, 1922. Monsignor Enrico Régis Granjon,

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Bishop of Tucson (United States of America).

December 14, 1922: Monsignor Elia Aniceto Latulipe, Bishop of Haileybury.

January 1923: Monsignor Giulio Tiberghien, Archbishop *ad honorem* of Nicaea.

January 4, 1923: Monsignor Giacomo Cardona y Tuz, Patriarch of the Orient and titular Bishop of Sion.

January 9, 1923: Monsignor Antonio Fabre, Bishop of Marseille.

January 10, 1923: Monsignor Giulio Lorenzo Morelle, Bishop of Saint-Brieuc.

[*Latin ed. p. 49*]

Almus XV - Vol. XY, 1 Februarii 1923, Num. 2, ACTA APOSTOLICAE SEDIS, COMMENTARIA, OFFICIALIA ACTA. PII PP. XI, LITTERAE ENCYCLICAE AD PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS, ALIOSQUE LOCORUM ORDINARIOS PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES: DE SANCTO FRANCISCO SALESIO, TERTIO PLENO SAECULO AB EIUS OBITU.

PIUS PP. XI, VENERABILIBUS FRATRIBUS, SALUTEM ET APOSTOLICAM BENEDICT IONEM.

Rerum omnium perturbationem, quae nunc adest, cum proxime in Encyclicis Litteris consideraremus, vidimus in ipsis hominum animis inhaerere malum, eiusque sanationem tum demum sperari posse si Iesu Christi medica per Ecclesiam sanctam manus invocetur. Etenim haec tanta cohibenda est intemperantia cupiditatum, quae, bellorum litiumque causa princeps, sicut communem vitae consuetudinem, ita nationum commercia pervertit; deducendae simul a fluxis caducisque bonis mentes singulorum, atque ad sempiterna et immortalia, quorum incredibilis incuria plerisque imcessit, convertendae. Cum autem singuli fere officium sancte servare instituerint, eo ipso melius erit humanae societati. Atqui huc omne spectat cum magisterium tum ministerium Ecclesiae catholicae, ut homines et tradi...

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis – The official commentary teaches and enriches with the preaching of divine truth, and sanctifies with the most abundant effusions of divine grace; and thus, whenever it perceives someone deviating from the path, it strives to restore civil society, which it once strengthened and shaped for Christians, to its former state. Indeed, the Church diligently pursues this work of sanctification among all, whenever, by the grace and gift of God, it has the opportunity to present outstanding examples from among its own children, who have demonstrated admirable virtues in the practice of all things. This is indeed entirely in accordance

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with its own nature, since it was established and made effective by Christ, its author, as a source of sanctity, and since all who use it as a guide and teacher are, by the will of God, obligated to strive for holiness of life. "This is the will of God," says Paul, "your sanctification." And the Lord Himself declares what kind of sanctification it ought to be: "Be you therefore perfect, as also your heavenly Father is perfect." 2

And let no one think that this pertains only to a few select individuals, while it is permissible for others to remain at a lower level of virtue. For, as is clear, all are bound by this law, with no exception. And indeed, those who have attained the summit of Christian perfection, of whom history testifies that there have been almost countless numbers from every age and order, either did not experience the same natural weaknesses as others, or did not face similar dangers. As Augustine eloquently says: "God does not command impossibilities, but by commanding, He reminds you that you may be able to do it, and to do what you can, and to ask for what you cannot." 3

Indeed, Venerable Brothers, the solemn commemoration of our heroes, Ignatius of Loyola, Francis Xavier, Philip Neri, Teresa of Jesus, and Isidore the Farmer, was completed last year.

[*Latin ed. p. 51*]

The acts of Pope Pius XI, volume 51, dedicated to the Saints, have proven to be very effective in encouraging the study of Christian life among the people. Now, the three hundredth anniversary of the heavenly birth of that most holy man is approaching, who not only shone with the excellence of all virtues, but also with the teaching and discipline of holiness: we speak of Saint Francis de Sales, Bishop of Geneva and Doctor of the Church; who, just as those lights of Christian perfection and wisdom that we have mentioned, seems to have been opposed by God to the heresy of the Novatians, from which arose the defection of human society from the Church, of whose sad and bitter events the best of men rightly lament today. And it seems that Saint Francis de Sales was given to the Church by a singular divine plan, so that, both through the example of his life and the power of his teaching, he might refute that opinion, already deeply ingrained in his time, which holds that the true sanctity, as proposed by the Catholic Church, cannot be attained, or at least is so difficult to achieve that it is suitable only for a few, and only for those endowed with a great and outstanding spirit; and furthermore, that it is so filled with difficulties and annoyances that it is not suitable for men and women living outside of religious orders. Therefore, our most beloved predecessor, Benedict XV, when he spoke solemnly about these matters, and was about to celebrate the approaching anniversary of the blessed death of Saint Francis de Sales, promised to send a special letter to the entire Church on this subject. We gladly fulfill the proposal of our predecessor, as if it were an inheritance

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received, especially because it is to be hoped that the fruits of this commemoration, which will soon be held, will be added to the fruits of the commemoration held not so long ago. Indeed, if we consider the life of Saint Francis de Sales, we see that from the very beginning of his life he was an example of holiness, and that this was not a harsh and gloomy holiness, but one that was pleasing and accessible to all, so that it could truly be said of him; for he had no bitterness.

[*Latin ed. p. 52*]

52 Acta Apostolicae Sedis - Commentarium Offiôiale: The record of his actions, nor the burden of his office, but rather joy and delight. For, while he shone forth with all virtues, he especially displayed an outstanding gentleness of spirit, which you rightly call his own and unique characteristic; yet it was entirely different from that false benevolence which is displayed in a certain urban refinement and excessive affability, and is altogether alien from either the sluggishness or apathy which is unmoved by anything, or from the timidity which dares not, even when it ought, to be assertive. This, indeed, was Salesius's chief virtue, bursting forth from the depths of his heart like the sweetest fruit of charity, for he was most abundantly filled with a spirit of mercy and indulgence; with this, he tempered the harshness of his words, and softened the bearing and voice of his body, so that he might inspire the reverence of all. We read that he was accustomed to readily admit and lovingly receive all, especially those who were notorious sinners and apostates, who came to him, seeking to cleanse themselves of their faults and to be reformed; he also found delight in prisoners confined in dungeons, whom he frequently visited and comforted with numerous acts of his charity; nor was he less gentle in his dealings with his servants, whose negligence and rashness he patiently tolerated, setting an example. This gentleness of his, as it extended to all, so at no time, nor in prosperous nor in adverse circumstances, did it ever fail; therefore, however much they may have diverged, heretics never found him less approachable and easy to deal with. When, in the year following his ordination, he himself, to the Bishop of Genevensi Granerio, against the will and opposition of his father, freely offered himself to reconcile the inhabitants of Chaballicenses, and he willingly accepted that province, which was indeed large and difficult, he pursued his work with such diligence that he refused no labors, and he avoided no dangers, for the salvation of so many thousands of souls.

[*Latin ed. p. 53*]

53. The pontificate of Pope Pius XI was not so much marked by the abundance of his teachings, nor by the power and skill of his speech, as by the invincible kindness with which he carried out the duties of his sacred ministry. He was often accustomed to utter those memorable words: "The Apostles fight only through suffering, and they triumph only through

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death." It is scarcely believable how diligently and constantly he labored for the cause of Jesus Christ among his people in Chaballicenses: who, so that he might bring them the light of faith and the consolations of Christian hope, traversed steep valleys and narrow passes; he pursued those who fled, urging them on; he persevered against inhumane rejections; he resisted temptations; he returned to his mission; he was repeatedly driven from lodgings, spending nights in the cold and snow under the open sky; he worked in sacred matters with no one present; he preached even when almost everyone opposed him; yet he always maintained his inner peace, his sweetest charity towards ungrateful men, with which he overcame the obstinacy of his adversaries, however hardened. But if anyone should think that Francis adopted this disposition of mind, and that he was one of those men whom the grace of God has anticipated in the sweetness of blessings, they are greatly mistaken. For Francis, from the very constitution of his body, possessed a rather sharp nature and was quick to anger; but he, having set Jesus Christ as his model, who said: "Learn from me, for I am meek and humble of heart," constantly examined the movements of his own mind, and, with the force he applied to himself, he restrained and subdued them so much that he expressed God's peace and gentleness in himself as vividly as anyone could. This is wonderfully confirmed by what is remembered: the doctors who cared for his sacred body after his death, when properly embalming it, found near the stones a substance almost like wax and reduced to the smallest calculi. From this marvel, they judged how much strength and effort it must have cost him to contain his natural anger for fifty years. Mmirum, from the strength of his mind, which indeed was constantly sustained by the vigor of faith, and 1 MATTHEW, 11, 29.

[*Latin ed. p. 54*]

54 Acta Apostolicae Sedis - Commentarium Officiale. The flame of divine charity kindled, and all that he was manifested as Salesian gentleness, perfectly fitting the words found in Holy Scripture: "From strength comes forth sweetness." And it could not be otherwise, for the pastoral meekness with which he flourished, as Chrysostom said, possessed no greater power in winning over the wills of men, a power promised by the divine oracle to the meek: "Blessed are the meek, for they shall possess the earth." Furthermore, how strong of heart he was, from whom it was permissible to learn an example of meekness, became most clearly apparent whenever he had to contend with the powerful, for the glory of God, for the authority of the Church, and for the salvation of souls. For example, when he defended the immunity of the ecclesiastical jurisdiction against the Senate of Chambery, and having received threatening letters, in which it was stated that he would be deprived of a portion of his revenues, he not only responded appropriately to the dignity of his office, but also did not cease to seek redress for the injustice until the Senate fully satisfied him. And

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with the same firmness of spirit, he endured the wrath of a Prince, among whom, with his brothers, he had been falsely accused; nor did he yield less vehemently to the will of the nobles in the granting of ecclesiastical benefices; and likewise, having experienced all things in vain, he observed the obstinacy of those who had denied to the Order of the Regular Canons of Geneva a tenth of their fruits. Therefore, with evangelical freedom, he had accustomed himself to expose public vices, and to reveal hypocrisy and wickedness; and fearing, if ever, the majesty of a Prince, he always behaved in such a way that he did not consent to their desires, nor did he yield to their intemperance.

Now, Venerable Brothers, let us see how Salesius, while presenting himself as a lovable example of sanctity, also demonstrated the same safe and straightforward path to all who seek Christian perfection, in writing, and how, in this regard...

[*Latin ed. p. 55*]

55 Acta Pii PP. XI 1, ubi Iesus Dominus, qui coepit facere et docere, videtur mutatum esse. Multa enim sunt quae hoc ipso consilio edidit, et ea nobilissima scripta; in iis vero duo illi praecipua sunt, quorum alter Philothea, alter Tractatus de amore Dei inscribitur. Ad priorem autem, quod attinet, postquam Salesius germanam pietatem ab ea distinxit asperitate quae animos in virtutis exercitatione terrendo debilitat, licet non illo exuat aequo rigore qui christianae disciplinae congruit, in eo totus est ut ostendat, sanctitatem cum omnibus civilis vitae officiis condicionibusque conciliari optime, atque in media saeculi consuetudine quemvis accommodata ad salutem posse degere, modo ne mundi hauriat et imbibatque spiritum. Ipso interea magistro discimus id quidem facere – culpa nimirum excepta – quod omnes solent, at simul, quod plerique non solent, id ipsum sancte facere et ea quidem mente ut Deo placeamus: praeterea docemur decorum servare, quod ipse venustum virtutum ornatum appellat; naturam non abolere, sed vincere, et paullatim et parvoque nisu in caelum evolare, columbarum more, si aquilarum non licet, id est vitae sanctimoniam commiuni assequi via, quando ad singularem perfectionem non destinamur. Idem gravi et eo expedito scribendi genere, subtilique et festiva verborum sententiarumque usus varietate, qua praecepta commendantur fiuntque gratiora legentibus, postquam exposuit, esse nobis ab omni culpa, malis apropensionibus, a rebusque inutilibus ac noxiis abstinendum, dicere aggreditur quibus exercitationibus animum excolere et qua ratione cum Deo coniungi debemus. Deinde, hoc posito, peculiarem aliquam detegendam nobis esse virtutem, ad quam sine intermissione contendamus donec eius compotes simus, tum de singulis virtutibus agit, de decentia, de honestis probrosisque colloquiis, de licitis periculosisque oblectamentis, de

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fidelitate erga Deum retinenda, et de coniugum.

[*Latin ed. p. 56*]

56 Acta Apostolicae Sedis - Official Commentary on the Offices of Two Virgins. Finally, he instructs concerning the arts by which, when we recognize dangers, temptations, and the allurements of pleasures, we may overcome them, and by what means we may restore the state of the soul through holy purposes, renewing them each year. And this book, which those of his time considered to be unsurpassed in its kind, may it be read today by all, as it was once so widely circulated; then truly, Christian piety may flourish throughout the nations, and the Church of God may rejoice in the common holiness of its children. Of even greater importance and weight is the *Tractatus de amore Dei* [Treatise on the Love of God], in which the holy Doctor, as if attempting to write a history of the love of God, recounts its origin and its developments, and also why it has begun to wax strong and to languish in the hearts of men; he then explains how it may be cultivated and increased. Taking advantage of the opportunity, he clearly explains the most difficult questions, such as those concerning efficacious grace, predestination, and vocation to faith; and, lest the discourse be barren, he imbues it with such festive pleasantness and so much fragrance of piety, adorning it with a variety of similitudes, and with apt examples and passages, often drawn from Holy Scripture, so that the book seems to have sprung forth not so much from his mind as from the very depths of his soul. The spiritual principles which he had explained in these two volumes, he applied to the benefit of souls, both in his daily ministry and in those admirable Letters which he composed; and he adapted them for the governance of the Sisters of the Visitation, whose Institute, founded by him, still preserves his spirit most religiously. Indeed, moderation and gentleness permeate and characterize everything in this community: it is the nature of this community to be open to women, widows, and matrons, or to those who are weak and sick, or advanced in years, whose strength may seem insufficient to sustain the fervor of the spirit. For there are no long vigils and psalms there.

[*Latin ed. p. 57*]

57 The acts of Pope Pius XI attest, not the harshness of penance or expiations, but the observance of laws that are so mild and so lenient, that even those religious sisters who are less strong, can easily fulfill all that is commanded of them. But such ease and pleasantness in acting must be tempered by the fire of charity, so that religious women, who glory in being of the Salesian order, may, while completely renouncing themselves, obey most modestly, and, pursuing not outward appearances but solid virtues, may die to themselves so that they may live for God. In this, who does not recognize that singular union of sweetness with strength, which we

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admire in the Lawgiver? We pass over many of the writings of St. John, from which even his heavenly doctrine, like a river of living waters, has irrigated the field of the Church... profitably flowing to the people of God for their salvation; but we cannot fail to mention the book of Controversies, in which, without any doubt, a full demonstration of Catholic faith is given. It is known, Venerable Brothers, in what times St. John undertook the expedition to Chaballand. As the chroniclers of events recount, when, at the end of the year 1593, negotiations had begun with the Duke of Savoy, along with the Bernese and the people of Geneva, it seemed that nothing would be more beneficial for reconciling the people of Chaballand to the Church, than if, by sending there learned and devout preachers of the divine word, they were gradually drawn to the faith through persuasion. But when those who first approached the region, either despaired of the conversion of the heretics, or feared for themselves, withdrew from the sacred contest, St. John, who, as we have said, had offered himself to the Bishop of Geneva for the mission, in September of the year 1594, with fasts and prayers, having first repeated to himself the promise of a successful outcome to his undertaking, which he received only from God, entered the region of the heretics, without provisions or domestic supplies, accompanied by no one but his brother's son.

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis - Commentarium Officiale. He, through carefully prepared discourses, refuted their errors, and copies of these writings, passed from hand to hand, were even circulated among the heretics themselves. This gradual increase in attendance at the sacred discourses eventually led to a point where the inhabitants began to attend them in great numbers; the writings, however, which were written by the hand of the Holy Doctor himself, were dispersed after his death, and much later were collected into a volume and presented to our predecessor, Alexander VII; to whom it subsequently happened that he, after due deliberation, included him among the blessed and among the saints in heaven. Indeed, in these controversies, the Holy Doctor, although he makes excellent use of the "armory" of the arguments of previous ages, is nevertheless always himself in his argumentation; first of all, he affirms that authority in the Church of Christ can only be granted by legitimate mandate, which heretics entirely lack; then, having convicted them of errors concerning the nature of the Church, he defines the proper characteristics of the true Church, and demonstrates that these are found in the *catholica* Church, but are lacking in the reformed churches. Furthermore, he diligently explains the rules of faith, and shows that these are violated by heretics, but are carefully observed among us; finally, he adds special treatises, of which only the discussions on the Sacraments and on Purgatory remain. It is truly remarkable how our adversary is confronted with such a wealth of doctrine and

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with such wisdom, as if by a powerful army of arguments, and how his falsehoods and deceptions are exposed, with him skillfully using irony and even dissimulation. If, at times, his words seem more forceful, it is evident that the guiding force of all his arguments, as even his adversaries admitted, is the power of charity; for even when he reproaches erring children for their defection from the Catholic faith, it is clear that he looks upon them only with the desire to provide them with a way to return, earnestly imploring it. But even in the book of controversies, one can find the same outpouring of spirit, the same spirit that permeates his other works.

[*Latin ed. p. 59*]

From the Acts of Pope Pius XI, 59, piety was perfected in him; but the prayer was so elegant, so urbane, so well composed for persuasion, that even the heretics, and their ministers, were accustomed to warn their followers not to be seduced by the flattery of the Genevan missionary and to be captured. Therefore, Venerable Brothers, when we have considered the deeds and writings of Saint Francis de Sales, it remains for us to urge you to diligently celebrate his memory in each of your dioceses. For we do not wish that such solemnities should be concluded with a barren commemoration of past events, or be reduced to a few days; rather, we desire that, as this year progresses until the very day of the twentieth of December, on which day he ascended to heaven, you take the utmost care to instruct the faithful in the virtues and precepts of the Holy Doctor. Therefore, it will be your primary duty to convey these words of Ours to the clergy and the people entrusted to you, and to explain them diligently. For it is Our chief desire that you remind the faithful of the duty of cultivating their own sanctity, since there are so many who either never reflect on the life to come, or completely neglect the salvation of their souls. For some, involved in laborious affairs, care for nothing but accumulating money, while their soul miserably hungers; others, devoted to pleasures, so cast themselves upon the earth that the taste of those things which are above the senses dulls and weakens in them; and still others turn to public affairs, concerned about the state, but forgetful of themselves. Wherefore, you, through the Salesian Institute, endeavor, Venerable Brothers, that the people may understand that the sanctity of life is not a singular benefit granted to some, while others are left aside, but a common lot and a common duty for all; and that the acquisition of virtues, although it involves effort – an effort which is compensated for by every kind of solace of the soul – is nonetheless accessible to everyone through divine grace.

[*Latin ed. p. 60*]

Acts of the Apostolic See - Official Commentary 60, a safeguard which must be granted to none. Above all, present to the faithful the gentleness of Francis as a model; for this virtue, which so beautifully reflects the benig-

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nity of Jesus Christ, and which has such power to attract men, if once it pervades the minds of the common people, will not public and private affairs be easily reconciled? Will not domestic harmony and concord, and even peace in the city, be maintained with great ease through this virtue, which you rightly call the outward ornament of divine charity? And as for the apostolate, whether of priests or laity, if Christian gentleness is preferred, will it not add immense strength to the improvement of society? Therefore, you see how important it is that the Christian people embrace the example of Francis and other most holy individuals with mind and heart, and that they observe the precepts as a way of life. To ensure that this bears fruit, it is truly remarkable how much benefit will result from the widespread dissemination of the books and writings that we have mentioned; for such writings, being easy to understand and pleasant to read, will awaken in the hearts of the faithful a desire for solid and genuine piety, which the priests will foster most appropriately, if they themselves have imitated the sweet and delightful eloquence of Salesius, who transformed the teachings into nourishment and blood. In this matter, Venerable Brothers, it is recorded that Our Predecessor, Clement VIII, had already foretold how wonderful the words and writings of Francis would be in their effect on the people. When the Pope, with the learned Cardinals and most wise men present, Salesius, having been elected a bishop and having demonstrated knowledge of sacred disciplines, was so moved by admiration that he embraced the man warmly and spoke to him in these words: "Go, my son, and drink from the cistern of your well, and let the streams of your well flow outwards, and divide your waters in the streets." Thus, Francis preached, so that his entire preaching was filled with ostentation.

[*Latin ed. p. 61*]

Let the Acts of Pope Pius XI, page 61, bear witness to the abundance of spirit and virtue, for, nourished by the Scriptures and the Fathers, he was not only strengthened by the wholesome food of theological doctrine, but also shone forth with a gentler and more pleasing light through the manifestation of charity. Therefore, let us not be surprised that so many heretics were converted to the Church by him, and that so many faithful, under his guidance and leadership, maintained a perfect way of life throughout these three centuries. But we earnestly hope that all Catholic men, who, whether through journals or other writings, illuminate, promote, and defend Christian wisdom, may derive a certain benefit from these solemnities. Indeed, it is necessary that Francis, in his discussions, combine strength with temperance and charity. For what they ought to do, the holy Doctor clearly shows by his example: namely, that they diligently explore Catholic doctrine and strive to the best of their ability; that they do not corrupt the truth, nor, under the pretext of avoiding the offense of adversaries, weaken or conceal it; that they take care of the form and beauty of the language,

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and that they distinguish and adorn their thoughts so that the readers may be delighted by the truth; and that, if they must refute errors, they know how to oppose the wickedness of evil men, but in such a way that they show themselves to be truly animated and guided above all by charity. Since, however, those whom we have mentioned, the Catholic writers, have no official and solemn document from the Apostolic See stating that Saint John Bosco has been declared their patron, we, having seized this favorable opportunity, and with certain knowledge and mature deliberation, by our apostolic authority, through this Encyclical Letter, grant or confirm Saint John Bosco, Bishop of Geneva and Doctor of the Church, as their heavenly patron, and declare this, notwithstanding any contrary provisions. Indeed, Venerable Brothers, that these secular solemnities may become more solemn and more fruitful, let no encouragement to piety be lacking for your faithful, so that this...

[*Latin ed. p. 62*]

62 Acta Apostolicae Sedis - The official commentary, a most distinguished work of the Church, which deserves to be venerated, and, making use of it as an intercessor, may direct the soul, cleansed from the vestiges of sin and nourished by the divine banquet, to attain sanctity quickly and readily. Therefore, take care that in the city of your honor and in each parish within your dioceses, throughout this year, until the twenty-eighth day of the month of December, triduums or novendial devotions be held, in which the preaching of the divine word should be included, so that, as much as possible, the people may be diligently instructed in those things which, guided by Saint John Bosco, will move them to higher things. Furthermore, it is your concern to ensure that the deeds of that most holy Bishop are commemorated in other ways that may seem more appropriate. And so that we may unlock the treasure of the sacred functions, entrusted to us by God, for the good of souls, we grant that those who piously participate in the devotions mentioned above, for seven years and for forty days, and finally, on the twenty-eighth day of December, or on any other day that they may choose, may obtain a plenary indulgence, under the usual conditions. Lest the Annecy Visitation Convent, where Saint John Bosco rests – whose venerable remains We ourselves once visited with incredible and heartfelt joy – and the Turin convent, in which his heart is preserved, and other convents of the Visitation family, should lack a special sign of Our benevolence, We decree that anyone who, during the sacred months of this year, participates in the devotions mentioned above, and furthermore, on the twenty-eighth day of December, also this year, visits the churches of those convents, having been reconciled through penance and refreshed by the Eucharistic banquet, and having prayed according to Our wishes, may also obtain a plenary indulgence. You, Venerable Brothers, are earnestly exhorted to commend our Holy Doctor

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to God: for since it pleased God that we should undertake the governance of the Church in difficult times, may it be, under the protection of Saint John Bosco, who pursued the Apostolic See with outstanding zeal and reverence, and with such respect for its rights, that...

[*Latin ed. p. 63*]

The Acts of Pope Pius XI, number 63, wonderfully defends the authority in matters of controversy, may it so happen that all those who are estranged from the law and charity of Christ may return to the pastures of eternal life, and may they be embraced in communion and in the kiss of peace. May the apostolic blessing, which is the conciliator of heavenly gifts and the witness of Our paternal benevolence, be for you, Venerable Brothers, and for the entire clergy and people of your diocese, most lovingly bestowed. – Given in Rome, at Saint Peter's, on the fourteenth day of the month of January, in the year 1723, in the first year of Our pontificate. – Pius PP. XI.

[*Latin ed. p. 64*]

64 Acta Apostolicae Sedis - Official Commentary - APOSTOLIC LETTERS. PIUS PP. XI establishes the APOSTOLIC DELEGATION FOR SOUTHERN AFRICA, for the sake of posterity. — Following the custom of Our predecessors, the Roman Pontiffs, from this Chair of Peter, which We hold by divine right, like a lofty watchtower, We turn the eyes of Our mind to all parts of the Christian world, even those regions far removed by the expanse of the seas from this center of the Roman faith, so that matters pertaining to the better administration of sacred affairs may be undertaken with diligent and paternal care. Indeed, since it has been observed in many missions of Southern Africa that the propagation of the Christian name and the maintenance of Catholic unity are constantly and suitably considered, it has seemed opportune to establish a new Apostolic Delegation in those regions, as has already been customary in other places for the honor and protection of the Catholic faith. Wherefore, after a careful deliberation with the Most Reverend Fathers, Cardinals, Prefects of the Congregation for the Propagation of the Faith, and after attentively considering all aspects of the matter, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the present document, for the sake of Our apostolic concern and the paternal love We bear for those missions, We establish and constitute an Apostolic Delegation in Southern Africa. We desire that this Apostolic Delegation for Southern Africa, established by Us, extend its care to four regions, namely those commonly called Cape, Orange, Natal, and Transvaal, as well as to the southern-western colony, formerly German, Basutoland, and Bechuanaland. Therefore, the apostolic missions that are there now, namely the Transvaal, the Northern Transvaal, the Kimberley in Southern Africa, Natal, Zambesia, Zululand, Mariannhill, Swaziland,

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Basutoland, the central, eastern, and western districts of the Province of Cape of Good Hope, the Orange River, the Great Namaqualand, and the Lower Cimbebasi, as well as all other missions that will be established in those territories in the future, shall be included. We grant this, decreeing that these present Letters of Ours shall remain firm, valid, and efficacious forever; and that they shall have full and...

[*Latin ed. p. 65*]

65 To ensure that the full effects and benefits of the acts of Pope Pius XI are realized and obtained, and that they apply to those to whom they pertain, now and forever, we declare that it is fitting to judge and define, and that from this moment forward, anything that may happen concerning these matters, by anyone, with any authority, knowingly or unknowingly, shall be considered invalid and of no effect. Notwithstanding any contrary provisions. VII Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the tenth day of December, in the year 1922, in the first year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. II THE SHRINE OF THE BLESSED VIRGIN MARY OF MIRACLES, IN THE TOWN OF SARONNO, WITHIN THE ARCHDIOCESE OF MEDIOLANENSIS, IS ELEVATED TO THE RANK OF A MINOR BASILICA. PIUS PP. XI For the perpetual memory of this event. — The present administrator, the Reverend Father Eduardus Fassi, a beloved son, requests that We deign to elevate the sacred shrine of the Virgin of Miracles in the town of Saronno, within the boundaries of the Archdiocese of MEDIOLANENSIS, to the rank of a Minor Basilica. We know well that this shrine, a monument of piety as well as of art, which has been cherished by the people since the fifteenth century, has already received numerous privileges from Our predecessors, the Roman Pontiffs. We are not unaware that the blessed Charles Borromeo enhanced the splendor of this very shrine, and that with solemn ceremony, he carried the image of the Virgin, adorned with wondrous works of art, to the altar. And it is pleasing to Our heart to remember that Our most beloved Mother often celebrated the feast of this shrine in the town of Her birth, imploring the help of the Virgin through fervent prayer. Therefore, We have gladly accepted the request of the administrator, and We, by Our own initiative and with full knowledge and deliberation, and by the fullness of Our Apostolic authority, hereby, with perpetual force, elevate the Shrine of the Blessed Virgin Mary of Miracles in the town of Saronno, within the Archdiocese of MEDIOLANENSIS, to the rank of a Minor Basilica, and We grant to it all the honors and privileges that rightfully belong to the venerable Basilicas of this Holy City. We decree that these present Letters shall always remain firm, valid, and effective.

[*Latin ed. p. 66*]

66 Acta Apostolicae Sedis - The official commentary fully effects and

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obtains, and will continue to obtain, for those to whom they pertain, now and forever, the fullest support; and thus it is to be rightly judged and defined, and whatever is attempted concerning these matters by anyone, with any authority whatsoever, knowingly or unknowingly, shall be declared invalid and void from this time forward. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the day of the month of January in the year 1923, in the first year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Secretariat of State. LETTER TO THE Reverend James Ogier, Chamberlain of Honour, and also to the Moderator of the "For the Pope and the Church" Association: Concerning the growth and activities of this Association. Beloved son, greetings and the apostolic blessing. — We have learned with pleasure of the excellent spirit of piety with which all members of this Association, both priests and laymen, pursue the Vicar of Jesus Christ and the Apostolic See, as We have recently made known to you. Now, moreover, We gladly approve and encourage the "For the Pope and the Church" Association, as Our predecessors, may they rest in peace, did; praising it with Pius X "for its excellent usefulness" and therefore its suitability, and recognizing, with Benedict XV, that "it contains within its statutes and precepts the most suitable means of strenuously defending the rights of the Pope and the Church against the snares of the enemies." Therefore, you, as moderators and members, should strive in every way to promote this beneficial work; act courageously, and We shall be strengthened in heart; thus you will also bring great comfort to Us, in these times of so much wickedness. Moreover, since a certain program is usually presented to you each year, We propose the following for this year. Among the evils with which this age is afflicted, there is certainly not the least that spirit of independence, as they call it, by which many, distorting the true meaning of authority, refuse to obey those who legitimately preside. Therefore, it will be the duty of all members to not only correctly understand the authority and its functions and rights, according to the teaching of the Church, but also to obey it as an example; in this way you will...

[*Latin ed. p. 67*]

Indeed, you contribute greatly to restoring peace and the true name of the Order in the nations. How much the human race is indebted to you for this! Furthermore, we offer you our heartfelt thanks for the financial assistance provided, so that the Kingdom of Jesus Christ may be extended throughout the world; and as a foretaste of heavenly gifts, and as a testament to our paternal benevolence, we impart to you, beloved son, and to the National and local Directors, and to all the members, both priests and laymen, our apostolic blessing. Given in Rome, at Saint Peter's, on the fifteenth day of November, in the first year of Our Pontificate. PIUS PP. XI.

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MCMXXII.

[*Latin ed. p. 68*]

68: Acta Apostolicae Sedis - Official Commentary. ACTA of the HOLY CONGREGATIONS. SACRED CONSISTORY CONGREGATION. I. PROVISIONS CONCERNING CHURCHES. Our Most Holy Father Pius, by the divine Providence, Pope XI, by the decrees of the Sacred Consistory Congregation, has provided for the following Churches, each with its own Pastor, as follows: December 21, 1922. – To the titular episcopal See of Pergamum, he appointed the Reverend Father Edward O'Rourke, formerly Bishop of Canea. January 3, 1923. – To the titular episcopal See of Cidyessus, he appointed the Reverend Father Anthony <Ü¡ech, the general vicar of the diocese of Leitmeritz, whom he established as an Auxiliary to the Reverend Father Joseph Gross, Bishop of Leitmeritz. January 5. – To the titular episcopal See of Doaera, he appointed the Reverend Father Franciscus Campos y Angeles, formerly Bishop of Chilapa. January 7. – To the cathedral church of Puno, he appointed the Reverend Father Fidel Cosio y Medyna, a canon penitentiary of the cathedral church of Cusco. January 12. – To the titular episcopal See of Thyatira, he appointed the Reverend Father Casimir Michalkiewicz, the general vicar of the diocese of Vilna, whom he established as an Auxiliary to the Reverend Father George Matulewicz, Bishop of Vilna. II. DESIGNATIONS. According to canon 1594, n. 2, the Most Reverend Archbishop of Avignon designated the Ordinary of Valence for the appeal from sentences rendered before his tribunal. This designation was approved by the Sacred Consistory Congregation on December 18, 1922. Furthermore, according to canon 285, the Most Reverend Bishop of Trent designated the Most Reverend Patriarch of Venice for the Provincial Council. Our Most Holy Father, Pope Pius XI, deigned to approve this designation on January 14, 1923.

[*Latin ed. p. 69*]

69. SACRED CONGREGATION FOR RELIGIOUS INSTITUTES.

SACRA CONGREGATIO DE RELIGIOSIS.

INSTRUCTION OR LIST OF QUESTIONS TO WHICH SUPERIORS AND GENERAL SUPERIORS OF INSTITUTES OF RELIGIOUS WHO HAVE TAKEN SIMPLE VOWS MUST RESPOND IN THE REPORT TO BE SENT EVERY FIVE YEARS TO THE HOLY SEE.

First published by the Sacred Congregation of Bishops and Regulars, revised and amended by the Sacred Congregation of Religious Institutes in accordance with the Code of Canon Law.

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PRELIMINARY MATTERS.

1. It is to be stated what decrees of approval or commendation the Institute has obtained from the Holy See, and when.

2. What is the purpose or particular aim of the Institute.

3. Whether the title assumed by the Institute at its founding, or its purpose or the habit of the members, has been altered in any way subsequently, and by what authority.

4. How many classes of religious are there? What vows do they profess?

5. How many members have worn the habit of the Institute from its founding to the present, or at least during the last twenty years.

6. How many religious, from the founding of the Institute to the present, or at least during the last twenty years, have left it, and how, whether during the novitiate, or after taking temporary vows, or after taking perpetual vows. If there have been any who fled or apostatized, how many.

7. When was the last report sent to the Holy See?

I. REGARDING PERSONS.

A. Regarding admissions.

8. How many postulants have been admitted since the last report?

9. Whether for each of them the attestations required by law have been obtained, in particular the testimonial letters:

a) for men in general;

b) for clerics.

Cf. Acta Ap. Sedis, vol. XIV, p. 278 ff.

Answers to the questions or parts of questions marked with an asterisk must be given only in the first report, after the promulgation of this Instruction.

[*Latin ed. p. 70*]

Acta Apostolicae Sedis - Commentarium Officiale 70 c) by those (men or women, respectively) who were in a seminary, college, or in the postulancy or novitiate of another religious order; and these, confirmed under oath.

10. If anyone was attracted to join the Institute by some special means or endeavor; and especially if the Superiors have used public publications for this purpose.

11. If, moreover, sufficient information has been requested regarding their character and conduct, whenever this has been deemed necessary and appropriate.

12. How many times, and for what impediments or defects, was a dispensation required, and by which ecclesiastical superior was it granted.

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13. Whether all those for whom it is prescribed have completed the postulancy for the established period in a house where the regular observance is in force.

B) Concerning the Novices.

14. How many and which are the houses of novitiate, and whether each has been established with the authority of the Holy See.

15. How many novices have received the habit of the Institute since the last report.

16. How many are currently in the novitiate.

17. Whether the novices are properly separated from the solemnly professed.

18. Whether all have a complete copy of the Constitutions.

19. Whether all, before making their profession, have spent a full and continuous year in the novitiate house under the guidance of a master.

20. Whether the master of novices is free from any other office or charge that might impede the care and governance of the novices.

21. To what extent, and with what authority, has the period of the novitiate been extended or shortened, beyond the term established in the Constitutions.

22. Whether, during the first year of the novitiate, the novices have devoted themselves solely to exercises of piety, or have been engaged in other works, and what those works are.

23. Whether, during the second year of the novitiate (where it is practiced), the novices have been sent to other houses, and whether the instruction of the Holy Congregation of Religious, dated November 3, 1921, has been observed.

24. (In Institutes of Religious Women). Whether, before admission to the habit, to the first temporary profession, and to perpetual profession, the Bishop or his delegate has made, and gratuitously, the prescribed examination of the aspirant's will.

25. Whether, at the time of profession, in all cases where it was required, a renunciation of the administration of their own goods has been made, or otherwise appropriately arranged, regarding the use and enjoyment of the same.

26. Whether the novices, before making their temporary vows, have freely made a will of their present and future goods.

[*Latin ed. p. 71*]

I. CONCERNING THE MEMBERS

A. Of the Professes.

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27. How many religious are currently in the Institute: a) those who have taken temporary vows; b) those who have taken perpetual vows.

28. Whether the temporary vows have been renewed at the proper time.

29. Whether the religious who have completed their period of temporary vows have been admitted to take perpetual vows.

30. How many religious, both professed and novices, have died since the last report.

D. Concerning those who have left the religious life and those who have been dismissed.

31. How many have left the Institute since the last report: a) novices; b) professed religious after completing the period of their temporary vows; c) during their temporary vows; d) after having taken perpetual vows.

32. Whether, in the dismissal of religious, the norms established in the sacred canons and in the Institute's own constitutions have always been observed, according to the diversity of cases.

33. Whether (except in cases of urgency, as mentioned in canons 653 and 668), anyone has been dismissed or has left: a) before receiving confirmation of the sentence or decree of the Apostolic See, if it concerns professed religious who have taken perpetual vows; or before receiving a decision from the same Holy See, if it concerns professed nuns who have taken perpetual vows; b) while an appeal to the Holy See was pending, in the case of religious who have taken temporary vows; c) without prior dispensation, requested by the religious himself, concerning the vows he has taken.

34. (In Institutes of Nuns). Whether to those who have left for any reason, the entire dowry, whatever its form, together with the belongings they brought to the Institute, has been fully returned to them, in the same condition in which they were at the time of their departure.

35. Whether to those who, having been received without a dowry, were unable to provide for themselves with their own property, in the event of leaving the Institute, the necessary assistance has been provided, as an act of charity, so that they may safely and conveniently return home and live honestly for some time.

II. CONCERNING THE ESTABLISHMENTS

A. Of the Houses.

36. How many houses the Institute has, and in which dioceses; whether it has provinces and how many.

37. Whether and how many new houses have been opened since the last report; and whether the legitimate authority has been present in all of them,

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and whether the form prescribed in the Constitutions has been observed.

[*Latin ed. p. 72*]

72 Acta Apostolicae Sedis - Commentarium/ Officiale 38. Quanti religiosi de diversis ordinibus in singulis domibus resident, et (si Institutum opera diversa exercet) ad quae opera adhibiti sunt. 39. Si post ultimam relationem aliqua domus suppressa fuerit, et ex auctoritate cuius. 40. Si singuli religiosi cellam propriam habeant, vel si saltem quisque in dormitorio communi lectum suum habeat, convenienter separatum ab omnibus aliis. 41. Si ad curam infirmorum locus separatus et idoneus sub omni respectu assignatus sit. 42. Si ad receptionem hospitum in domo cubicula sint, sufficienter separata (ut conveniat) ab communitate religiosa. 43. (In Institutis Sororum). Si habitatio cappellani vel confessoris accessum separatum habeat, et nullam communicationem cum habitacione Sororum. B) De rebus. 44. Quae fuerint post ultimam relationem reditus et expensae annuae: a) totius Institutionis, b) cuiusque domus. 45. Si post ultimam relationem Institutum in communi, vel determinatae domus in particular, habuerint nova bona mobilia vel immobilia, et quanti valoris. 46. Si pecuniam collocaverint ad fructum, semper cum interesse honesto et seguro. 47. Si et quae detrimenta propriis rebus post ultimam relationem passi sint, vel quae damna sustinuerint, et ex qua causa. 48. Si et quae res, sive immobilia, sive mobilia pretiosa, alienaverint, et cum quale facultate. 49. Si partem capitalium consumpserint. 50. Si cassa communis vel aliqua domus particular gravata sit debitis, et quantis. 51. Si post ultimam relationem nova debita contraxerint: quae et cum quale auctoritate. 52. Si bona temporalia, sive totius Institutionis, sive singulorum provinciarum et domorum, a factoribus debite deputatis administrantur, secundum sacros canones et constitutiones. 53. Si factores, sive generalis, sive locales, rationem administrationum suarum reddiderint in temporibus stabilitis; et si hae rationes examinatae et approatae fuerint modo praescripto. 54. Si lites habeant de rebus. 55. Si nummi et aliae res pretiosae cautissime custodiantur, secundum normas emansas in proposito et praescriptiones constitutionum. 56. Si et sub quibus condicionibus pecuniam vel res pretiosas ab saecularibus accipiunt in deposito.

[*Latin ed. p. 73*]

I. – Concerning the Religious Congregation 73 '57. (In Institutes of Sisters). Whether the endowments of the Sisters have been invested securely and profitably with the consent of the Ordinary of the place; whether and what portion of the same, in what manner, and with what permission, has been used to make expenses. 58. Whether and what pious legacies or foundations exist in the Institute, either for the celebration of Masses, or for the performance of works of charity. 59. Whether such obligations have been faithfully fulfilled. 60. Whether the money, with which such

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foundations were established, has been placed in the proper manner and administered separately from all other funds. 61. Whether, according to the prescriptions of the sacred canons, an accounting of such foundations has been rendered to the Bishop. 62. Whether the money remaining at the end of each year has been paid by each house into the common treasury. 63. Whether such contribution of money was made by all spontaneously or unwillingly. 64. Whether the Superior or the bursar has money, of which she freely disposes, even though for the good of the Institute, without rendering any account thereof. III. – Concerning Discipline. 65. Whether in each house the exercises of piety established for each day, month, and year, or for other specified times, are practiced exactly. 66. Whether all the religious attend daily at the Sacrifice of the Mass. 67. Whether all the religious can participate in the common exercises, and whether those who are sometimes excused from some common exercise due to domestic affairs are at least granted the time to do so privately. 68. Whether the canonical prescriptions are observed: a) concerning the non-demanding of the manifestation of conscience; b) concerning sacramental confession; c) concerning the frequency of Holy Communion. 69. Whether confessors are designated according to the law. Whether and what abuses have crept in, either on the part of Superiors who limit the freedom granted by the law, or on the part of subjects who abuse the permitted freedom. 70. Whether in the Institutes of Sisters, throughout each three-year period, the ordinary confessor is changed, or confirmed with due approval. 71. Whether the prescriptions concerning the enclosure to be observed in the part of the house reserved for the religious are faithfully observed. 72. Whether the religious are permitted to go frequently to the parlor, and whether the Constitutions are observed on this point. 73. Whether, outside of cases of necessity, a companion is given to the religious who leave the house by the Superiors.

[*Latin ed. p. 74*]

74. De quibus, in qualem modum et in quibus temporibus teneantur instructiones catechisticae et pietatis exhortationes ad conversos et alios alumnos, necnon ad servos et personas conviventes.

75. Si et quae editiones periodicae a religiosis edantur, seu ad eorum redigendum collaborantur: si in his, sicut in publicatione librorum, leges stabilitae observatae sunt.

76. Si et ex quibus libris, sive veteribus, sive recentioribus, etiam manuscriptis, editis solum cum licentia Superiorum Instituti, religiosi utantur.

B) De observatione certarum legum particularum.

77. Si omnes praescriptiones referentes ad Capitulm Generale diligentissime observatae sunt: a) de litteris convocationis, b) de electione delegatorum, c) de electione scrutatorum et secretarii, d) de electione Superioris

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Generalis, e) de electione Consiliariorum, Economi et Secretarii generalis.

78. Si religiosis libere licuit scribere et litteras accipere, quae inspectioni Superiorum sunt exceptae.

79. Si lex mutationis Superiorum post tempus stabilitum fideliter observatur. Si et quae dispensationes, et ab quibus, obtenta sunt super hanc legem.

80. Si Superior Generalis et Provinciales debite visitationes domuum praestiterunt.

81. Si Superior Generalis et Provinciales, et Locales, consiliarios suos in temporibus stabilitis convocant, ut cum illis de negotiis Instituti, Provinciae, vel Domus agant.

82. Si in deliberationibus debitam libertatem consiliariis relinqui curatur.

83. Si in Concilio Generali electiones libere et secundum normas praescriptas factae sunt.

84. Si ubique vita communis in vigore est; si omnibus religiosis a Superioribus, cum debita caritate paterna, necessaria ministrantur, praesertim de cibo et vestimentis, et si fortasse quis haec res ab extraneis procurat.

85. Si religiosi in aliquo loco insufficientes numero sunt, ita ut nimis onerati opere sint, praeiudicio gravi salutis.

86. Si providetur ut infirmis nihil desit de eo quod ad eorum necessitatem pertinet, secundum conditionem cuiusque, et ut assistantur cum debita caritate in necessariis corporalibus et spiritualibus.

87. (In Institutis Clericorum). Quanti anni clerici studiis adhibeantur: a) humanitatis, b) philosophiae, et c) theologiae.

[*Latin ed. p. 75*]

S. Congregation for Religious Orders 75. Then, whether the studies are conducted at home, and how many professors are assigned to teach the individual subjects. 88. Whether to the students or to the masters are entrusted other duties that distract them from their studies. 89. Whether all the students: a) have completed the entire course of studies before leaving the house intended for that purpose, b) have duly completed the studies prescribed by canon law before advancement to the sacred orders, c) have observed carefully all the other things required by the sacred canons for admission to the orders (regarding the title of ordination, the letters of dismissal, etc.). 90. Whether the law of the examination to be taken annually by the priests has been observed, at least for five years. 91. Whether any trade prohibited by the sacred canons is practiced; likewise, whether any profession or industry is pursued that leads to frequent dealings with outsiders; and with what precautions, both for the safeguarding of those religious who engage in it, and for the edification of those outside. 92. Whether the Superiors endeavor to make known to their subjects and to have executed the decrees of the Holy See that concern religious; likewise, whether,

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in addition to their own constitutions, the decrees that the Apostolic See has prescribed to be read are read publicly. C) Concerning the works of the Institute. 93. To how many people (or classes of people) the religious have done good through the works to which they dedicate themselves, according to the purpose of their institute. 94. If the number of these people in any place has decreased since the last report, the reasons for this should be indicated. 95. (For Institutes that solicit alms): a) Whether it is clearly and certainly established in the constitutions that they have the right or duty to collect alms from house to house, b) Whether all the prescriptions of the sacred canons and the decrees of the Holy See on this matter are observed scrupulously. 96. Whether in the Institutes of Religious Sisters, hostels or infirmaries are maintained in their houses for any person, even of a different sex; and, if so, with what permission and with what precautions. 97. Whether and in what way the Sisters provide services in seminaries, colleges, or any house of clerics. 98. Whether the Sisters engage in certain works of charity (e.g., towards infancy, or towards women in childbirth, or towards those undergoing surgical operations) that do not seem suitable for virgins consecrated to God and vested in the religious habit. 99. Whether the Sisters who serve the sick in private homes always use the precautions prescribed by the Constitutions.

[*Latin ed. p. 76*]

76 Acta Apostolicae Sedis - Official Commentary 100. Whether the Superiors have permitted the religious to reside in the homes of laypersons, and for how long. 101. (For Institutes of men). Whether they directly or indirectly maintain or direct any Institute of women, which is almost dependent upon them and is affiliated with them, and with what authority. 102. Whether, after the last report, they have added any new works or kinds of works to those already existing, and with what authority. 103. Whether any abuses have been introduced into the Institute or into certain houses, and what those abuses are. 104. Whether there exist any disputes or difficulties: a) with the Ordinary of the place; b) with the confessors; c) with the chaplains. 105. (For lay Institutes of both sexes) Whether they have houses in which young people of the respective sex are admitted to reside, who attend public, secular schools, in which places and in which schools they go, and how and by whom provision is made for their religious instruction. The answers to the questions above formulated must be signed, after mature examination, not only by the Superior or the General Superiora, but also by the individual Councillors or General Assistants. If it is a female Congregation, the signature of the Ordinary of the place where the General Superiora resides, along with his Council, must also be affixed. Furthermore, if any of these Councillors or Assistants deem it necessary to communicate something else of great importance to the Holy See, they may do so also through private or secret letters. However, they must remember

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their condition and know that they will greatly burden their conscience if they dare to expose anything untrue in such secret letters. Rome, from the Secretariat of the Sacred Congregation of Religious, on this 25th day of March, 1922. T. CARD. VALPRÉ DI BONZO, Prefect. L. * S. Mauro M. Serafini, Ab. O. S. B., Secretary. II APPROBATIONES Decrees of the Sacred Congregation of Religious, Our Most Holy Lord Pope Pius, by the Divine Providence, XI: December 31, 1922. — The Congregation of the Daughters of Charity, also known as the Sisters of Mercy, founded by Saint Vincent de Paul, whose house...

[*Latin ed. p. 77*]

The Holy Congregation of Religious Orders, situated in the city of Agram, having praised its merits and its Constitutions, approved them, for a trial period of seven years, on December 31, 1922. The Institute of the Sisters of the Holy Mary, of the Third Order of Saint Francis, called "Sororium Sancta Maria," whose principal house is located in Ludwigsburg, in the archdiocese of Saint Louis, was praised, and its Constitutions were approved for a trial period of seven years. The Constitutions of the Institute of the Sisters of Charity of the city of Leavenworth were definitively approved.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH: APPOINTMENTS. By Decree of November 22, 1922, the Sacred Congregation for the Propagation of the Faith declared to its satisfaction, Reverend Father Alexander Carlo, of the Society of Missions to Foreign Lands of Paris, to be the Apostolic Prefect of Lang Long; and, by Decree of December 21, 1922, Reverend Father Aloysius Lempereur, of the Congregation of the Holy Spirit, to be the Apostolic Prefect of [Katanga] septentrionali.

PONTIFICAL WORKS FOR THE PROPAGATION OF THE FAITH: INSTRUCTIONS CONCERNING MONEY COLLECTED AND TO BE SENT. I. Following the already published instruction, towards the end of the current month of January, the Presidents of the National Councils, or, where National Councils have not yet been established, the Diocesan Directors or others who are responsible for the Work of the Propagation of the Faith, will send information to the General Superior Council concerning the money collected for the Missions. It seems fitting here to add something about the manner in which this money should be handled, since it appears that it can be done in many ways. It should be understood that, generally, it is advisable to preserve the original form of the money, without converting it, for example, from francs or dollars or pounds into Italian lire, since such conversions, in most cases,

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis - Commentarium Officiale, that some diminu-

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tion of the sum itself may be incurred. (This rule, with regard to the form of the sum, will be followed by the Superior Council in granting subsidies, taking into account the circumstances that arise in various mission locations.) With these considerations in mind, the following are proposed: a) It is permissible to deposit the collected sum, especially if it is substantial, with one or more banking institutions, with which it is prudent and advisable to entrust the funds. This deposit must be made in such a way that the General Superior Council can always and at will dispose of the sum. Therefore, it must be deposited under names that will be determined by the Superior Council, and authentic signatures must be affixed to the relevant documents. The signatures of the President, Secretary, and Treasurer will be required, but with the provision that the signatures of two out of three are sufficient for disposing of the sum. The most secure banking institution should be selected, preferably one that has branches or, as they are called, corresponding offices in the principal countries of the world, so that, through these, the sum can be easily sent to assist the missions. Continuous notification must be given to the General Superior Council regarding the sums deposited, and a list of checks (commonly called "cheques") must also be provided to the Council, through which annual subsidies and any extraordinary assistance, if decided upon, can be sent to the missions. b) Another method, which seems preferable when the sum collected is small, is to send it by means of a bank check (cheque), but with this precaution: that the check must be payable in the place where it is issued, in order to avoid the inconveniences that, as we have indicated, can arise from conversion. c) Finally, there remains the possibility of sending the sum to Rome in the usual manner: in which case, we will be paid in Rome in Italian currency, in the amount that corresponds to the original sum, taking into account the time in which the conversion takes place. II. It may also be advisable to note the following. In those countries where a National Council has not yet been established, nor any other equivalent center for collecting funds, it seems appropriate that the Diocesan Directors or others remit the collected sum to the Director of the principal diocese of the region, who will then send it to Rome. III. Since the operations involved in properly establishing the deposit and transmitting the documents, as well as the list of checks, require some time, those who adopt the first method are earnestly requested to inform the General Secretary promptly, and to do so before the end of this month.

[*Latin ed. p. 79*]

I. The Congregation for the Propagation of the Faith will provide information regarding the sums collected and to be distributed, so that it may be possible to allocate funds, since, at the beginning of March, the annual subsidies will be determined and sent to the Missions.

II. Regarding funds offered for particular missions or for pious mission-

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ary institutions, it is not necessary to remit them to Rome (unless, perhaps, it seems easier and safer to have them transmitted through us). However, the Presidents of the Councils and other administrators of the Pontifical Mission Works are requested to communicate to us a note of such special offerings separately, so that they may be included in the total sum: for these are a benefit to the Missions, through the work accomplished by the Propagation of the Faith.

III. Furthermore, in accordance with the mind of the Apostolic See, it is to be considered that, with all diligence, this Pontifical Work of the Propagation of the Faith should be promoted above all others, since it not only holds a prominent place among such institutions, but also appears to be providentially suited to the needs of men, lest we delay what we are so often commanded by the Father, according to divine institution: "Thy kingdom come." Therefore, it is to be given precedence over other undertakings, which, although worthy of all praise, have a particular purpose in this regard.

IV. CONSTITUTION OF TWO CENTRAL COUNCILS FOR THE CANADIAN REGION. The General Superior Council, in a meeting held on December 18th of the past year, approved that two Central Councils be established in the Canadian region, namely, the Eastern and the Western. The Eastern Central Council will include the following dioceses: Quebec, Trifluvian, St. Germain, Gaspesie, Chicoutimi, Montreal, Marienpolitan, St. Hyacinth, Sherbrooke, Campivall, Jonquière, Mont-Laurier, Halifax, Antigonish, Carolinopolis, Chatham, and St. John in the United States, as well as the Apostolic Vicariate of St. Lawrence. The Western Central Council, on the other hand, will include: Toronto, Hamilton, London, Kingston, Peterborough, Alexandria in Ontario, St. Mary's, Ottawa, Pembroke, St. Boniface, Winnipeg, Regina, Prince Albert, Edmonton, Calgary, Vancouver, and Victoria on Vancouver Island, as well as the Apostolic Vicariate of Northern Ontario.

V. From a letter of Pope Pius XI, dated September 17, 1922, to His Eminence Cardinal Bourne (Acta Apostolicae Sedis, XIV, n. 15, page 546).

[*Latin ed. p. 80*]

80 Acta Apostolicae Sedis - Official Commentary

NOMINATIONS

By Decree of the 20th of November, of the year 1922, the Sacred Congregation for the Propagation of the Faith announced the appointment of the Reverend Aloysius de Loewenstein Wert beim Rosenberg as President of the National Council of the Pontifical Mission for the Propagation of the Faith for Germania.

Given at Rome, from the Secretariat of the Pontifical Mission for the Propagation of the Faith, on the 6th of January, of the year 1923.

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Augustus Boudinhon,
Ioseph,
Sacred Vice-President.
Nogara,
General Secretary.

CONGREGATION OF RITES

A QUESTION CONCERNING THE VERSE « OF THE SOULS OF THE FAITHFUL »

AT THE END OF THE THIRD HOUR BEFORE THE CONVENTUAL MASS.

The present Dean, together with the Chapter of a certain collegiate church, reverently requested the Sacred Congregation of Rites to provide a solution to the following liturgical doubt: "Whether the use of the verse 'Of the souls of the faithful' may continue in the Chapter of the aforementioned church, omitting it at the end of the Third Hour, when immediately after it the Conventual Mass is sung?"

And the aforementioned Sacred Congregation, with the careful support of a special Commission, having diligently discussed and considered the proposed question, decided to respond as follows: "Negatively, according to Decree No. 2366, dated April 24, 1742; and according to the subsequent Rubrics of the Roman Breviary, both in the general title XXX, No. 3, and in the particular rubrics for the respective Canonical Hours."

And thus it was written, declared, and decreed, on the 19th of January, 1923.

A. CARD. VICO,

Bishop of Portuen. and S. Rufinae,
Sacred Roman Governor.
S. Alexander Verde,
Secretary.

[*Latin ed. p. 81*]

Sacred Roman Rota, Act of the Tribunals, Volume 81. Sacred Roman Rota I. Cases heard before the Sacred Roman Rota in the year 1922, of which the definitive judgment is published only in the dispositive part:

I. MOHILOVIBN. – Concerning the Nullity of Marriage, based on the grounds of force and fear, from the woman's side.

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Rota Panel: F. Solieri, I. Florczak, Ponens, E. Schneider.

Defender of the Bonds: H. Quattrocolo.

Advocates: N. Ferrata and V. Sacconi; C. Santucci and C. Astorri.

Doubt: "Whether the judgment of the Rota of March 13, 1921, should be confirmed in this case, or not."

Judgment of January 9: "The judgment of the Rota should be confirmed in this case, or it is established that the marriage is null in this case."

II. MAZARIEN. – Concerning Jurispatronatus (a form of legal protection or patronage).

Rota Panel: Ioannes Prior, Decanus, Ponens, M. Massimi and E. Schneider.

Promoter of Justice:

Advocate: R. F. Bracci. Fiamingo.

Doubt: "Whether it is established in this case that Jurispatronatus exists."

Judgment of January 14: "Negatively, or it is not established in this case that Jurispatronatus exists."

III. PARISIEN. – Concerning the Nullity of Marriage, based on the grounds of force and fear, from the woman's side.

Rota Panel: R. Chimenti, Ponens, M. Massimi and I. Grazioli.

Substitute Defender of the Bonds:

Advocate: N. C. Conte. Ferrata.

Doubt: "Whether it is established in this case that the marriage is null."

Judgment of January 31: "It is not established in this case that the marriage is null, or negatively."

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[*Latin ed. p. 82*]

Acts of the Apostolic See - Official Commentary 82 IV. TARENTIN. - JURISDICTIONAL. Turnus Rotalis: F. Parrillo, the Dean, F. Solieri, and I. Florczak. Promoter of Justice: F. Bracci. Advocates: V. Pozzan, A. D'Alessandri. Doubts: "I. Does the exclusive right of the Fraternity commonly known as 'The Nativity and the Seven Sorrows of the Most Holy Mary' of the place of Martina Franca, to processionally visit the Most Holy Sacrament of the Eucharist in the reliquary (commonly called the Holy Sepulchre) on the Friday of the Greater Week, exist by law, in this case? And, to the extent that it is negative: I I. Does the Arch-Fraternity, commonly known as 'The Immaculate Conception of the Artisans,' of the same place, have the right by law to perform the same procession, in this case?" Sentence of February 3rd: "Regarding I, negatively. — Regarding II, negatively, with full jurisdiction according to the Holy Canons." V. IANUEN. - RESTITUTION OF DAMAGES (An incidental question regarding the exception of the res

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judicata). Turnus Rotalis: I. Prior, the Dean, F. Cattani Amadori, and I. Florczak. Promoter of Justice: F. Bracci. Advocate: A. D'Alessandri. Doubt: "I. Is an action admissible in the canonical court by the Priest H. Maggiolo against the Priest L. Fontanaintentata through a libel of February 12, 1919, in this case? II. Who must pay the expenses of the first instance?" Sentence of February 25th: "Regarding I, negatively. Regarding II, the expenses of the first instance are to be paid by the Priest H. Maggiolo, as is decided in the appealed sentence." VI. ROMANA. - NULLITY OF MARRIAGE, based on the grounds of force and fear on the part of the woman. Turnus Rotalis: F. Solieri, the Dean, I. Florczak, and E. Schneider. Defender of the Bond: H. Quattrocolo. Advocate: A. D'Alessandri. Doubt: "Does the nullity of the marriage exist in this case?" Sentence of March 7th: "Affirmatively." VII. VICENTINA. - OF SOCIETIES (Incidental questions regarding appeal and competence). Turnus Rotalis: I. Prior, the Dean, F. Cattani Amadori, and P. Rossetti.

[*Latin ed. p. 83*]

83. The Roman Rota, Promoter of Justice: F. Advocatus: V. Pozzan. Bracci. – Question: "I. Whether an appeal was made in the case concerning a fatal lapse. And "to the extent that it is negative": II. Whether a matter already decided in a secular court prevents the cause from being examined on its merits before the ecclesiastical tribunal of first instance, or before the Vicentine Court." Sentence of March 18th: "Regarding I, negatively. Regarding II, affirmatively." VIII. N. (Name) – concerning the NULLITY of the marriage, based on the grounds of force and fear exerted by the husband. Turnus Rotalis (Rota of Turnus): P. Rossetti, presiding; R. Chimenti; M. Massimi. Defender of the Bond, substituted: C. Conte. Advocate: V. Sacconi. Question: "Whether the nullity of the marriage can be established in this case." Sentence of March 24th: "Negatively." IX. N. (Name) – concerning the NULLITY of the marriage of a woman, based on the grounds of force and fear exerted by the marriage itself. Turnus Rotalis: M. Massimi, presiding; I. Defender of the Bond: H. Advocate: V. Grazioli, F. Parrillo. Quattrocolo. Pozzan. Question: "Whether the nullity of the marriage can be established in this case." Sentence of March 31st: "Affirmatively." X. N. (Name) – concerning the NULLITY of the marriage, based on the grounds of a shameful condition, a condition contrary to marriage, which was imposed. Turnus Rotalis: I. Prior, Dean, presiding; P. Rossetti. Defender of the Bond: H. Quattrocolo. Advocate: V. Sacconi. Question: "Whether the nullity of the marriage can be established in this case." Sentence of March 31st: "Affirmatively." XI. N. (Name) – concerning the NULLITY of the marriage, based on the grounds of force and fear exerted by the woman. Turnus Rotalis: I. Prior, Dean, presiding; E. Schneider. Defender of the Bond, substituted: C. Conte. Advocate: H. Benvignati. F. Cattani Amadori. Question: "Whether the nullity of the marriage can be established in this case." Sentence of April

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11th: "Affirmatively."

[*Latin ed. p. 84*]

Acts of the Apostolic See - Official Commentary 84 X I I . GATANEN. - NULLITY OF MARRIAGE, based on a condition attached. Rotalian Tribunal: P. Rossetti, Presiding, R. Chimenti, and M. Massimi. Defender of the Bond: G. Conte. Advocates: N. Ferrata and V. Saeconi. Question: "Whether the nullity of the marriage is established in this case." Judgment of April 28th: "Affirmative." XIII. N. N. - NULLITY OF MARRIAGE, based on the impotence of the woman. Rotalian Tribunal: I. Prior, Dean, Presiding, F. Cattani Amadori, and E. Schneider. Defender of the Bond: H. Quattrocolo. Advocate: V. Saeconi. Question: "Whether the judgment of the Rotalian Tribunal of May 28th, 1921, in this case, should be confirmed or overturned." Judgment of April 29th: "The judgment of the Rotalian Tribunal of May 28th, 1921, in this case, is to be confirmed, that is, the nullity of the marriage is established in this case." XIV. HARLEMEN. - NULLITY OF MARRIAGE, based on the defect of consent. Rotalian Tribunal: F. Parrillo, Presiding, F. Solieri, and I. Florczak. Defender of the Bond: H. Quattrocolo. Advocate: V. Saeconi. Question: "Whether the nullity of the marriage is established in this case." Judgment of April 29th: "Negative." XV. PLACENTINA. - CONCERNING RIGHTS. Rotalian Tribunal: P. Rossetti, Presiding, R. Chimenti, M. Massimi. Advocates: A. D'Alessandri, N. Ferrata, and V. Saeconi. Question: "Whether the property and administration of the goods in question pertain to the Fabric of the Cathedral Church of Plasencia, or rather to the Sodality of Saint Roch in this case." Judgment of May 5th: "The property of the goods in question pertains to the Sodality of Saint Roch, while their administration pertains to the Fabric of the Cathedral Church of Plasencia." XVI. CAMENECIEN. - CONCERNING NULLITY OF MARRIAGE, based on force and fear on the part of the woman. Rotalian Tribunal: I. Prior, Dean, Presiding, I. Florczak, E. Schneider.

[*Latin ed. p. 85*]

85. "The Roman Rota, Defender of the Bond: H. Quattrocolo. Advocate: V. Sacconi. Question: "Whether the Rotal sentence of August 4, 1921, should be confirmed or annulled in this case." Sentence of May 17: "The Rotal sentence of August 4, 1921, should be confirmed, or whether the marriage is declared null in this case." XVII. MONTISPESSULANI. Regarding the matter of the imposed condition. - NULLITY OF MARRIAGE, according to the chapter concerning the imposed condition. Rotal Tribunal: I. Grazioli, Ponens, F. Solieri, I. Florczak. Defender of the Bond: H. Quattrocolo. Advocates: V. Sacconi, A. D'Alessandri. Question: "Whether the marriage is declared null in this case." Sentence of May 18: "Affirmative." XVIII. N. N. - NULLITY OF MARRIAGE, according to the chapter concerning the imposed condition. Rotal Tribunal: I. Prior,

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Decanus, Ponens, I. Florczak, E. Schneider. Defender of the Bond: H. Quattrocolo. Advocate: F. Pacelli. Question: "Whether the marriage is declared null in this case." Sentence of June 10: "Affirmative." XIX. AEGYPTUS. - NULLITY OF MARRIAGE (Incidental question regarding res judicata). Rotal Tribunal: I. Prior, Decanus, Ponens, U. Mannucci. Promoter of Justice: F. Bracci. Advocate: C. Astoni. F. Cattani Amadori. Question: "Whether the sentence of the first instance, in which the nullity of the marriage was declared, has the force of res judicata with regard to the civil effects of the marriage in this case." Sentence of June 20: "Affirmative." XX. N. N. - NULLITY OF MARRIAGE, according to the chapter concerning lack of consent and clandestinity. Rotal Tribunal: I. Prior, Decanus, Ponens, P. Rossetti, U. Mannucci. Defender of the Bond: H. Quattrocolo. Advocate: V. Sacconi. Question: "Whether the marriage is declared null in this case." Sentence of June 30: "Negative."

[*Latin ed. p. 86*]

86 Acta Apostolicae Sedis - Official Commentary N. N. - NULLITY OF MARRIAGE, concerning the cause of insanity. Turnus [Session] of Tournus: P. Rossetti, Presiding; R. Chimenti; M. Massimi. Defender of the Bond substituted: C. Conte. XXI. Advocate: N. Patrizi. Question: "Whether the nullity of the marriage is established in this case." Sentence of July 1st: "Negative." XXII. From the PARISIAN [Province], concerning the cause of force and fear – NULLITY OF MARRIAGE, of a woman. Turnus [Session] of Tournus: P. Rossetti, Presiding; R. Chimenti; M. Massimi. Defender of the Bond substituted: C. Conte. Advocates: N. Ferrata; V. Saeconi. Question: "Whether the nullity of the marriage is established in this case." Sentence of July 3rd: "Negative." XXIII. From MONTREAL [Marianopolitan Province], concerning the cause of insanity – NULLITY OF MARRIAGE. Turnus [Session] of Tournus: P. Rossetti, Presiding; R. Chimenti; M. Massimi. Defender of the Bond: V. C. Conte. Advocate: V. Saeconi. Question: "Whether the nullity of the marriage is established." Sentence of July 3rd: "Affirmative." XXIV. From the PARISIAN [Province], concerning the cause of force and fear – NULLITY OF MARRIAGE, of a woman. Turnus [Session]: I. Prior, Dean, Presiding; F. Solieri; I. Florczak. Defender of the Bond: H. Quattrocolo. Advocate: V. Saeconi. Question: "Whether the nullity of the marriage is established in this case." Sentence of July 12th: "Negative." XXV. From the PARISIAN [Province], concerning the cause of force and fear – NULLITY OF MARRIAGE, of a woman. Turnus [Session]: I. Prior, Dean, Presiding; I. Florczak; U. Mannucci. Defender of the Bond substituted: C. Conte. Advocate: V. Saeconi. Question: "Whether the nullity of the marriage is established in this case." Sentence of July 29th: "Affirmative." XXVI. From TOULOUSE [Tolosana Province], concerning the cause of affinity arising from an illicit relationship – NULLITY OF MARRIAGE. Turnus [Session]:

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F. Solieri, Presiding; I. Florczak; E. Schneider.

[*Latin ed. p. 87*]

87. *Romana Rota Vinculi Defensor:* H. Quattrocolo. *Advocatus:* V. Sacconi. *Quaestio:* ”Utrum sententia Rotalis diei 8 Ianuarii 1921 sit confirmativa vel infirmativa in casu.” *Sententia diei 10 Augusti:* ”Sententiam Rotalem esse infirmativam, seu matrimonium in casu esse nullum.”

XXVII. *BLESEN* - *NULLITATIS MATRIMONII*, ex capite conditionis. *Rotalis Turnus:* R. Chimenti, *Ponens*, M. Massimi, I. Grazioli. *Vinculi Defensor:* H. Quattrocolo. *Advocatus:* V. Sacconi. *Quaestio:* ”An matrimonium in casu sit nullum.” *Sententia diei 4 Augusti:* ”Affirmativum.”

XXVIII. *N. N.* - *NULLITATIS MATRIMONII*, ex capite vis et metus ex parte viri. *Rotalis Turnus:* M. Massimi, *Ponens*, I. Grazioli, F. Parrillo. *Vinculi Defensor:* H. Quattrocolo. *Advocatus:* A. Garabini. *Quaestio:* ”An matrimonium in casu sit nullum.” *Sententia diei 7 Augusti:* ”Negative.”

XXIX. - *SACRAE ORDINATIONIS*. *Rotalis Turnus:* I. Prior, *Decanus*, *Ponens*, U. Mannucci, F. Cattani Amadori. *Vinculi Defensor:* H. Quattrocolo. *Advocatus:* V. Sacconi. *Quaestio:* ”I. Utrum Sacra Ordinatio in casu sit nulla. Et, si negative, utrum onerum Sacrae Ordinationi adnexorum sit nulla.” *Sententia diei 9 Augusti:* ”Negative ad utrumque.”

XXX. *N. N.* - *NULLITATIS MATRIMONII*, sitae et ex capite impotentiae ex parte viri. *Rotalis Turnus:* F. Solieri, *Ponens*, I. Florczak, U. Mannucci. *Vinculi Defensor:* H. Quattrocolo. *Advocatus:* V. Pozzan. *Quaestio:* ”An matrimonium in casu sit nullum.” *Sententia diei 10 Augusti:* ”Negative.”

[*Latin ed. p. 88*]

88 Acta Apostolicae Sedis - Commentarium Officiale XXXI. Vicarius Apostolicus Tonkinensis, Orientalis. - De nullitate matrimonii, ex causa vis et metus ex parte mulieris. Turnus Rotalis: F. Cattani Amadori, Praeses, P. Rossetti, R. Chimenti. Defensor Vinculi: H. Quattrocolo. Advocatus: I. B. Nicola. Quaestio: ”Utrum constet de nullitate matrimonii in casu hoc.” - Sententia diei 14 augusti: ”Affirmativa.”

XXXII. Casus ex WRATISLAVIEN, ex causa metus ex parte mulieris. - De nullitate matrimonii, ex causa vis et metus ex parte mulieris. Turnus Rotalis: F. Parrillo, Praeses, F. Solieri, I. Florczak. Defensor Vinculi: H. Quattrocolo. Advocatus: A. Carabini. Quaestio: ”Utrum constet de nullitate matrimonii in casu hoc.” Sententia diei 14 augusti: ”Negative.”

XXXIII. N. N. - De nullitate matrimonii, ex causa defectus consensus. Turnus Rotalis: M. Massimi, Praeses, I. Grazioli, F. Parrillo. Defensor Vinculi: H. Quattrocolo. Advocatus: N. Patrizi. Quaestio: ”Utrum constet de nullitate matrimonii in casu hoc.” Sententia diei 16 augusti: ”Affirmativa.”

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XXXIV. N. N. - De nullitate matrimonii, ex causa amentiae. Turnus Rotalis: I. Prior, Decanus, Praeses, F. Cattani Amadori, U. Mannucci. Defensor Vinculi: H. Quattrocolo. Advocati: V. Saeconi, M. Porcile. Quaestio: "Utrum constet de nullitate matrimonii in casu hoc." Sententia diei 17 augusti: "Affirmativa."

XXXV. Casus ex BONAEREN, ex causa vis et metus mulieris. - De nullitate matrimonii, ex causa vis et metus mulieris. Turnus Rotalis: P. Rossetti, Praeses, R. Chimenti, M. Massimi. Defensor Vinculi substitutus: Advocati: V. C. Conte, Saeconi. Quaestio: "Utrum constet de nullitate matrimonii in casu hoc." Sententia diei 18 octobris: "Negative."

[*Latin ed. p. 89*]

89. The Roman Rota, Case No. 36. N. N. - CONCERNING PENALTIES AND RESTITUTION. The Rotal Court: M. Massimi, Presiding; I. Grazioli; F. Parrillo. The Promoter of Justice: F. Bracci. The Advocate: A. Wynen. The Question: "I. Whether the penalty imposed is valid in this case. II. Whether N. N. is obligated to restore to the family X. the sum of 417 francs in this case." The Judgment, dated December 2nd: "To I, affirmative, with the exception of 'spiritual exercises.' To II, affirmative."

37. WESTMONASTERIEN. - NULLITY OF MARRIAGE, based on the grounds of clandestine marriage. The Rotal Court: I. Grazioli, Presiding; F. Parrillo; F. Solieri. The Substitute Defender of the Bond: The Advocate: N. C. Conte. Ferrata. The Question: "Whether the nullity of the marriage in this case is established." The Judgment, dated December 13th: "Negative."

38. From CAIACEN. - NULLITY OF MARRIAGE, based on the grounds of coercion and fear on the part of the woman. The Rotal Court: F. Cattani Amadori; P. Rossetti; R. Chimenti. The Substitute Defender of the Bond: C. Conte. The Advocates: H. Benvignati; C. Astorri. The Question: "Whether the nullity of the marriage in this case is established." The Judgment, dated December 19th: "Affirmative."

39. TORNACEN. - NULLITY OF MARRIAGE, based on the grounds of a condition imposed. The Rotal Court: R. Chimenti, Presiding; M. Massimi; I. Grazioli. The Defender of the Bond: H. Quattrocolo. The Advocate: A. Wynen. The Question: "Whether the nullity of the marriage in this case is established." The Judgment, dated December 23rd: "Affirmative."

40. ROMANA. - NULLITY OF MARRIAGE, based on the grounds of coercion and fear on the part of the woman. The Rotal Court: F. Solieri, Presiding; I. Florczak; U. Mannucci. The Substitute Defender of the Bond: C. Conte. The Advocate: H. Benvignati. The Question: "Whether the nullity of the marriage in this case is established." The Judgment, dated December 30th: "Affirmative."

[*Latin ed. p. 90*]

90 Acta Apostolicae Sedis - Official Commentary II. Causes which, in

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the same year 1922, were either concluded or which, without a definitive judgment, came to an end due to particular circumstances.

I. COCHABAMBEN. - Regarding Emoluments, before the Most Reverend Prelate Chimenti. By decree of January 27th, the Royal Court decided that the matter did not fall within the jurisdiction of the Sacred Tribunal.

II. PREMTSLIEN LATINORUM. - Regarding Excommunication, before the Most Reverend Prelate Solieri. By decree of the Most Reverend Prelate Ponens, on February 25th, the cause was concluded, due to the renunciation of the appeal interposed by the Plaintiff against the judgment of the Court.

III. S. ANNAE (Central America). - Regarding Restitution and Convention, before the Most Reverend Prelate Cattani Amadori. In full, since the Plaintiff did not possess a legitimate standing to appear in court, the Most Reverend Prelate Ponens, on March 31st, decreed that his citation could not be admitted, and the case was to be returned to the Archive.

IV. CLODIEN. - Regarding Defamation, before the Most Reverend Prelate Rossetti. On May 5th, the Most Reverend Prelate Ponens decreed that the appeal from the Holy Tribunal was not to be admitted, since it was an incompetent tribunal (Code of Canon Law, canon 1599, § 1, n. 1), and the case was to be remitted to the Bishop of Chioggia, who, in the first instance, shall examine and decide on the complaint, or, if there is a just cause, shall judge that it is not expedient, or if the accused appears to have been negligent in his office, shall remit the case to the Metropolitan of Venice.

V. LISBONEN. - Regarding the Nullity of Sacred Orders (an incidental question regarding the competence of the Reverend Patriarchal Court), before the Most Reverend Prelate Grazioli. Since, in this case, the Plaintiff appealed to the Holy See against the Decree by which the Lisbon judge, under date of March 27, 1922, declared himself incompetent to examine the case, and since the same Lisbon judge had been entrusted by the Holy Congregation of Sacred Discipline with the definitive judgment of the case itself.

[*Latin ed. p. 91*]

I. ROMAN Rota: 91 merits, and furthermore, according to canon 1993, § 2, of the Code of Canon Law, the matter pertains to the Holy Congregation for the Discipline of Sacraments. The Tribunal declared that the appeal could not be received.

VI. MEDIOLANEN: Regarding the matter of ULTIMAE VOLUNTATIS, before the Reverend Prelate and Dean. Considering: 1) the renunciation of the lawsuit by the Sisters Actresses, and the acceptance thereof by the Ordinary, in accordance with canon 1740 of the Code of Canon Law; and also

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2) the Apostolic approval graciously granted by the Holy See, according to canon 534, § 1, of the Code of Canon Law, and Regulation for the Service of the Holy Rota, § 219, n. 3, the Reverend Prelate declared the lawsuit to be concluded.

MEDIOLANEN: Regarding the matter of REFECTIONIS DAMNORUM, before the Reverend Prelate Grazioli. Considering: 1) the renunciation of the lawsuit by the Sisters Actresses, and the acceptance thereof by the opposing party, in accordance with canon 1740 of the Code of Canon Law; and also 2) the Apostolic approval graciously granted by the Holy See, according to canon 534, § 1, of the Code of Canon Law, and Regulation for the Service of the Holy Rota, § 219, n. 3, the Reverend Prelate declared the lawsuit to be concluded.

VIII. PETROCORIGEN: Regarding the matter of NULLITATIS MATRIMONII, under the head of clandestinitatis, before the Reverend Prelate Massimi. By the decree of the Reverend Prelate, dated August 7th, the proceedings were placed in the Archive, because the Actress, alleging the death of her spouse, renounced the appeal interposed against the judgment of the Tribunal, which had declared that there was no basis for the nullity of the marriage in this case.

IX. PLATIEN: Regarding the matter of REFECTIONIS DAMNORUM, before the Reverend Prelate Solieri. On December 30th, considering the renunciation by the Actress, the case concluded.

From the Chancery, January 23, 1923.

L. S. T. Tani, Notary.

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, Sacred Congregation of Rites, Tuesday, January 16, 1923, in the Apostolic Palace of the Vatican, with the participation of the Most Reverend and Reverend Lords Cardinals, and with the votes of the Reverend Prelates and theological Consultors composing the Sacred Congregation of Rites, a Preparatory Congregation was held to discuss two miracles which are asserted to have been wrought by God through the intercession of the Venerable Cardinal Robert Bellarmine of the Society of Jesus; these miracles are proposed for his Beatification. Tuesday, January 30, 1923, in the Apostolic Palace of the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates, and the theological Consultors, composing the same, rendered their votes concerning two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Teresa of the Child Jesus, a professed religious of the Order of Discalced Carmelites.

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SECRETARY OF STATE, APPOINTMENTS:

By letters from the Secretary of State, the Holy Father deigned to appoint:

January 19, 1923.

Most Reverend Cardinal Giovanni Bonzano, Member of the Sacred Congregation [Pontifical Council].

Most Reverend Cardinal Giovanni Bonzano, Protector of the Franciscan Nuns.

Most Reverend Cardinal Giovanni Bonzano, Member of the Sacred Congregation of Religious.

Monsignor Bartolomeo Capasso, Canon of Maria, of St. Louis (Missouri), Subdeacon.

Monsignor Nicola Sebastiani, His Secretary for Latin Correspondence.

[*Latin ed. p. 93*]

93. From the Diary of the Roman Curia, with Apostolic Briefs: The Holy Father Benedict XV, of blessed memory, deigned to appoint: Domestic Prelate, January 18, 1922: Monsignor Gabriele Flores, of the diocese of San Carlo d'Ancud. With Apostolic Briefs, the Holy Father Pius XI, reigning happily, deigned to appoint: Assistant to the Papal Throne, January 8, 1923: Monsignor Emmanuele Da Silva Gomes, Archbishop of Fortaleza. Apostolic Protonotaries, as if participating: January 9, 1923: Monsignor Tommaso A. Flynn, of the diocese of Sioux-Falls. January 16: Monsignor Alfredo Margerin, of the diocese of Linden. Domestic Prelates, January 3, 1923: Monsignor Giuseppe Bruno (Rome). January 5: Monsignor Giuseppe Tondini (Rome). January 8: Monsignor Francesco Donato, of the archdiocese of Naples. January 8: Monsignor Francesco Vitelli, of the same archdiocese. January 8: Monsignor Giovanni Saturno, of the same archdiocese. January 8: Monsignor Luigi d'Aquino, of the same archdiocese. January 8: Monsignor Nicola Leone, of the same archdiocese. January 8: Monsignor Giuseppe De Nicola, of the same archdiocese. January 8: Monsignor Ermanno Giuseppe Brüning, of the diocese of Salford. January 9: Monsignor Giovanni L. Hand, of the archdiocese of Toronto. January 11: Monsignor Bernardo Weber, of the diocese of Sioux-Falls. January 11: Monsignor Giacomo Woitowicz, of the same diocese. January 11: Monsignor Daniele Desmond, of the same diocese. January 19: Monsignor Patrizio Monaghan, of the same diocese. HONORS: With Apostolic Briefs, the Holy Father Pius XI, reigning happily, deigned to bestow the following honors: The Grand Cross of the Order of Saint Gregory the Great, civil class: January 22, 1923: To Mr. Doctor Domenico Leite Pereira, Minister of Foreign Affairs of Portugal.

[*Latin ed. p. 94*]

Acta Apostolicae Sedis - Official Commentary 94. The Order of Saint

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Gregory the Great, with Plaque, Civil Class: January 4, 1923. To the Reverend Mr. Carlo Ferrés, of the Archdiocese of Montevideo. The Order of Saint Gregory the Great, Civil Class: November 10, 1922. To the Reverend Mr. Rodolfo Bédard, of the Archdiocese of Montréal (Canada). January 3, 1923. To the Reverend Mr. Alfonso Cols, of the Archdiocese of Malines. To the Reverend Count Alberto Casale y Figoroa, of the Archdiocese of Bari. January 6. To the Reverend Mr. Felice Buxareo Oribe, of the Archdiocese of Montevideo. January 10. To the Reverend Mr. Augusto Lesay-Delespaul, of the Diocese of Lille. January 13. To the Reverend Mr. Giovanni Stoddard, of the Diocese of Trento. January 15. To the Reverend Mr. Giovanni Battista Coppieters Wallant, of the Diocese of Bruges. January 19. To the Reverend Mr. Francesco Anderton, of the Archdiocese of Westminster. The Knighthood of the Order of Saint Gregory the Great, Civil Class: January 3, 1923. To the Reverend Baron Giulio de Radzitzky d'Ostravick, of the Archdiocese of Malines. To the Reverend Sir Luigi Schaetzen, of the same Archdiocese. To the Reverend Carlo Parein, of the same Archdiocese. January 4. To the Reverend Mr. Giorgio Hoog, of the Archdiocese of Paris. To the Reverend Mr. Cornelio Giovanni Van der Zijden, of the Diocese of Harlem. To the Reverend Mr. Giuseppe Bachlechner, of Northern Tyrol. To the Reverend Baron Emilio de Cartier de Marchiennes, of the Archdiocese of Baltimore. To the Reverend Mr. Costantino Me, of the Archdiocese of Baltimore. To the Reverend Professor Giuseppe Mosso, of the Archdiocese of Turin. January 12. To the Reverend Mr. Leonardo Giovanni Alfonso Maria Westerwoudt, of the Diocese of Harlem. To the Reverend Sir Giorgio de Schietere de Lophem, of the Diocese of Bruges. To the Reverend Mr. Ettore Lavarmi, of the Archdiocese of Turin. January 16. To the Reverend Mr. Pirro De Angelis (Rome). January 23. To the Reverend Mr. Pietro de la Villemarqué, of the Diocese of Quimper and Léon. January 24. To the Reverend Mr. Emilio Turco, of the Diocese of Verona. To the Reverend Mr. Amedeo Balzaro, of the same Diocese.

[*Latin ed. p. 95*]

95. Diary, Roman Curia: Knight of the Order of St. Gregory the Great, military class: January 12, 1923. To Mr. Eugenio Le Calve, of the diocese of Vannes. The Grand Cross of the Order of St. Sylvester: January 22, 1923. To Mr. Giuseppe Bernardino Gonçalves Teixeira, Secretary General at the Ministry of Foreign Affairs of Portugal. The Commander's Cross with Plaque of the Order of St. Sylvester: January 23, 1923. To Mr. Giuseppe Costa Carneiro. The Commander's Cross of the Order of St. Sylvester: January 3, 1923. To Mr. Knight Alberto Pelagallo (Rome). 18. To Mr. Knight, Advocate Agostino Lenti (Rome). The Knight's Cross of the Order of St. Sylvester: January 17, 1923. To Mr. Carlo Alberto Vianna de Carvalho. 23. To Mr. Corentino Le Nours, of the diocese of Quimper and Léon.

BY THE GRACE OF HIS HOLINESS, BY LETTERS FROM HIS EM-

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INENCE, the Most Reverend Monsignor, the Holy Father deigned to appoint:

Secret Chamberlains in Ordinary:

May 5, 1922. Monsignor Emanuele Trinidad Anzoleaga, of the diocese of Go-.

January 5, 1923. Monsignor Benedetto Kreutz, of the archdiocese of Friburgo.

January 8, 1923. Monsignor Antonio Vilaplana y Forcado, of the diocese of Vich.

January 9, 1923. Monsignor Antonio Bottallo, of the archdiocese of Torino.

January 11, 1923. Monsignor Paolo Marella (Rome).

January 12, 1923. Monsignor Stefano Casini, of the archdiocese of Firenze.

January 12, 1923. Monsignor Luciano Chalecki, of the diocese of Wilna.

January 16, 1923. Monsignor Giorgio Majerec, of the diocese of Belgrado.

January 16, 1923. Monsignor Amedeo Polidori, of the diocese of Terracina, Sezze and Piperno.

January 17, 1923. Monsignor Costantino Stefanini, of the archdiocese of Bologna.

January 17, 1923. Monsignor Antonio Ciattaglia, of the archdiocese of Camerino.

[*Latin ed. p. 96*]

96 Acta Apostolicae Sedis - Official Commentary, January 19, 1923. Monsignor Martino Mellaü, of the diocese of Gran Varadmo.

Monsignor Giuseppe Fetzer, of the same diocese.

Monsignor Goffredo Stemberger, of the diocese of Linz.

January 20.

Monsignor Leopoldo Schweiger, of the archdiocese of Leopoli.

Extraordinary Knights of the Sword and Mantle of His Holiness: January 16, 1923.

Signor Giuseppe Gámbaro, of the archdiocese of Genova.

January 19.

Signor Alfredo Roberto Camm, of the diocese of Shrewsbury.

January 23.

Signor Francesco Edmondo O' Gorman, of the archdiocese of Westminster.

Honorary Knights in the Peacock-blue Mantle of His Holiness: January 3, 1923.

Monsignor Giuseppe Salvi, of the archdiocese of Camerino.

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Monsignor Buonamico Bencini, of the archdiocese of Firenze.

Monsignor Giovanni Menara, of the same archdiocese.

Monsignor Alfredo Gori, of the archdiocese of Lucca.

January 18.

Monsignor Giuseppe Eckert, of the diocese of Tarbes and Lourdes.

January 20.

Monsignor Salvatore Luzi, of the diocese of Amelia.

Honorary Knights of the Sword and Mantle, Extraordinary, of His Holiness: January 9, 1923.

Signor Ferdinando Fernandez Gao, of the archdiocese of Siviglia.

January 10.

Signor Antonio Dreesmann, of the archdiocese of Utrecht.

January 12.

Signor Salvatore Pennisi Leila, of the diocese of Acireale.

January 23.

Signor Lamberto Vignoli, of the diocese of Civita Castellana, Orte, and Gallese.

Secret Honorary Chaplains of His Holiness: January 8, 1923.

Monsignor Giuseppe Di Maggio (Rome).

January 9.

Monsignor Domenico Raggi (Rome).

Monsignor Enrico Fedeli (Rome).

January 19.

Monsignor Luigi Sapori, of the diocese of Orte.

Honorary Chaplain Extra Urbem of His Holiness: January 5, 1923.

Monsignor Antonio Muñoz Torrado, of the archdiocese of Siviglia.

NECROLOGY: January 29, 1923.

Monsignor Sebastiano Leite de Vasconcellos, Titular Archbishop of Damiata.

[*Latin ed. p. 97*]

Year XV - Vol. XV, March 5, 1923, No. 3, ACTA APOSOLICAE SEDIS, COMMENTARIUM OFFICIALE. AUTOGRAPHED LETTER I TO THE MOST REVEREND FATHER BASIL, BISHOP OF VELITERNE, S.R.E., CARDINAL POMPILI, VICE-SACRED PRELATE IN THE CITY, TO WHOM HE COMMANDS THAT PUBLIC PRAYERS BE OFFERED TO AVERT THE PRESENT DISCRIMINATIONS.

"Your Eminence,

As the joyous solemnity of the Holy Nativity approaches, and as an echo of the angelic message of peace, promised to men of good will, We offered

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to all of society the paternal recommendation and the affectionate wish of Christ's peace in the kingdom of Christ. We could not but express, together with these sentiments, the sadness and trepidation that the present evils and the fear of those to come inspire in Us, evils and fears which are both a fatal inheritance of the war. But We were far from foreseeing that, so soon after, Our words would have such a painful confirmation.

You, Your Eminence, certainly feel with Us all the sadness and gravity of the present hour. It is far from Our intention to enter into the merits of the many questions that agitate the peoples; but We cannot but see, with profound anguish, the terrifying specter of new conflagrations reappearing, with their precursors of damage and suffering for individuals and families, cities and provinces. And if this sad spectacle keeps all minds in lively anxiety, it is even more true of Us, who feel Ourselves to be a Father equally to all, through that spiritual paternity which is proper to Our Apostolic ministry. Therefore, lacking human means to remove so great a burden of evils, We repeat the suppliant invocation: "O our God, wilt thou not then judge them? as for us we have not strength enough, to be able to resist this multitude, which cometh violently upon us. But as we know not what to do, we can only turn our eyes to thee" (2 Chronicles 20:12).

And We entrust to You, Your Eminence, the mandate to invite the faithful of Our City of Rome to join Us in prayer.

ACTA, vol. XV, no. 3. — 5-3-1923.

[*Latin ed. p. 98*]

98' Acta Apostolicae Sedis - Official Commentary. O Lord, Author of peace and Lover of mankind, may You deliver the afflicted human race from new scourges, and may You lead peoples and governments to sentiments of fraternity and love, of justice and equity, which may inspire friendly agreements. To you, Lord Cardinal, to the clergy, and to the people entrusted to your care, We impart, from the heart, the Apostolic Blessing. From the Vatican, 31st of January, 1923. PIUS PP. XI. TO THE MOST REVEREND AND VENERABLE FATHER, PETER, holding the title of SANCTI LAURENTII IN LUCINA, in the Roman Curia, CARDINAL GASPARRI, SECRETARY OF STATE: CONGRATULATING HIM ON THE COMPLETION OF TWENTY-FIVE YEARS OF HIS EPISCOPAL OFFICE. Most Reverend Cardinal, the anniversary of your episcopal jubilee is not only dear to you for the sweet emotions and pleasant memories that it evokes in your spirit, but it is also a source of joy to Us, as, in joining ourselves to your joy, we have a new opportunity to manifest Our special benevolence towards you. Indeed, the many merits that you have acquired through your long and faithful service to the Church, with your keen intellect and your industrious zeal, induce Us to give public testimony of Our sentiments, all the more so because this is an expression of personal gratitude, if we consider the valuable assistance that you have been providing Us for more

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than a year now, in the governance of the Church, and in sharing with Us its daily concerns. This close familiarity has brought Us the constant experience of a harmony of views, which, while being of great comfort to Us, facilitates for you the faithful interpretation of Our thoughts. It is natural, therefore, that, while joining Our thanks to God for so many blessings, We also fervently pray that He may grant Us to continue to avail ourselves of your precious cooperation, especially in this time of pressing events. Furthermore, wishing also to attest to you with a lasting gift Our affection, We are pleased to present to you an object that is particularly dear to Us, as a memento of Our sacerdotal jubilee. May the Apostolic Blessing, which We impart to you with great affection, be a harbinger of the most abundant and desired heavenly favors. From the Vatican, 5th of March, 1923. PIUS PP. XI.

[*Latin ed. p. 99*]

99. Acta of Pope Pius XI. APOSTOLIC CONSTITUTION CONCERNING THE DIVISION AND ERECTION OF THE DIOCESES OF CORENSIS, CUMANENSIS, VALENTIA, AND SANCTI CHRISTOPHORI. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. We recognize that it pertains to the office entrusted to Us by the Only Begotten Son of God to establish and divide dioceses throughout the world, as the needs of the Lord's flock may require, or, after considering the circumstances of the times, as it may be judged necessary for the good of the Christian faithful. Since the dioceses of Caracus, de Barquisimeto, de Guayana, and Emeritensis are so extensive, and the number of the faithful dwelling therein is so great, that a pastor assigned to any one of them cannot adequately attend to the needs of each; for a long time it has been necessary that these extensive territories be divided, and that new dioceses be established. Very recently, the venerable brothers, the bishops of these dioceses, and the civil authority, together with the Apostolic Nuncio in the Republic of Venezuela, having met amicably, offered Us their requests, and also indicated certain guidelines, so that the desired division might finally be accomplished. Moreover, We, for whom there is nothing more ancient than to promote everywhere on earth, with all our strength, the eternal salvation of the Christian faithful, have considered it fitting to favorably receive these requests. Therefore, having supplemented, as necessary, those matters which pertain to the interests of others, or which We presume to be in their interest, and with the fullness of Apostolic authority, We decree the erection of the aforementioned new dioceses in the manner set forth below. Firstly, from the diocese of de Barquisimeto, We separate a portion of territory, which includes the present civil state of Falcón, and We erect and declare it to be a new diocese, to be called Corensem, and We assign to it the following sixteen parishes: Santa Ana de Coro, San Antonio de Coro, la Vela, Cumarebo, Pedregal, Pueblo nuevo de Paraguana, Santa

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Ana de Paraguaná, Capatarida, Casigua, Tueacas, San Juan, Davacuro, Churuguara, San Luis, Cabure, Piedra grande seu Agua larga.

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis - Commentarium Officiale. This diocese, however, we establish its seat and episcopal cathedral in the town of Coro, from which the diocese takes its name, and where the first Venezuelan episcopal seat already existed; therefore, we raise it again to the rank of a civil episcopal see, and we elevate the church of Saint Anne to the honor of a cathedral. Then, the following parishes: Santa Ines de Cumaná, Altagraeia de Cumaná, Cumanacoa, Cariaco, San José de Campano, El Pilar, Tumapui, Bio Caribe, Jaguara/paro, Irapa, Güiria, La Asunción, San Juan Bautista, Santa Ana del Norte, Juan Griego, San José de Paraguaehi, Porlamar, Pampatar, which are located within the civil divisions of Sucre and Nueva Esparta, we separate from the diocese of Guayana and establish a new diocese of Cumaná, to be called from the city that is its principal city, forever; moreover, we establish the seat and cathedral in the same city of Cumaná, and therefore we raise it to the dignity of a civil episcopal see, and we designate the church of Saint Agnes as a cathedral, for the time being, until it is transferred to another church, the construction of which has already begun. Similarly, from a portion of territory detached from the archdiocese of Caracas and containing the following twenty-six parishes: Nuestra Señora del Socorro, Candelaria, San Blas, San José, Tocuyito, Naguanagua, San Diego, Hüigüe, Los Guayos, Guacara, San Juaquim, Beten, San José de Puerto Cabello, La Caridad, Democracia, Borburata, Patameno, Goaiguaza, Drama, Miranda, Montalban, Bejuma, Canoabo, which are located within the civil division of Carabobo, and Nirgua, Salam, Temerla, which belong to the civil division of Jaracuy, we establish a new diocese, to be called Valentia in Venezuela, from the city of Valencia, in which we also establish the episcopal seat and cathedral, and we elevate the parish church, dedicated to the Blessed Virgin of Perpetual Help, to the rank of a cathedral. From the diocese of Emeritensi, we separate two parishes, in addition to the above: Matriz de San Cristóbal, San Juan Bautista de San Cristóbal, Tariba, Palmira, Borotá, Lobatera, MicJielena, San Pedro del Rio, Colón, Drena, San Antonio, Santa Ana, Rubio, Libertad (Capacho viejo), Independencia (Capacho nuevo), Guasdalito seu Periquera, Seboruco, El Cobre, Q%eniguea, Pregonero, and the two parishes called La Grita, which are partly located within the civil division of Tachira and partly within the civil district of Paez, belonging to the civil division of Apure; and from these parishes, we establish a new diocese, to be called Saint Christopher, from the town of that name, in which we establish the seat and cathedral in the same town of Saint Christopher, and we adorn the church of Saint Sebastian the Martyr with the title and honor of a cathedral. Each of the dioceses, Corensis, Cumana,

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Valentina in Venezuela, and

[*Latin ed. p. 101*]

The acts of Pope Pius XI, dated July of Saint Christopher, establish that the aforementioned erected parishes shall remain within the same boundaries, encompassing the same territories as the aforementioned detached parishes previously held within their respective ancient dioceses, both from the perspective of these ancient dioceses and from the perspective of other neighboring dioceses. Furthermore, we grant to these newly erected cathedral churches and their temporary bishops the honors, insignia, favors, rights, and privileges with which other cathedrals of the Church and their prelates are commonly endowed or enjoy by legitimate custom in Latin America, while nevertheless preserving the parochial care of souls within these cathedrals, as was the case previously. We make these cathedral churches suffragan churches of the metropolitan church of Caracus, and we subject their temporary bishops to the metropolitan jurisdiction of the Archbishop of Caracus, reserving to Ourselves and the Apostolic See the faculty freely to determine the division of this ecclesiastical province and of these dioceses, whenever it shall seem opportune in the Lord. Since, however, due to circumstances, a chapter of canons cannot be instituted in each cathedral church at this time, We order that, in place of canons, diocesan consultants be chosen, according to canon 423 and following of the new Code of Canon Law. We also decree that, as soon as it is possible, at least a small diocesan seminary be erected in each diocese, according to the provisions of the same Code and the rules prescribed by the Sacred Congregation for Seminaries, in which candidates for the priesthood may be instructed and formed; in the meantime, those who aspire to the priesthood shall be sent to other nearby seminaries, preferably to the larger seminary of Caracus. As for the administration and governance of these dioceses, We order that the election of a Capitular Vicar, or Administrator, in the event of a vacancy, and the rights and duties of the clergy and the faithful, and other matters of this kind, shall be governed according to what the sacred canons prescribe. With regard to the clergy, We decree that as soon as the erection of the aforementioned dioceses is completed, the presbyters who are children of the Church shall be considered to be legitimately residing within the territory, whether they are engaged in the care of souls or in some ecclesiastical office; the episcopal mensal, apart from the endowment established by the civil government, shall consist of the emoluments of the curia and other offerings, which are customarily provided by the faithful, for the benefit of the dioceses which have been erected. We also desire that, from the expenses of each diocese, two chosen young men of Buena Esperanza, or at least one for the present, be sent to the Pontifical College Pio Latino Americano in Rome, without interruption, so that there,

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almost under the eyes of the Roman Pontiff, they may study ecclesiastical disciplines.

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis - Official Commentary. We finally command that all documents and acts pertaining to these new dioceses be, as soon as possible, delivered from the chancery of each former diocese to the respective chancery of the new dioceses, so that they may be kept in the archives. And those things which, by Our Apostolic authority, have been decreed in these Letters, it is permitted to no man, at any time, to infringe, or to oppose, or in any way to contradict. If anyone, may God prevent it, should presume to attempt this, let him know that he will become subject to the penalties prescribed by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. To all of these matters, we entrust their faithful execution to the venerable brother Philip Cortesi, Archbishop of Siraces, and Apostolic Nuncio in the Republic of Venezuela, granting him the necessary and appropriate powers, including the power to delegate, to any man constituted in ecclesiastical dignity, in order to achieve the purpose mentioned, with the obligation of sending to the Sacred Congregation Consistorial within six months, counted from the date of these Letters, an authentic copy of the execution completed. Finally, We decree that these present Letters shall be valid, notwithstanding any contrary provisions, even those deserving of special and express mention. Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-two, on the twelfth day of the month of October, in the first year of Our Pontificate. [Signature] C. CARD. DE LAI, Bishop of Sabina. Secretary of the Congregation Consistorial. O. CARD. CAGIANO. His Eminence and Excellency. Chancellor. Julius Campori, Apostolic Protonotary. Raphael Virili, Apostolic Protonotary. In place of $3 of lead, registered in Cane. Ap., vol. XXVI, n. 23.

[*Latin ed. p. 103*]

The Apostolic Letters grant, perpetually, partial and plenary indulgences to the members of our Sodality of Our Lady of Good Death, who recite the prayers thereof, as well as plenary and partial indulgences to the lay male and female guardians, and to the priests who are guardians or moderators of the Sodality.

PIUS PP. XI. For the perpetual memory of this matter.

It has been investigated that the priests of Sainte-Marie, commonly of Tinchebray, founded the Sodality of Our Lady of Good Death, for the purpose for which our two immediate predecessors recognized and approved it as a particular and proper work, so that through this Sodality, under their guidance, eternal salvation might be efficaciously promoted for the dying. It is also established that this kind of apostolate, as they call it, of

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Good Death, in which no activity appears more salutary and fruitful in these times, has been wonderfully fostered by these priests, and has been rapidly and widely spread throughout the world by the aforementioned Sodality; and as a result, through the intercession of the Sorrowful Virgin, her august Patroness, a great number of the faithful have persevered in the practice of the Christian life, and many others have returned to good and have died piously in the Lord. In the furtherance of this work, we can clearly discern the most loving plan of God, who desires that all men be saved; and therefore, we ourselves, with the best of right, rejoice, and from this height of the Papacy, we seek nothing other than the eternal salvation of the souls which Christ has redeemed with his blood.

Therefore, we wish not only that the priests of Sainte-Marie diligently pursue the task entrusted to them, as their own, but also that priests and lay people, who, by the name of guardians, carry out the work of the Sodality above all others, assist these same priests, as partners and associates in labor, with the utmost zeal, employing every kind of effort and prayer to obtain from God the grace of holy and salutary things for many. And if they do this, they will surely be fulfilling a duty that is both consonant with Christian office and supremely worthy of Christian charity. For does not God command each one to care for his neighbor? Therefore, the guardians, whom we have mentioned, should have in their hearts a concern for God, especially in the final moments of life.

[*Latin ed. p. 104*]

104 Acta Apostolicae Sedis - Commentarium Officiale. It behooves us to diligently seek out and recall those who, if they possess any spark of charity, ought to be drawn back; for Augustine rightly said: "He who is not zealous, does not love." And indeed, from the very threefold questioning by our Lord Jesus Christ to Peter, it is clearly deduced that love for God is to be manifested through diligent care for souls. If the Only-Begotten Son of God came into this world that men might have life and have it more abundantly,® ought not he who loves them as Christ loved them to strive with all his might to make them partakers of eternal blessedness? Moreover, this is demanded by the charity of each and every faithful. For we read: "He must know that he who causeth a sinner to be converted from the error of his and shall save his soul from death and shall cover a multitude of sins;" and: "They who instruct many in righteousness shall shine as stars for all eternity."^ The Catholic Church, the most fertile mother of all virtues, possesses a great variety of apostolates; for some are devoted to one thing, and others to another, but always with the intention of benefiting souls. However, as we have already mentioned, no reason should be given for any form of apostolate to be preferred by the faithful over the confraternities, and especially those zealous members of the Confraternity of Our Lady of Good Death, who pursue their work diligently and earnestly. For Jesus

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Christ repeatedly warned men: "Watch... be ready,"* and because so many walk along the broad road that leads to destruction, this confraternity certainly promotes the cause of Christ and follows His example, by ensuring that the just persevere in the grace of God, that sinners are reconciled with God, and that all, through acts of piety offered to the Virgin of Sorrows under the title of Our Lady of Good Death, may attain a holy and blessed death. Furthermore, the matter at stake concerns eternity, which pertains to everyone; and this apostolate, which is called that of Good Death, as is evident to all, is adapted to all conditions and circumstances, and is easily, indeed even profitably, combined with all other forms of apostolate, so that it cannot fail to bear the most abundant fruit, since it is exercised through the Virgin, patroness and intercessor; for she does not allow the eternal death to overcome him to whom the Most Blessed Virgin, especially at the final hour, has been present. This judgment of the Doctors of the Church, consistent with the sentiment of the Christian people and constantly confirmed by by experience, is based primarily on the fact that the Virgin of Sorrows participated in the work of redemption with Jesus Christ, and, having been constituted Mother of mankind, she embraces those who have been entrusted to her as if by a testament of divine charity.

® IOANN., X, 10.

^ IAC, V, 20.

*** DAN., XII, 3.**

[*Latin ed. p. 105*]

105 The Acts of Pope Pius XI most lovingly protect his children. It is not fitting to linger on this matter for long, since our blessed predecessor, Benedict XV, in his Apostolic Letter *Inter sodalicia*, dated the 22nd of March in the year 1916, explained it with most suitable words. Therefore, we urge our beloved children, as many as are members of the sodality, and especially those zealous ones, to greatly increase their concern for their own and others' salvation. Let priests strive to continually bring to the minds of the faithful the salutary thought of death; let virgins consecrated to God, especially those who, by their vocation, attend to the sick and dying, prepare these individuals for the precious death in the sight of the Lord; let teachers of both sexes strive to persuade their students that no matter is more important to each individual than the matter of eternal salvation; let parents strive to secure the everlasting blessedness of their children; and finally, let all members of the sodality strive, and especially those who grieve and lament over the errors of their loved ones and fear the punishments

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of the final judgment, to do so. In this, above all, we desire the diligent effort of the members, and especially of the zealous ones, so that, in every possible way, they may effectively combat error, so that, without detriment to the soul, the infirm may not be united with the sacred oil before they have almost or completely lost their senses, with death imminent. For, in order that the sacrament may be validly and lawfully administered, it is not necessary that death be immediately approaching, but it is sufficient that there be a prudent or probable judgment of danger; and if it is to be conferred in that condition of affairs, it can certainly be conferred in this one, and he who attends to administering it follows not only the teachings of the Mother Church, but also perfectly fulfills what is desired, piously and healthfully. Furthermore, in order that the members of the sodality may truly express Christ in themselves, who came to seek and to save that which was lost, and not... to call the righteous, but sinners, and to thirst for souls, even from the very wood of the Cross, they must direct their lives towards those things which Saint Albert the Great has in his book *De Paradiso Animae*: "True and perfect zeal for souls is when someone labors for the salvation of souls through holy meditations, fervent desires, prayers, preaching, counsel, and other good works." If the results of their diligent efforts sometimes lack a good outcome, let them not lose heart, but rather let this very setback spur them on to greater things; for divine rewards are given not for the outcome of the thing, but for the will. Let them remember this: "If you announce it to the impious man, and he is not converted from his wickedness and from his impious way, he himself shall die in his wickedness; but you shall have delivered your soul." Therefore, let all members of the sodality know this:

1. Luke, 19:10.
2. Matthew, 9:13.
3. Part I, On Vices and Virtues, 27.
4. Ezekiel, 3:19.

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis - Commentarium Officiale: Nothing will please Us more than if this association, through their efforts, continues to grow daily and new members are constantly added. Therefore, in order to encourage those, especially the zealous ones, and to grant favors to Our beloved sons, the Cardinal of this same association, its protector, and the esteemed priests from S. Maria, the Moderator and his Council, we have decided to bestow upon them a greater abundance of indulgences and privileges on the occasion of the centennial of the birth of Carolus Duguey, the founder of that Congregation and a devout man, who, among the faithful, promoted piety towards the Sorrowful Virgin, under the special title of Our Lady of the Good Death, through long and dedicated work. And so, confident in the mercy of Almighty God and by the authority of

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the Blessed Apostles Peter and Paul, having heard Our beloved Cardinal Penitentiary Major, and recalling the indulgences and privileges granted to the zealous members by the Apostolic See up to this day, we grant to all and each of the faithful enrolled in Our Sodality of Our Lady of the Good Death, as well as to those who will be enrolled in the future, who recite the prayer, which they call the Preparation for Death, according to the model contained in these Our Letters and to be kept in the archives of the Apostolic Briefs, in any language, provided that the translation is faithful, an indulgence of seven years and forty days each time, to be gained once a day; and a plenary indulgence, to be gained once a month, if they recite the same prayer daily, under the usual conditions. Furthermore, we grant to the zealous members, both men and women, that they may gain an indulgence of five hundred days each time they have arranged for a new member to be enrolled in the association; an indulgence of five years each time they have visited a sick person and encouraged them, at the opportune time, to receive the holy viaticum and extreme unction; an indulgence of seven years and forty days each time they have assisted a dying person and persuaded them to make a Christian preparation for death; and a plenary indulgence, once a week, under the usual conditions. Finally, we grant to the Moderator of the association, who carries out its duties, and to the priest zealous members, in addition to the indulgences granted to the zealous members, both men and women, as mentioned above: 1) an indulgence of seven years and forty days each time they preside over gatherings of the members or commend the association to the faithful in some way; and a plenary indulgence, for themselves and for the sick member to whom they administer the Holy Communion, provided that they recite the Our Father, the Hail Mary, and the Glory Be three times with the same member, so that they may obtain grace from God, both for persevering in grace and for receiving the sacraments of the Church at the opportune time; 2) the faculty, provided they are approved to hear sacramental confessions, to bless, with a single sign of the cross, outside the city, and with the consent of the Ordinary of the place where this faculty is exercised, if the opportunity arises and such consent is given.

[*Latin ed. p. 107*]

107. The acts of Pope Pius XI grant, privately always, and publicly only during times of spiritual exercises and sacred missions, in which sermons are given, indulgences to be applied to crowns, rosaries, crosses, crucifixes, small statues, and sacred objects; these indulgences are described in the official commentary, or Acts of the Apostolic See, under the date of February 17, 1922. Furthermore, by a single sign of the cross, privately and publicly, at any time and place, the following are granted: indulgences, known as those of St. Bridget, to be attached to prayer crowns; the blessing of crucifixes, and the granting of a plenary indulgence to any faithful person

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in articulo mortis, as often as desired, provided the usual conditions are met; the blessing of crowns, and the granting of indulgences, which are commonly known as those of the Knights of the Cross. 3) The power to grant, whenever spiritual exercises and sacred missions are held by them, with a crucifix and a single sign of the cross, during their final sermon, the papal blessing with a plenary indulgence, to be obtained by all the faithful who, having expiated their sins through penance and having been refreshed by the sacred rites, have attended that final sermon, and who have listened to at least five sermons given by those priests with the permission of the same Ordinary, and who have prayed piously according to Our will. 4) The faculty to grant to the faithful who are in articulo mortis a plenary indulgence. 5) A personal dispensation to use the altar of privilege four times a week, provided that the same dispensation has not been obtained for another day. These things We grant, decreeing that these letters shall always be firm, valid, and efficacious, and shall have and obtain their full effect, and that they shall fully assist those to whom they pertain or may pertain, and that the foregoing should be defined and judged accordingly, and that they shall be null and void if anything contrary to these is attempted by anyone, knowingly or unknowingly, with any authority. These present documents are valid forever, notwithstanding any contrary provisions. Given at Rome, near St. Peter's, under the Fisherman's ring, on the day of the month of February in the year 1923, in the first year of Our pontificate. P. CARD. GASPARRI, Secretary of State. PREPARATION FOR DEATH. Let us remember our ultimate end. I may die at any moment and enter into eternity. In death, I shall be judged according to my works. If I die in a state of mortal sin, I shall be eternally miserable with the demons and the reprobate in hell. If I die in a state of grace, I shall be eternally blessed with the angels and the saints in heaven. My God, grant me the grace to live and to die in Your holy love, so that I may never offend You.

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis - Official Commentary on the LETTER, I, to the Most Reverend Fathers, to Michael, Kelly, Archbishop of Sydney, and to the other Archbishops and Bishops of Australasia: RESPONDING TO THE LETTERS SENT FROM A COMMON MEETING. Venerable brothers, greetings and the apostolic blessing. We have gladly received and read with pleasure the letters which you sent to Us, having convened in a group three months ago, presided over by the venerable Brother Bartholomew, Archbishop titular of Palmyrene and Our Delegate among you. While we congratulate you on the beginning of Our pontificate, and although we have more reason to be concerned than to rejoice in the apostolic office which we have undertaken, solely to obey the divine will, it has nonetheless pleased Us to recognize and approve the most pleasing expression of piety towards Us. But there was something else in those letters that filled

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our hearts with the greatest joy: we say, indeed, an excellent testimony, of the closest bond between you and the Apostolic See. What could be more important to Us and to our religion than for pastors throughout the world to remain united with the Vicar of Jesus Christ in faith and charity? We are not unaware that the spirit of this recent Catholic community is in harmony with your pastoral sense. Therefore, let us also give thanks to the most benign God, who, amidst so many difficulties, comforts Us with consolations from all sides, and We, holding you all before Our eyes, though separated by a great distance of land and sea, embrace you with a fervent will and return your greetings. And as you write, imploring the Father of lights to grant that, with His help, the Kingdom of Christ may be increased and flourish through Us, this pleases Us, and it is fitting that, above all, it should be the object of your zeal, which burns with the Catholic faith; and we shall receive it no less gladly if you urge the flock, to which you so diligently minister, to persevere in prayer, so that, as far as this light allows, they may fulfill their apostolic office with the greatest benefit to their Church. Meanwhile, as a pledge of the heavenly gifts and of Our paternal benevolence, We impart the apostolic blessing to you, venerable brothers, and to your clergy and people, in the Lord. Given at Rome, near St. Peter's, on the tenth day of the month of February, in the second year of Our pontificate. PIUS PP. XI.

[*Latin ed. p. 109*]

109 Acts of Pope Pius XI, Book II, To the Most Reverend Joseph Perrin, Archbishop of Urban. He congratulates him on the Forcellini Lexicon, which he has wisely expanded.

Beloved son, greetings and the apostolic blessing.

The Seminary of Padua, a renowned center of higher learning and various disciplines, has been illuminated by many learned men, one of whom it is fitting to mention, namely Forcellini, to whom we owe, above all, that immortal monument of vast knowledge, which is the Lexicon of the entire Latin language. Subsequently, students such as Furlanetto and Corradino have diligently and continuously worked on expanding and perfecting it. And you, beloved son, following in their footsteps, although perhaps not with the most favorable circumstances for the study of the arts, have nonetheless established the Seminary in such a way that it can truly boast today of bearing your name. For when Corradino had published the first three volumes of the Lexicon, having diligently revised them with new material, and after his death, you not only undertook to complete the fourth volume, but also to prepare the Onomasticon, a section separated from the main series of words, entirely on your own. You have undertaken a truly laborious task, one that would be difficult for any learned person; and we are confident that, as it approaches completion, you will accomplish it most successfully. When we examined the fascicles presented to Us, we saw that

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nothing could be added. Indeed, you have added many Roman, biblical, and Oriental names, which are of the greatest value for the correction of texts, and you have skillfully and diligently extracted a rich collection from historical accounts, titles, inscriptions, coins, pottery, and all the monuments and relics of antiquity, in order to increase the most useful store of knowledge. Furthermore, in resolving the questions that arise, you wisely employ all the resources of the art of criticism; and you provide a most copious bibliographic index for each word, thereby demonstrating that you have not judged each matter rashly, and also assisting the studies of others in a convenient and thorough manner. Therefore, it is reasonable to expect great results from this work of yours, so that it may provide suitable resources for the liberal arts, and so that even those who are opposed to the Church may recognize that the clergy play and sustain an important role in such studies. You, therefore, continue to complete the remaining volumes with the utmost care, as is your custom, with God's help: and as a testament to the unifying and paternal charity of Our own, we impart to you, beloved son, the apostolic blessing.

Given at Rome, near Saint Peter's, in the year 1927, in the second year of Our pontificate.

PIUS PP. XI, on the fourteenth day of the month of February.

[*Latin ed. p. 110*]

From the Acta Apostolicae Sedis - Official Commentary III, to the Reverend Father Joseph Maubon, concerning the quinquagenary pilgrimage to the Holy Land of the French Augustinians this year. Beloved sons, greetings and apostolic blessing. — Among other things, it is fitting to commend your religious society for this, because, in the year 1832, when it undertook to promote and encourage pilgrimages for expiation to the holy places of Palestine, it never neglected anything that would further this most salutary undertaking. Indeed, the time of recent war prevented journeys, during which time fighting took place in Palestine itself; but, as soon as things quieted down somewhat, your group, or rather, your association, as you call it, endeavored to promote pilgrimages to Jerusalem, so that, for the second time, last year, a certain number of the faithful were brought to that land, cleansed by the sweat and blood of the Divine Redeemer. Recently, beloved sons, you informed us that a large number will enter upon that journey next month, so that they may spend the week of the Holy Pasch in that very city, and there observe those most pious exercises consecrated to the Passion of the Lord; and this pilgrimage, from the time that you began to organize it, will be the fiftieth. You have indeed announced this to us, and we have received it with the greatest pleasure, for we do not approve of, nor do we pursue with less benevolence, such journeys than did our predecessors, who, after praying for your good endeavors, generously bestowed a great abundance of graces and privileges for the benefit of the

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pilgrims. Furthermore, the matter is of importance, and rightly claims our attention; for these pilgrimages, by which the greater glory of God and the Church is promoted, and the veneration and worship of the most sacred places are increased, wonderfully kindle the hearts of the pilgrims to piety and a holy life. Moreover, it is added that, by exciting the zeal and fervor of all Catholics, not only have those from all parts, following the example of the French, flocked to the Holy Land, but it has also come to pass in Palestine—before the war—that there, too, several other religious societies have established themselves with a notable increase in the faith, and that the Eucharistic Congress from all nations, under the auspices of the Legate of the Roman Pontiff, was happily held in the year 1892. Therefore, we commend the active efforts of the Augustinians of the Assumption, and the group, or rather, the association, which we have mentioned, with all praise; and we

[*Latin ed. p. 111*]

From the Acts of Pope Pius XI, page 111, we earnestly pray for all those who, as participants in this Gallican quinquennial pilgrimage, will depart next month, in March, for Palestine, with you as their guides. We strongly urge them that, as they traverse that holy land, fulfilling their vows, they may with fervent zeal commend to Jesus Christ, the Redeemer of mankind, whose office is held by our common Father, who will lovingly accompany them with prayers and blessings, that He may effectively and joyfully defend the rights of the Catholic name, which are being violated there today. And you, beloved sons, know that we confirm all the graces and privileges which our blessed predecessors, Leo XIII and Pius X, granted through letters dated the sixth of March in the year 1882, the eighteenth of April in the year 1896, and the fourth of May in the year 1907. We gladly do so; and as a witness to the blessings from heaven and the paternal charity of Ourself, we impart from the heart our apostolic blessing to you, beloved sons, and to the association to which you belong, and to the aforementioned group, and to all those who will soon be undertaking this pilgrimage. Given in Rome, at Saint Peter's, on the sixteenth day of February in the year 1923, in the second year of Our pontificate.

PIUS PP. XI

[*Latin ed. p. 112*]

Acts of the Apostolic See - Official Commentary 112. ACTS OF THE HOLY CONGREGATIONS. SACRED CONGREGATION OF THE CONSISTORY. COMMUNICATION CONCERNING THOSE EMIGRATING FROM ITALY, REGARDING ECCLESIASTICAL IDENTIFICATION CARDS. It is decreed that those who emigrate from Italy to America or other regions, whether for a short or long time, should be provided

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with some form of ecclesiastical identification card, in which is indicated their name, place of origin, the time and place in which they received Baptism and Confirmation, and their current marital status, whether they are single, married, with or without children, or widowed. Thus, it will be easier for emigrants to be recognized by the parish priests and the local Ordinaries of the places to which they emigrate, and the exchange of letters, which is often so necessary for various needs of life, will be facilitated. Therefore, this Holy Congregation earnestly recommends that emigrants or those leaving the country be provided with this ecclesiastical identification card, and that it be granted to each person entirely free of charge. To the Ordinaries of Italy, whether through the parish priests or through organizations that care for emigrants, they should strive to ensure that the aforementioned emigrants depart with this identification card. And those who have already departed, if it is possible, should be provided with it, using appropriate information obtained from the Ordinaries of Rome or from the parish priests of the place of residence. Attached is a sample of the identification card, which has been deemed preferable for its simplicity. Given in Rome, from the offices of the Sacred Congregation of the Consistory, on the 26th of January, 1923. C. CARD. DE L A I, Bishop of Sabina, Secretary. L. © S. Aloisius Sincero, Assistant.

[*Latin ed. p. 113*]

(Externally) r The following identification details: Ecclesiastical document for the emigrant and pilgrim (^Name: , ^Country of Origin: J V, V (Internally) r Ecclesiastical Identification Card. This Ecclesiastical Identification Card was received at Baptism on the day of in in; the (Confirmation) on the day of in in. His status on that day: Parish designation: (Review of Ordinances: Absolutely free of charge, Gratis quocumque titulo. ACTA, VOL. X V, n. 3. — 5 - 3 - 9 2 3.

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis - Official Commentary II

PROVISIONS CONCERNING CHURCHES

Our Most Holy Lord Pope Pius XI, by decrees of the Sacred Congregation of the Consistory, has provided for the following churches, each with its own pastor, as follows:

January 19, 1923. — The Metropolitan Church of Maceió has been assigned to the Most Reverend Father Daniel Maria da Silva Coutinho, formerly Archbishop of Belém do Pará.

January 20. — The Cathedral Church of Marseilles has been assigned to the Most Reverend Father Daniel Champavier, formerly titular Bishop of Sorens.

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January 31. — The titular Archiepiscopal Church of Nicaea has been assigned to the Most Reverend Father John Pesta, formerly Archbishop of Tharona.

February 3. — The Metropolitan Church of Tegucigalpa has been assigned to the Most Reverend Father Augustine Hombach, from the Congregation for the Propagation of the Faith.

February 5. — The titular Archiepiscopal Church of Trajanopolis has been assigned to the Most Reverend Father Ismael Perdomo, formerly Bishop of Ibagué, who has been appointed Coadjutor with the right of succession to the Most Reverend Father Bernard Herrera Restrepo, Archbishop of Bogotá in Colombia.

February 6. — The titular Episcopal Church of Lycopolis has been assigned to the Reverend Father John Ploersh, who has been appointed Coadjutor with the right of succession to the Most Reverend Father Dionysius O'Donaghue, Bishop of Ludwigsburg.

February 10. — The Metropolitan Church of Messina, to which the Archimandrite of the Most Holy Savior is perpetually united, has been assigned to the Most Reverend Father Angel Paino, formerly titular Archbishop of Antinoë.

February 11. — The titular Archiepiscopal Church of Antinoë has been assigned to the Most Reverend Father Julian Raymond Riveiro y Jacintho, formerly Archbishop of Guatemala.

February 16. — The titular Episcopal Church of Diocletianopolis has been assigned to the Reverend Father Gerard Vesters, of the Missionaries of the Most Sacred Heart of Jesus, appointed Apostolic Vicar of Rabaul.

— The titular Episcopal Church of Claudiopolis has been assigned to the Reverend Father Gabriel a Stanz, O.F.M. Capuchin, appointed Apostolic Vicar of Dar es-Salam.

February 19. — The cathedral episcopal church of Syracuse in America has been assigned to the Reverend Father Daniel Curley, rector of the church of Our Lady of Solace in the city of New York.

[*Latin ed. p. 115*]

Sacred Congregation Consistorial, 115, February 22, 1923. — To the Cathedral Church of Calbayog, to the Most Reverend Fathers Sophronius-Hancang and Gaborny, who until now have been the titular Bishop of Anemurium. February 23. — To the Reverend Aloysius Brennan, titular Bishop of Thapsus, Chancellor of the Curia of Scranton, appointed as an Auxiliary to the Most Reverend Michael Hoban, Bishop of Scranton. February 24. — To the Reverend Anthony Fourquet, of the Society of Missions to Foreign Lands of Paris, appointed as the Apostolic Vicar of Canton.

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III. NOMINATIONS

His Holiness, Pope Pius XI, by decrees of the Sacred Congregation Consistorial:

April 2, 1922. — Appointed the Most Reverend John de Borzatti, titular Bishop of Milevitanum, as the Apostolic Administrator of that part of the archdiocese of Zadar (Zara), which belongs to the Kingdom of Italy and is held by its army; and the Most Reverend Jerome Mileta, Bishop of Sebenico, as the Apostolic Administrator of the other part of the aforementioned archdiocese, which, separated from the city of Zadar, is located in the territory of the Kingdom of Serbs, Croats, and Slovenes.

June 20. — Committed the pastoral care of the islands of Cherso and Lussino, of the diocese of Veglia, to the Ordinary of the city of Zadar (Zara), as their Apostolic Administrator, with all rights, privileges, and faculties pertaining to this office.

August 10. — Assigned the ecclesiastical governance of the island of Lagosta, of the diocese of Segu, in China, to the Most Reverend John de Borzatti, titular Bishop of Milevitanum, as Apostolic Administrator.

SACRED CONGREGATION FOR THE COUNCIL OF DIOCESES AND CHURCH PROPERTY.

July 8, 1922.

FACTS: — In the cathedral, there are two episcopal thrones, one of which is located in the extreme side of the choir, especially for Lent and other days; the other, at least for the present, is located in the sanctuary, near the Gospel side, and is usually used by the Ordinary for pontifical functions. The canons, however...

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis - The official commentary states that, in the past, they used to sit in the choir in this order: two dignitaries occupied stalls located on either side near the main altar, namely the archpriest on the Gospel side and the dean on the Epistle side; then, following the same pattern, the theologian and the penitentiary; finally, the remaining canons sat according to the order of their possessions or seniority, so that the junior canons sat alternately next to the episcopal chair, which was located at the extreme end of the choir. The Ordinary, finding this arrangement less in accordance with common law, changed it by decree, so that they would sit "on the side of the Gospel, that is, to the right of the episcopal chair (which is indeed located at the bottom of the choir, in the apse), starting from the first stall next to it, the Monsignor Archpriest, the Monsignors, the canon theologian, and the canon penitentiary, and the other canons of the same rank, in order of seniority; on the side of the Epistle, that is, to the left of the

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episcopal chair (or of the same one erected in the choir), starting from the first stall next to it, the Monsignor Dean, the Monsignor canon parson, and the other canons of the same rank, in order of seniority; the same criterion will be followed in arranging the beneficed individuals in their respective stalls according to the order of seniority"; and this was done under penalty "that all those capitulars who refuse to comply with it will lose all distributions, as if they were not present in the choir." The canons complied with this decree, except for the Dean, or the second dignitary, who took the previous place on the Epistle side near the altar, arguing that this was his due by virtue of his possession. Then, the Ordinary immediately informed the Holy See of this matter, which instructed the Dean, saving his right to appeal to the Holy See, to "comply with the provisions of the episcopal decree, and if he does not obey, his choral distributions will be withheld without fail." When the Dean continued to refuse to obey, the general vicar of the diocese, who is also the first dignity of the Chapter, or the archpriest, wrote on the sheet of distributions: "The sum of L. , which would have been due to the Reverend Monsignor Dean, in virtue of the episcopal decree and the instructions received from the Sacred Congregation of the Council, is retained by the undersigned, pending further instructions." This further inflamed the Dean's spirit, who, in the presence of officials and several canons, did not hesitate to utter offensive words against the Vicar. Consequently, the following day, the Ordinary imposed a suspension on him, although the Dean seems to have violated this by celebrating Mass again. Afterwards, the same Dean obtained absolution from the censures and a dispensation from irregularity, at least as a precaution, from this Holy See, and also occupied the stall assigned to him by the episcopal decree, expressly reserving his right to appeal to this.

[*Latin ed. p. 117*]

The Holy Congregation of the Council, referring again to the matter, as it subsequently did, requested that the following doubts be declared, with the consent of its Ordinary: I. Whether and in what manner a decree of the Bishop regarding the order of seating in the choir should be confirmed in this case; II. Whether the distribution of choral duties should be restored to the Dean in this case; III. Whether the suspension imposed upon the same Dean by the Ordinary is justifiable in this case. The Dean, alleging a prejudicial exception, maintains that the Ordinary has no authority to decide anything concerning the Chapter, except in the course of a canonical visitation, because the Chapter of the church in this case enjoys an exemption, as was recognized in the diocesan synod: "The Chapter elects two members from its body each year, who, by virtue of the privilege they enjoy, assist the Bishop as judges only in canonical causes involving other canons, in order to investigate and determine them, outside of the visitation, according to the form established by the Council of Trent." Furthermore, to prove this

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exemption, the Dean presents the decision of the Holy Congregation of Council of July 20, 1694, in which it is stated: "... It is requested that the Ordinary kindly respond whether he can declare canons subject to the censures established by law, without the participation of the Chapter." And the Holy Congregation of Council responded: "No, in cases in which a process must be instituted."

SYNOPSIS OF THE DISPUTE: - 1. But these and other arguments presented by the Dean's advocate are specious but not solid in defending the exemption of the cathedral Chapter. For, whether according to the letter and meaning of the diocesan synod, or according to the letter and meaning of the Council of Trent, concerning the matter in question, under chapter VI, Session XXV, on Reforms, or according to the decision of July 20, 1694, only this is proven: that the Ordinary cannot proceed, outside of a visitation, in matters concerning crimes against any canon, without two members from the Chapter. It is sufficient to prove this by citing Benedict XIV, who, in *De Synodo Dioec.*, book XIII, chapter IV, § 8, writes: "Chapters also, being exempt, are subject to the Synodal Constitutions, which concern the reform of morals and discipline; which has been declared by the Holy Congregation, and is confirmed by the Provincial Councils of Mechlin and Namur, as reported by Van-Espen, *Ius eccl. univ.*, part I, title XVIII, chapter IV, no. 8; while the exemption of these same Chapters remains intact in other respects, namely, that the Bishop cannot proceed against any canon outside of a visitation, without two members from the Chapter, according to the norm of Trent, Session XXV, chapter VI, on Reforms, although the same Chapters, without the participation of members, can visit [themselves], at their own discretion, according to another decree of the same Council, Session VI, chapter IV, on Reforms; these two decrees have been explained and reconciled by us in the case of Januensis, concerning Jurisdiction, as found in volume II of the *Thesaurus*."

[*Latin ed. p. 118*]

118 Acta Apostolicae Sedis - Commentarium Officiale «Resol., pag. 162 et seq. ». Therefore, with this single exception concerning a criminal process against any Canon, in all other cases, the Chapter is subject to its Bishop, and enjoys no exemption.

2. After setting aside this preliminary objection, it must be determined whether the decree concerning the order of seating in the choir should be confirmed or not. The Dean argues that the Ordinary's decree should be annulled, especially because it is contrary to the long-standing custom in the matter at hand, and arises from a perverse interpretation of the decree of the Sacred Congregation, June 19, 1877, n. 3422, to the First Congregation: «The first place in the cathedral church, after the episcopal cathedra, is that which immediately follows the episcopal cathedra,» which, he contends, is not the case here, unless it is a seat located in the presbytery from the

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Gospel side.

The Ordinary, on the other hand, after demonstrating that the custom in question does not exist in this case, but rather that, until the year 1866, the order of seating was as the Ordinary has recently restored by his decree, argues in his favor based on the decrees of the Sacred Congregation, which are recorded as n. 305 in Brundusina, where it is stated that the decree of the Bishop who establishes the order of seating in such a way that «the Treasurer, who holds the third and 'last' dignity in the said collegiate church, sits to the right of the Archpriest, the first dignity; the Dean, or first 'canon,' sits to the left of the Singer, the second dignity; and the remaining canons sit successively in order, from this side and that, according to their seniority or antiquity»; also, Decree 866, in Hieracen., ad 4: «The first dignity is due the first stall, and so on, in successive order.»

With these premises, it is noted that the episcopal cathedra should truly be that which is erected in the lowest apse, in the center of the choir; nothing contradicts this, since, as far as it has been held, the seat that was located from the Gospel side in the presbytery has been used, and which, moreover, is now quite far from the first stall of the choir; nothing prevents the Bishop from having more than one seat: cf. Council of Trent, Session XX, c. 6, de Ref., and the Sacred Congregation in Granada, n. 214, ad 2 (May 9, 1906).

And the Dean argues that the seat in the lowest apse is not merely «a simple, more distinguished stall,» but rather «a true episcopal seat, or throne—indeed, with a baldachin, projecting from the wall by 80 centimeters—and raised by three steps, above the baseboard, on the floor of the choir, one of which, above the baseboard, is on the level of the canonical stalls, just as the decree n. 2049 ad 25, Arequipa, March 13, 1700, of the Sacred Congregation of Rites, prescribes for the episcopal seat...» (cf. also Caeremoniale Episcoporum, lib. T, cap. XIII, n. 3).

3. The Consultor, who wrote on this matter, clearly agrees with the arguments of the Bishop; but he believes that the decree should be corrected or reformed in two respects: first, in that it should always be the seat located near the episcopal cathedra...

[*Latin ed. p. 119*]

The Holy Congregation of Councils, in number 119, addresses two matters concerning the arrangement of seats in the choir: first, the order of precedence of the dignitaries and canons; second, the placement of fixed seats for the Canon Theologian, Penitentiary, and Parish Priest.

Regarding the first point, it states: "It does not seem that, from the beginning, a second episcopal seat, which they call the pontifical throne, should be excluded from the arrangement of the choir seats. Indeed, when the Bishop celebrates pontifically and sits there, the dignitaries and canons should be closer to that seat; but if, while the choir stalls remain behind

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the altar, other canonical seats are not placed near the throne, those who should sit closer to the Bishop will not be able to approach unless the positions are changed. Therefore, the same order of precedence, which begins with the seat in the middle of the choir on ordinary days, should begin with the seat of the Bishop in the throne before the altar on days of pontifical functions; and then, beginning with the Archpriest, the others should occupy their places in reverse order, as is otherwise observed. This is in accordance with the practice followed in the City or in patriarchal basilicas, where the order of the choir is regulated from the altar where the celebration takes place; so that the first place is given to that which is closest to the *cornu evangelii* of the papal altar, if the office is performed there; or to the canonical altar located in the extreme apse, if the sacred function is performed there. This is in agreement with the decree of the Holy Congregation, number 287, in Adrian, on September 25, 1610."

Regarding the second point, it is not proven that the Canons, the Parish Priest, the Theologian, and the Penitentiary should have fixed seats. When the Bishop was asked by the Holy Congregation whether this was supported by statute or custom, he replied that there was indeed no statute, because the Chapter lacks statutes, nor has anything been prescribed on this matter by the Synods. However, he adds: "In the absence of a true law, I have taken into account the ancient custom according to which these canons, the Theologian and the Penitentiary, formerly occupied the stalls immediately after the Archpriest; and since the decree of the Holy Congregation of Bishops, number 164, in Milan, of May 8, 1604, requires that the arrangement of Saint Charles Borromeo be maintained, who had assigned the first place after the dignitaries to the Canon Theologian, I have believed that I could and should conform to the aforementioned ancient custom. As for the Canon Parish Priest, I do not know if he has ever sat at the end of the apse; however, according to the arrangement of the stalls that I abolished, he was immediately after the Dean. Consequently, by moving the Dean, I also moved the Canon Parish Priest, but I maintained his first seat after that of the Dean. Furthermore, in the numerous cathedrals that I have had the opportunity to visit, I have always noted that everywhere, immediately after the dignitaries, the canons *in officio* are seated in the choir."

This response provides strong evidence in favor of fixed stalls for the Canons, the Parish Priest, the Theologian, and the Penitentiary, based on custom.

[*Latin ed. p. 120*]

120 Acta Apostolicae Sedis - Commentarium Officiale. This custom is flawed: for the fact that the Theologian and Penitentiary occupied the last seats near the Gospel side indicates that it is nothing more than a remnant of an ancient custom, when these two Canons sat immediately after the first in rank, the Archpriest. As for the Parish Priest, the evidence is

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derived from the opposite direction, not from the ancient custom of the Canons' seating, but from a more recent one, since he observed the Parish Priest occupying a seat immediately after the Dean. Therefore, since the asserted custom is not established, it seems that in this case, the disposition of common law should be followed, as stated in canon 408 of the Code of Canon Law, without any exception or provision of St. Charles for the Milanese province, or the practice of other cathedral churches visited by the Ordinary. Furthermore, canon 408 states, without making any exception in favor of the Theologian or Penitentiary, that only seniority, or priority of possession, is to be considered. Thus, it states: "... in the same chapter, saving particular statutes, or legitimate customs, dignities, maintaining their order of precedence among themselves, precede the Canons; the older Canons, who indeed first obtained possession, precede the later ones..." 4. The Decree of the Ordinary has a penal sanction, namely: "... it is ordered that all those capitulars who - which we do not want to believe - have refused to comply, lose all distributions, as if they were not present in the choir." The Dean argued that this was unjust, since presence in the choir and the receipt of distributions are correlative. "This relationship," he wrote, "between presence in the choir and the receipt of distributions cannot be broken without depriving the distributions themselves of the character they have by disposition of law. The Bishop, by ordering a change of stall, cannot do so without ensuring that those who are present are also present in the choir, and therefore, saving what must be saved, he cannot remove the daily distributions that are inherently and substantially linked to presence in the choir." But the Dean's argument is too absolute, and although true, it does not exclude cases in which it is false. He who is present in the choir receives distributions, even if he is not physically present, but is present by a legal fiction, as stated in canon 420 for capitulars who are jubilarians, infirm, for the Theologian, Penitentiary, Parish Priest, etc. Therefore, conversely, he is considered absent from the choir, although physically present, who does not chant, or sing, or who stands there without appropriate vestments, according to canon 409. Therefore, it is not true that the Dean affirms, namely, that those who are present in the choir never lose their distributions; and it is also false that the Bishop cannot do so, saving what must be saved. For he, in his diocese, enjoys legislative, judicial, and coercive power to be exercised according to the sacred canons (canon 335). Therefore,

[*Latin ed. p. 121*]

• The Most Holy Congregation of the Council, within the limits of its jurisdiction, can impose a suitable penalty for a law promulgated by itself (or by its predecessor, or by a higher authority) (canon 2221). And this penalty can be the deprivation of some right connected with a benefit or office (canon 2298, n. 4°), or, as in this case, the deprivation of the right to

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be present in the choir, which, of course, involves the loss of the distribution, which he repeatedly denies. 5. Finally, the Dean does not prove that the suspension was unjustly and invalidly imposed upon him, except by denying that he publicly published injuries against the canons. But, as if by unanimous testimony of those present, as if it were a matter entirely well known, this denial is not refuted. Nor is he aided by the privilege of exemption from visitation, granted by the authority of the Bishop, which, as we have seen from the beginning, he claims was granted by the Council of Trent, Session XX, chapter VI, concerning Reforms. Indeed, it is clear that the Council speaks of forming a process, and of treating the cause in a tribunal, in which the Bishop is bound by the ministry of canonical judges, as is better explained from the aforementioned resolution of the Most Holy Congregation of July 20, 1694. On the contrary, in this matter which is well known, no process was to be formed, but action was to be taken through the means of discipline, and that in a case which was most urgent. Therefore, etc. RESOLUTION. - Furthermore, the Most Holy Congregation of the Council, in the plenary assemblies of the Most Reverend Fathers held in the Vatican Apostolic Palace on July 8, 1922, judged that the above-mentioned doubts should be answered as follows: 1. Affirmative, but so that the canons, after the dignitaries, according to canon 408, § 1 of the Code of Canon Law, should sit here and there according to the priority of possession, without regard to offices. 2. Negative. 3. Affirmative. These resolutions, having been referred to the undersigned Secretary of the Most Holy Congregation, were graciously approved and confirmed by Our Most Holy Lord Pope Pius XI. I. MORI, Secretary.

[*Latin ed. p. 122*]

122 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RELIGIOUS ORDERS

APPROVATIONS

Our Most Holy Lord Pope Pius XI, by decrees of the Sacred Congregation for Religious Orders, has approved the following Constitutions of religious Congregations:

January 30, 1923.

— Of the Pious Society of Priests of the Assumption of the Blessed Virgin Mary, commonly known as the Augustinians of the Assumption.

— Of the Institute of the Servites of the Most Sacred Heart of Jesus, whose principal house is located in Cracow.

— Of the Institute of Franciscan Missionary Sisters of the Immaculate Conception of the Virgin Mary, whose principal house is located in the City.

— Of the Institute of Brothers of the Third Order of Saint Francis, whose

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principal house is located in the town commonly called Waldbreitbach, in the diocese of Treves.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

DECREE

REGARDING THE ESTABLISHMENT OF LIMITS BETWEEN THE APOSTOLIC VICARIATE OF LEOPOLDOPOLIS AND THE APOSTOLIC PREFECTURE OF MATADI.

By a decree of the Sacred Congregation for the Propagation of the Faith, dated May 31, 1921, a portion of the northeastern region of Mayomba, belonging to the Apostolic Vicariate of Leopoldopolis, was assigned to the Apostolic Prefecture of Matadi; however, the specific boundaries were to be determined. Now, since the Ordinaries of both missions have met to agree on the designation of the boundaries, this Sacred Council, for the present, decrees that a new boundary shall divide the aforementioned vicariate and prefecture, which, beginning from the mouth of the Bidizi River, following its course, as a straight line, cuts off the rivers Manzonzi and Mau, and ad-

[*Latin ed. p. 123*]

123. The Congregation for the Propagation of the Faith, following the course of the Monzi river, then touches the sources of the rivers of Luki, Wzuazuzu, Loango, Bundi, Kodia, Gembo, Miruzi, Lumena, Lukulu, and Lulcula, up to the sources of the river SMloango, which constitutes the boundary of French Congo. Notwithstanding any objections to the contrary. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 22nd of February, 1923. G. M. CARD. VAN ROSSUM, Prefect. L. © S. f F. Marcbetti-Selvaggiani, Archbishop of Seleucia, Secretary. SACRED CONGREGATION FOR RITES REGARDING A DOUBTFUL MATTER CONCERNING THE GOSPEL AT THE END OF THE MASS CELEBRATED BEFORE THE MOST HOLY SACRAMENT SOLEMNLY EXPOSED. The following question was proposed to the Sacred Congregation of Rites: "Whether, in the Mass which is celebrated before the Most Holy Sacrament, solemnly exposed, and in which the Prayer concerning the Most Holy Sacrament is added according to the rubrics, the Gospel should be read at the end from the votive Mass of the Most Holy Eucharist, as strictly proper, or not?"

1. And the same Sacred Congregation, having heard the opinion of a special Commission, decided that the proposed question should be answered as follows: "Neither the final Gospel, nor the Preface, will be from the votive Mass of the Most Holy Sacrament; for in this case, the votive Mass is not held, according to the meaning of the decree of November 17, 1922, concerning article I." And thus it decreed and declared. On the 26th of Jan-

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uary, 1923. Eg A. CARD. VICO, Prefect of the Portuense and Suburbicarian Regions, Holy Roman Church. L. $ S. Alexander Verde, Secretary.

[*Latin ed. p. 124*]

124 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA.

CONVENTION MATTER INCIDENTAL TO JURISDICTION.

Under the blessed reign of Pope Pius XI, in the first year of His Pontificate, on the 30th of January, 1923,

The Most Reverend and Venerable Fathers Francis Parrillo, Presiding Judge; Francis Solieri and Joseph Florczak, Auditors *de turno*, in the case of *Tranen* - *Convention*, between the Archiconfraternity of the Immaculate Conception, plaintiff, represented by its legitimate procurator, Vincent Sacconi, advocate, and the Most Reverend and Venerable Archbishop of that diocese, defendant, represented by its legitimate procurator, Paul Santucci, with the Reverend Promoter of Justice of the Sacred Tribunal participating and arguing, rendered the following interlocutory judgment:

The Archiconfraternity of the Immaculate Conception, established in the church of Saint Francis, in the city of Tranen, under the authority of this Holy Order, by a petition of the 2nd of June of the preceding year, called upon the Most Reverend and Venerable Archbishop of that diocese, as well as the parish priest of the aforementioned church, to decree, according to the provisions of Article 10 of the agreement of the 31st of December, 1908, between the aforementioned Archiconfraternity, the Archbishop *in perpetuum*, and the parish priest, that "the termination of the agreement given to the parish of Saint Francis, based on the contract of the 31st of December, 1908, be declared valid and effective," and that therefore, the parish should either immediately, or at the very least, in a purely subordinate manner, upon the expiration of the five years, that is, on the 1st of January, 1924, be transferred elsewhere, leaving the church free to the Archiconfraternity, which is its property.

Since the case was being heard in the first instance before this Sacred Tribunal, in accordance with canon 1557, §2, n. 1, and 1599, § 3, which prescribe that residential bishops are to be judged by the Tribunals of the Apostolic See, and specifically by the Sacred Rota, the Presiding Judge, before proceeding with the citation of the parties, wished to hear from the Archbishop whether he had any objections.

[*Latin ed. p. 125*]

The Roman Rota, approximately at hour 125, concerning the competence of the Order, and since, in responsive letters of August 18, 1922, it recalled

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the rescript of the Sacred Congregation of the Council of the day of September 16, 1908, by virtue of which the predecessor established a parish in the church of Saint Francis, Our Tribunal deemed itself incompetent, and held that the arising question should be remitted to the Congregation of the Sacred Council. Considering canons 1609, § 1, and 1610, § 1, the Presiding Judge ordered, by decree of December 18, 1922, that the incidental question concerning this matter be proposed through a memorial in Tournon to the Most Reverend and Most Excellent Auditors, with the intervention of the Reverend Promoter of Justice of this Tribunal. Having therefore read the submissions of the parties and the Promoter of Justice, the Most Reverend and Most Excellent Auditors, considering the law, that: 1. To the cognizance of the Holy Roman Rota are submitted, besides major causes, the decrees of Ordinaries, impugned through recourse, the cognizance of which is exclusively reserved to the Holy Congregations (canons 1600, 1601). 2. Likewise, controversies which the parties have submitted to the Holy Congregations are excluded from the cognizance of the Holy Roman Rota, and which the aforementioned Congregations have deemed to be treated in the line of discipline (canon 250, § 5). 3. Also, according to canon 1683, "The inferior judge cannot inquire into the confirmation affixed to an act or instrument by the Holy Pontiff, unless the Apostolic See has preceded with a mandate." Regarding the meaning of this canon, the following should be noted: a) The inferior judge, in the sense of the cited canon, is any judge inferior to the Holy Pontiff; hence, the Holy Roman Rota itself, as a Tribunal of the Holy See, as well as the Holy Congregations, which, in order to validly examine an act or instrument thus confirmed, require a mandate from the Holy Pontiff, which is called a pragmatic sanction. b) The cited canon does not constitute new law, but rather refers entirely to the old law: "from the authority of the old law, and therefore must be considered according to the interpretations received among the learned authors" (canon 6, n. 2). Indeed, Alexander III, in chapter 2, title 30, L, 2, X, decreed: "Concerning confirmations of the Holy Pontiffs, We wish to retain cognizance, so that, against those, unless a new mandate of the Apostolic See proceeds, or it is certain that those confirmations have been obtained through false suggestion, nothing should be judged." c) The confirmation, of which the canon speaks, is to be understood in a specific sense, not in a general sense, for, as Emus Lega writes, "a matter confirmed in a general form does not present any impediment to the cognizance of the inferior judge" (De iudiciis, I, n. 383). Furthermore, it must be done by one Holy Pontiff, and not by the Holy Congregations, unless the act or instrument has been confirmed by them with a power not ordinary, but specially delegated by Him.

[*Latin ed. p. 126*]

126 Acta Apostolicae Sedis - As the official record shows. Finally, confirmation must follow, and not precede, the act or instrument intended to pre-

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vent the exercise of jurisdiction by a lower judge, for confirmation, strictly speaking, arises from certain knowledge and with perfect understanding of the cause and all the circumstances of the matter; hence, it presupposes that the act is already complete, and is added to it, according to the words of the canon. 4. Writings and, generally, Letters of the Apostolic See, are only brought to the knowledge of the judges when they are accompanied by clauses, which the Most Eminent Doctors call "prejudicial," namely, the nullifying decree and the removed clause. Concerning Cardinal De Luca: "The clauses that are commonly used in this matter (which, indeed, do not afford access to the judge's office) are those which we call 'prejudicial' in the Curia, and which are often appended to Apostolic Letters, such as the nullifying decree and the removed clause. The virtue and operation of such clauses is to close the mouth and bind the hands of both the judge and the party, so that the former should not hear the case, and the latter should not be judged, and that neither should act in any other way, due to the lack of jurisdiction, which is said to be removed by the Pope" (De iudiciis, disp. 20, n. 10). Also, Fagnanus in cap. super litteris, n. 39, de Rescriptis, and the authors in general. In particular, it should be noted that, when Writings or Letters of the Apostolic See are accompanied by such clauses, they are not directly challenged in court, but are adduced incidentally, either to show that the disputed matter is not included in the rescript, or that the executor of the rescript, as such, did not act, but rather committed an act independently of the rescript, or other similar circumstances, which do not nullify or diminish the concession made; in such cases, the judge may exercise his own right, notwithstanding the clauses mentioned above. The same Cardinal De Luca teaches this very clearly: "I said that it was an incongruous opening of the mouth, when there was an article of 'Ius comprehensionis,' concerning which the judge is not prohibited from knowing without this qualification. Indeed, the nullifying decree and the removed clause close and bind the mouth and hands of any judge in those matters which remove or diminish a grace, but not in those matters which are alleged to be not included, because it is not said that he who does not allege inclusion is challenging [the authority]. And for this reason, I said that the parties may exercise their right before competent judges, without the necessity of waiting for a rescript of the Signatura of grace, which does not usually write about matters which can be exercised without grace, but rather, the style of writing is that 'he may exercise his right'" (de foro compet., disp. 8, n. 9). Furthermore, the Most Eminent Doctors, considering the fact that: 1. The question raised by the Archiconfraternity and brought before the Holy Order, does not contain, in any of the cited canons or legal prescriptions, any that circumscribe the jurisdiction of the Tribunal, when a contract is in

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question.

[*Latin ed. p. 127*]

The Roman Rota, acting as a public tribunal, freely between the parties, mutually yielding and imposing rights and obligations concerning each other for the erection of a parish in the church of Saint Francis, which is affirmed to be the property of the aforementioned Archiconfraternity. And although it is known that the Archbishop at the time was instructed, by a decree of the Sacred Congregation of the Council, to establish a new parish in the aforementioned church or in a nearby one, no mention of this is found in the contract, which is the subject of the dispute.

2. The establishment of this parish, and therefore the execution of the aforementioned decree by the Archbishop, took place through a decree of November 1, 1908, as the current Archbishop states, and no appeal was interposed against it, which, since it exceeded the limits of Our competence, could have been exclusively examined by the Sacred Congregation of the Council.

3. No confirmation, as is evident, either from the Supreme Pontiff or from the Sacred Congregation of the Council, was added to the instrument submitted to Our examination; therefore, the disposition of the cited canon 1683 cannot prevent Us from knowing this.

4. The decree of the Sacred Congregation of the Council, granted in its usual form and with its ordinary powers, is not protected by any prejudicial clauses, and it is not directly intended to revoke or diminish the concession, but rather it was presented in order that it might be determined whether the value of the initial contract was different from that indicated by the decree itself.

5. All those matters which, on the occasion of this incidental question, were presented by the parties, pertain to the merits of the case, and therefore they can be proposed and, in turn, reconsidered, as is proper according to law. Having considered all of these things in law and in fact, the undersigned Auditors hold that the Tribunal of the Sacred Roman Rota is competent to examine the aforementioned question, and therefore they decide to proceed further.

Rome, at the seat of the Tribunal of the Sacred Roman Rota, on January 30, 1923.

Francis Parrillo, Presiding.

Francis Solieri.

Joseph Florczak.

L. S.

From the Chancery, February 5, 1923.

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T. Tani, Notary.

[*Latin ed. p. 128*]

128 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS

SOLUTION OF A DOUBT IN PLENARY SESSION ON NOVEMBER 26, 1922

Concerning the collation of canonries (canon 404)

Whether, in the collation of canonries, of which mention is made in canon 404, particular laws have been abrogated, privileges revoked, and customs condemned, by virtue of which said canonries could only be conferred upon natives or citizens of origin of the city in which the church is located, or whether these should be preferred to others.

Answer: Affirmative, unless the contrary is established by the founding charter, and in accordance with the firm prescription of canons 3 and 1435 § 3, but in such a way that even in these cases, if no one suitable or worthy is found among the natives, the canonry may and should be conferred upon others who are suitable and worthy, according to the aforementioned canon 404.

P. CARD. GASPARRI, President.

Aloysius Sincero, Secretary.

[*Latin ed. p. 129*]

129 *Diarium Romanae Curiae* – Monday, February 5, 1923. His Holiness received in a formal audience His Excellency, the Honorable Theo Russel, Extraordinary Envoy and Minister Plenipotentiary of Great Britain, for the presentation of his credentials.

SACRED CONGREGATION OF RITES – Tuesday, February 20, 1923, in the Apostolic Palace at the Vatican, the Ordinary Congregation of Sacred Rites was held, in which the following matters were presented for the judgment of the Most Reverend and Venerable Cardinals, members of the same:

I. Concerning the resumption of the Cause of Canonization of the Blessed Crispino of Viterbo, a Lay Brother of the Order of the Friars Minor Capuchin.

II. Concerning the resumption of the Cause of Canonization of the Blessed Joseph Benedict Cottolengo, Canon of the Collegiate Church of Corpus Domini in Torino, and Founder of the Little House of Providence in the same city.

III. Introduction of the Cause of Beatification and Canonization of the Servant of God, Father Lorenzo of Saint Francis Xavier, a Priest of the Con-

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gregation of the Clerics Regular Discalced of the Most Holy Cross and Passion of Our Lord Jesus Christ.

IV. Confirmation of the cult practiced for time immemorial to the Servant of God, Lawrence of Villamagna, a Priest of the Order of the Friars Minor, known as the Blessed.

V. Concerning the revision of the writings of the Servant of God, Michael Angelo Longo of Marigliano, a Priest of the Order of the Friars Minor.

ACTA, Volume XV, No. 3. – February 9, 1923.

[*Latin ed. p. 130*]

130 Acta Apostolicae Sedis - Commentarium Officiale. BY ORDER OF THE SECRETARY OF STATE, with tickets from the Secretariat of State, the Holy Father deigned to appoint: December 12, 1922. Monsignor Ermenegildo Luca Pasetto, titular Bishop of Gerra, and the Reverend Fathers: Eusebio Esteban, O.E.S.A.; Father Giuseppe Lemius of the Oblates of the Immaculate Mary; Father Giovanni Battista Tommasi, of the Priests of the Holy Wounds of Our Lord Jesus Christ, as Consultors to the Sacred Congregation of Religious.

17. His Eminence Cardinal Augusto Silj, Protector of the Eucharistic League for social peace through the return of humanity to Jesus Christ. February 1, 1923. His Eminence Cardinal Giovanni Bonzano, Protector of the Religious Sisters of the Most Holy Sacrament of Valence (France).

Monsignor Domenico Spada, Chancellor of the Apostolic Briefs. Monsignor Michelangelo Bovieri, Consultor to the Sacred Congregations of Religious and of Extraordinary Ecclesiastical Affairs.

Monsignor Francesco Marchetti-Selvaggiani, titular Archbishop of Seleucia of Isauria, President of the Pontifical Mission for the Propagation of the Faith.

The Reverend Father Giovanni Genocchi, of the Missionaries of the Sacred Heart, Apostolic Visitator of the Ruthenian dioceses of Leopoli, Stanislaov, and Premislia.

His Eminence Cardinal Francesco Ehrle, Member of the Sacred Congregation of Rites.

The Most Reverend Lords Cardinals Ludovico Billot and Francesco Ehrle, Members of the Pontifical Commission for Biblical Studies.

The Reverend Father Doctor Rudolph Hindringer, Auditor of the Sacred Roman Rota.

The Reverend Father Carlo Catlin, of the Congregation of the Holy Spirit, Consultor to the Sacred Congregation of Propaganda Fide.

The Reverend Father Pietro Krämer, of the Ministers of the Sick, Consultor to the Sacred Congregation of Religious.

Monsignor Francesco Marchetti-Selvaggiani, titular Archbishop of Se-

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leucia of Isauria, Consultor to the Supreme Sacred Congregation of the Third Order.

[*Latin ed. p. 131*]

Diarium Romanae Curiae 131, 9 February 1923. Reverend Father Benedetto Ojetti, S.J., and Michael Mostaza, S.J., Consultors of the Sacred Congregation of Sacraments. 21. Reverend Father Giuseppe Haegy, of the Congregation of the Holy Spirit, Consultor of the Pontifical Commission for the Interpretation of the Code. 22. His Eminence Cardinal Giovanni Bonzano, Protopatriarch of the Clergy. 27. His Eminence Cardinal Ludovico Billot, Protopatriarch of the Congregation of the Holy Stigmata of Our Lord Jesus Christ, of Périgueux. By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to appoint: Assistants to the Papal Throne: 30 January 1923. Monsignor Giacomo Sinibaldi, titular Bishop of Tiberias, Secretary of the Sacred Congregation for Seminaries and Universities. 9 February. Monsignor Bonaventura Jeglié, Bishop of Ljubljana. 18. Monsignor Giovanni Mac Nicholas, Bishop of Duluth. As Apostolic Protonotaries, with the same privileges: 3 February 1923. Monsignor Giovanni Ghezzi, of the archdiocese of Milan. Monsignor Michelangelo Bovieri (Rome). 10. Monsignor Alessandro Ernszt, of the archdiocese of Strigonia. Domestic Prelates of His Holiness: 14 December 1922. Monsignor Alessio Crosnier, of the diocese of Angers. 19 January 1923. Monsignor Ernesto Luigi Di Manno, of the diocese of Terracina. 23. Monsignor Francesco Polese, of the diocese of Livorno. 27. Monsignor Giuseppe Laplana Matheo, of the diocese of Barbastro. 29. Monsignor Vincenzo Gagliardi, of the diocese of the Marsi. Monsignor Silvio De Angelis, of the diocese of Frascati. Monsignor Giuseppe Lago, of the same archdiocese. Monsignor Gaetano Abatescianni, of the same archdiocese. 2 February. Monsignor Enrico Sarzano, of the diocese of Novara. Monsignor Giuseppe Gallenzi, of the same diocese. 3. Monsignor Carlo Pellegrini, of the archdiocese of Milan. Monsignor Giuseppe Cammarota (Rome). 16. Monsignor Giorgio Guglielmo Ritchie, of the archdiocese of Glasgow.

[*Latin ed. p. 132*]

132 Acta Apostolicae Sedis - Official Commentary

HONORS

With Apostolic Briefs, the Most Holy Father Pius X I, reigning happily, deigned to bestow the following honors:

The Grand Cross of the Order of Saint Gregory the Great: February 17, 1923. To Mr. Giovanni Duca, Minister of Foreign Affairs in Romania.

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: February 17, 1923. To Mr. Leonardo Wood, Governor General of the Philippine Islands.

The Knighthood of the Order of Saint Gregory the Great: February 19,

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1923. To Mr. Giuseppe Mathis.

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: January 30, 31, and February 10, 1923. To His Excellency Mahmoud Fakhry, Pasha (Egypt). To Mr. Doctor Pietro Neri (Rome). To Mr. Luigi Petacci (Rome).

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, military class: February 17, 1923. To Colonel Nicola Condiescou, aide-de-camp to His Royal Highness, the Crown Prince of Romania.

The Commander of the Order of Saint Gregory the Great, civil class: January 13, 29, 1923. To Mr. Lawyer Annibale Rossi, of the archdiocese of Bologna. To Mr. Knight Giuseppe Pasqualini, of the archdiocese of Fermo. To Mr. Doctor Giuseppe Peixoto Fortuna, of the archdiocese of Rio de Janeiro.

February 7. To Mr. Giuseppe Fadin, of the archdiocese of Milan.

February 9. To Mr. Eugenio Guidi (Rome). To Mr. Antonio Vieira Pinto, of the patriarchate of Lisbon.

February 10. To Mr. Knight Augusto Ermanno Lindner, of the diocese of Harlem.

February 15. To Mr. Knight Gustavo Savignoni (Rome).

February 21. To Mr. Count Alessio Conestabile della Staffa, of the archdiocese of Perugia.

February 22. To Mr. Knight Edoardo Marietti, of the archdiocese of Turin.

[*Latin ed. p. 133*]

Diary, Roman Curia, 133 II. Knighthood of the Order of Saint Gregory the Great, civil class: December 5, 1922. To Mr. Leonardo Giovanni Martino Erui, of the diocese of Harlem. January 23, 1923. To Mr. Giovanni Davame, of the diocese of Cambrai. To Mr. Ettore Devaux, of the same diocese. January 25. To Mr. Maurizio Mcolle Malpas, of the archdiocese of Paris. To Mr. Giorgio Muscadel de Massue, of the same archdiocese. To Mr. Attorney Edmondo Hugues, of the diocese of Gap. To Mr. Enrico Machaca, of the archdiocese of Beyrouth. To Mr. Eizcallah Arcache, of the same archdiocese. February 5. To Mr. Stefano Vitoldo, of the archdiocese of Leopoli. To Mr. Giovanni T. King, of the diocese of Hartford. To the same diocese. January 29. To Mr. Giacomo I. Hoey, of the archdiocese of New York. To Mr. Edoardo M. Pierney. January 15. To Mr. Doctor Carmelo Berardelli, of the archdiocese of Naples. To Mr. Antonio Panzieri (Rome). The Order of Saint Sylvester, Papal Knighthood: February 3. To Mr. Knight Amilcare Mulassano, of the archdiocese of Turin. To Mr. Professor Biagio Biagetti (Rome). To Mr. Andrea Marri, of the diocese of Chiusi and Pienza. To Mr. Valeriano Grofiier. To Mr. Costantino D. Costesco, General Inspector of Police in Bucharest. January 20. To Mr. Doctor Domenico Severi, of the archdiocese of Modena. The Order of Saint Sylvester, Knighthood: January

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30, 31, 1923. To Mr. Giuseppe Buhagiar (Port Said). To Mr. lanchim Dajanu, Attaché to the Romanian Legation at the Holy See. February 1. To Mr. Giovanni Guasta, of the archdiocese of Turin. To the same archdiocese. To Mr. Guido Maftìotti, of the same archdiocese. To Mr. Doctor Giovanni Battista Eossi Veratti, of the archdiocese of Modena.

[*Latin ed. p. 134*]

Acts of the Apostolic See - Official Commentary 134 HIGHEST HONOUR BY THE NAME OF HIS HOLINESS. With the tickets of His Most Reverend Monsignor Maggiordomo, the Holy Father deigned to appoint: Extraordinary Secret Chamberlains as follows: 8th February 1922. Monsignor Emilio Porretti, of the diocese of Lugano. 31st January 1923. Monsignor Candido Petrini, of the same diocese. Monsignor Giovanni Marcoli, of the same diocese. Monsignor Filippo Franceschini (Rome). Monsignor Ferdinando Roveda, of the archdiocese of Milan. 3rd February Monsignor Ludovico Czingraber, of the diocese of Giavarino. Monsignor Giovanni A. Bossányj, of the same diocese. Monsignor Adalberto Z. Berky, of the same diocese. Monsignor Carlo Vincenzo Seedoch, of the same diocese. Monsignor Edoardo Mittler, of the archdiocese of Prague. Monsignor Venceslao Müller, of the same archdiocese. Monsignor Giuseppe Kebrle, of the same archdiocese. Monsignor Antonio Hoffmann, of the same archdiocese. Monsignor Luigi Soldât, of the same archdiocese. Monsignor Domenico Brázda, of the same archdiocese. Monsignor Venceslao Kotrch, of the same archdiocese. Monsignor Venceslao Ľubr, of the same archdiocese. Monsignor Giuseppe Pomrhonc, of the same archdiocese. Monsignor Emanuele Hrdlicka, of the same archdiocese. Monsignor Venceslao Davidek, of the same archdiocese. Monsignor Otocaro Vosahlik, of the same archdiocese. Monsignor Leopoldo Schopf, of the same archdiocese. Monsignor Adolfo Bich, of the same archdiocese. 5th Monsignor Carlo Margotti (Rome). Monsignor Gregorio Gojanović, of the diocese of Sebenico. Monsignor Vincenzo Karadjole, of the same diocese. Monsignor Giovanni Mirió, of the same diocese. Monsignor Gregorio Tambäca, of the same diocese. Monsignor Tobia Silvestri, of the diocese of Sulmona. Monsignor Basilio De Sanctis (Rome). Monsignor Giorgio Safar, of the diocese of Mossul. Monsignor Efrem Haddad, of the same diocese. 7th Monsignor Carlo Calderone, of the diocese of Acqui.

[*Latin ed. p. 135*]

Diarium Romanae Curiae, February 7th, 1923.

Most Reverend Monsignor Vincenzo Valentini, of the archdiocese of Urbino.

Most Reverend Monsignor Federico Belletti, of the same archdiocese.

February 8th:

Most Reverend Monsignor Salvatore Pandolfi, of the diocese of Ostella-

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mare.

Most Reverend Monsignor Giuseppe Zaus, of the archdiocese of Prague.

Most Reverend Monsignor Eugenio Zeman, of the diocese of Bosnavia.

Most Reverend Monsignor Giulio Privitzky, of the same diocese.

Most Reverend Monsignor Adalberto Oservenka, of the same diocese.

Most Reverend Monsignor Roberto Pobozsny, of the same diocese.

February 20th:

Most Reverend Monsignor Giovanni M. Vandier, of the archdiocese of Lyons.

Most Reverend Monsignor Anselmo Broche, of the same archdiocese.

Most Reverend Monsignor Gilberto Jarroson, of the same archdiocese.

Stabiae.

Secret Chamberlains of Sword and Cape, honorary, of His Holiness:

January 16th, 1923.

The Right Honorable Count Pio Banuzzi de' Bianchi, of the archdiocese of Bologna.

The Right Honorable Marquis Franchino Rusconi, of the same archdiocese.

February 23rd:

The Right Honorable Count Leone Szeptycki, of the archdiocese of Leopoli.

February 25th:

The Right Honorable Knight Carlo E. Frank de Taberne de Miramont, of the same archdiocese.

The Right Honorable Enrico Esders, of the same archdiocese.

February 7th:

The Right Honorable Count Paolo de Mounier, of the diocese of Perpignano.

The archdiocese of Malines.

February 10th:

The Right Honorable Count Ettore Cagninacci, of the diocese of Ajaccio.

February 17th:

The Right Honorable Baron Ruggero Bruslé de Valsuzenay, of the diocese.

The Right Honorable Count Paolo Charpentier, of the diocese of Orléans.

The Right Honorable Count Pablo Mimbela, of Châlons.

Honorary Chamberlains in peacock blue attire of His Holiness:

January 31st, 1923.

Most Reverend Monsignor Alvaro O' Naranjo, of the diocese of Antio-

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quia and Ierichus.

February 3rd:

Most Reverend Monsignor Ladislao Saly, of the diocese of Giavarino.

February 5th:

Most Reverend Monsignor Giovanni Bjazic, of the diocese of Sebenico.

Most Reverend Monsignor Antonio Säre, of the same diocese.

February 16th:

Most Reverend Monsignor Fulvio Antonelli (Rome).

Most Reverend Monsignor Oreste Negri (Rome).

Most Reverend Monsignor Angelo Perugini (Rome).

Honorary Chamberlains of Sword and Cape, honorary, of His Holiness:

January 29th, February 7th, 1923.

The Right Honorable Giacinto Quinto, of the diocese of Ascoli and Cerignola.

The Right Honorable Camillo Antonini (Rome).

[*Latin ed. p. 136*]

136 Acta Apostolicae Sedis - Official Commentary, February 7, 1923. Mr. Adriano Rodet, of the Archdiocese of Lyons. 17. Mr. Max Prudhomme d'Epinal, of the Diocese of Saint-Die. 20. Mr. Luigi Giuseppe Rivet, of the Archdiocese of Ottawa. Chaplains in Ordinary of His Holiness: January 25, 1923. Monsignor Vincenzo Bríscese, of the Diocese of Venosa. Monsignor Luigi Ferrara, of the same Diocese. Chaplains in Ordinary Extra Urbem of His Holiness: February 3, 1923. Monsignor Eugenio Dodek, of the Diocese of Già varino. Monsignor Quinto Cantono, of the Diocese of Biel. NECROLOGY: January 20, 1923. Monsignor Giulio Andrea Brault, Bishop of Jaffna. Monsignor Giuseppe Lopez Mendoza y Garz, Bishop of Pamplona and Tudela. February 4. The Most Reverend Cardinal Giuseppe Prisco, of the titular church of Saint Sixtus, Archbishop of Naples. February 14. The Most Reverend Cardinal Bartolomeo Bacilieri, of the titular church of Saint Bartholomew on the Island, Bishop of Verona. February 17. Monsignor Pietro Maria Lalouyer, titular Bishop of Rafanea, Apostolic Vicar of Manchuria. February 18. Monsignor Leopoldo Arpad Várady, Archbishop of Colocza and Bácsa.

[*Latin ed. p. 137*]

Year XV - Vol. XV, April 5, 1923, No. 4. ACTA Apostolicae Sedis. Official Commentary. ACTA of Pope Pius XI. APOSTOLIC CONSTITUTION.

From Aversa, concerning the elevation to the rank of collegiate church, in honor of the parish church of Saint Sosius the Martyr, in the city of "Fractamaiore."

PIUS, Bishop, Servant of the Servants of God, for the perpetual mem-

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ory of the Roman Pontiffs, ever concerned for the beauty of all churches, especially those which have attached to them the care of souls, have been accustomed to extend Apostolic benevolence, and to adorn those, and the persons devoted to their service, with special titles and privileges, as they have seen fit in the Lord, for the exaltation of the divine name, and to stir up the devotion of the faithful.

Since a petition was presented to the Apostolic See by a beloved son, Raphael De Biase, pastor of the church of Saint Sosius the Martyr in the city of Fractamaiore, in the diocese of Aversa, and since that city is a very prominent one, inhabited by eighteen thousand souls, flourishing in commerce and industry, and enjoying a large number of secular clergy, and since there are many churches there: three of which are parish churches, among which the mother church dedicated to Saint Sosius the Martyr stands out, which offers a suitable structure, is sufficiently furnished with sacred furnishings, and in which the bodies of the Saints Sosius and Severinus are religiously kept; and in which, with the assistance of ten priests,

[*Latin ed. p. 138*]

138 Acta Apostolicae Sedis - Official Commentary: To those officials and ministers who serve the Church, that the sacred functions may be performed with due reverence and decorum. Moreover, as is stated in the aforementioned petition, in order to enhance the majesty of the sacred ceremonies, the aforementioned parish priest, to whom the favor of the Bishop of Aversa is extended, earnestly desires to add a new title of glory and honor to the church of Saint Sosius, and has presented humble petitions to the Apostolic See, that the aforementioned parish church be raised to the status of a collegiate church, and that a Chapter be established therein. We, after due deliberation with our most esteemed sons, the Cardinals, who are entrusted with the affairs of the Consistory, having considered the matters presented, have decided to grant the requested petitions; and therefore, with the full authority of the Apostolic See, we hereby establish a collegiate Chapter for the honor of Saint Sosius the Martyr in the aforementioned church, and we decree that the aforementioned church be raised to the dignity of a collegiate church, so that it may be called and considered a collegiate church, and that it may enjoy all the rights and privileges with which other collegiate churches are endowed, subject, however, to the following laws and conditions. The Chapter shall consist of the Archpriest and ten other canons. The Archpriest himself shall be Raphael De Biase, the present parish priest of the church of Saint Sosius, who shall be adorned with the title and honor of Archpriest, and this shall be his sole distinction within the Chapter; and the ten canons shall be appointed from among the priests who are presently serving in the same church, as substitutes, vicars, chaplains, and sacristans. The insignia of the Archpriest-parish priest shall be a rochet with sleeves lined in crimson, and a large cape, made of pontifi-

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cal fur in winter, and of crimson silk in summer; the insignia of the canons shall be a rochet with sleeves lined in crimson, and a mozzetta of the same color: and the Archpriest-parish priest and the canons shall be permitted to wear these insignia exclusively during the sacred ceremonies in which the entire Chapter participates. The Archpriest, as is fitting, shall precede the others, followed by the substitutes and vicars, each in their order according to the priority of their office, and finally shall come the chaplains and sacristans. Each shall receive the same pension or benefice that they currently receive by reason of their office in the parish. The names of those who are presently serving in the church shall be submitted, and in the future, the Archpriest-parish priest and the canons shall be chosen from among them, in accordance with the law. However, the canons may be removed at the will of the ordinary, in the same manner as other cooperating vicars, so that they shall not have any further stability.

[*Latin ed. p. 139*]

The acts of Pope Pius XI, page 139: They shall receive the dignity associated with the canonry, by which they are elevated; and immediately upon leaving the office they hold, they shall also lose this canonry. Although the clergy of the parish are constituted in the Chapter, and are assigned to some choral service (of which more later), nevertheless they will always consider and fulfill their principal duty, which is the exercise of their ministry in the care of the parish and of souls; and therefore, whenever someone is hindered from this choral service for this reason, or for any other legitimate reason, they shall be present in the choir. The choral service shall be ordered in this way: on the feast of the Nativity of our Lord Jesus Christ, on the Resurrection, on Pentecost, on the Assumption of the Blessed Virgin Mary, and on the feast of Saint Sosius, as well as on weekdays, Saturdays, and Sundays of the greater week, the complete choral office shall be performed, except for the first vespers, when a conventual Mass shall be sung; on other feast days of precept and on a few other more solemn days of the year, which shall be designated by the Bishop, after consulting the Chapter, only the lesser hours, namely, Prime, Terce, Sext, and None, shall be recited with a conventual Mass, either read or sung, as determined by the Chapter and approved by the Bishop. At present, and until a special fund is established for this purpose, no Mass shall be offered for benefactors, and a single parish Mass for the people shall suffice for this obligation. In order that those who are more diligent in fulfilling their duties may be rewarded with some temporal benefit, and that the less diligent may be rebuked, the Bishop, after consulting the Chapter, shall impose a fine on those who are negligent in the choral service or in other services to the church and the parish, according to the rule customary in similar cases and in proportion to the income each receives. In solemn functions, in processions, and in funerals, in which the collegiate Chapter of the Immaculate Conception of

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the Blessed Virgin Mary participates, precedence shall always be given to the Chapter of Saint Sosius. These present letters, and everything contained in them, even if anyone, whose interests are involved, or who presume to have an interest, have not been heard, and have not agreed to the foregoing, even if they are worthy of express, specific, and individual mention, shall never be subject to the defect of surreptition, or of invalidity, or of nullity, or of our intention, or of any other, even a substantial and unforeseen defect, and shall not be impugned or brought into controversy; but they shall always be and remain valid, as if made and issued with full knowledge and authority, and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they apply; and if, contrary to this, anything should happen to be attempted by anyone, knowingly or unknowingly, with any authority, we will and do declare that it shall be entirely void and of no effect.

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis - Official Commentary. With all the matters aforesaid established, we entrust the venerable brother Septimius Caracciolo di Torchiarlo, Bishop of Aversa, with the execution of all these things, granting him the necessary and appropriate faculties to delegate, either to himself or to another man endowed with ecclesiastical dignity, the power to carry out and decide upon all that pertains to the execution of the aforementioned matters. He is charged to transmit to the Sacred Congregation of the Consistory, within six months from the date of these Letters, an authentic copy of the completed execution. Finally, we command that the same faith be given to copies of these Letters, even printed ones, if they are accompanied by the signature of a public notary and the seal of someone holding ecclesiastical dignity, as would be given to these Letters if they were presented or shown. Notwithstanding any rules established in synodal, provincial, general, and universal councils, special or general constitutions, or Apostolic ordinances, and any other dispositions of our predecessors, the Roman Pontiffs, or any other contrary provisions whatsoever. Therefore, it is not permitted to anyone to infringe upon or contradict these Our Letters of erection, elevation, derogation, and will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of the Almighty God and of the Blessed Peter and Paul, His Apostles. Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-two, on the fifteenth day of the month of July, in the first year of Our Pontificate.

83 C. CARD. DE LAI, Bishop of Sabina.

O. CARD. CAGIANO, Secretary of the Sacred Consistory.

S. R. E. Cancellarius.

Iulius Campori, Apostolic Protonotary.

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Raphael Virili, Apostolic Protonotary.

Loco i& Plumbi. Reg. in Cane. Ap., vol. XXVI, n. 32.

[*Latin ed. p. 141*]

Acta of Pope Pius XI, 141, concerning the erection of a collegiate church in honor of the parish church of the Immaculate Conception of the Blessed Virgin Mary in the city of "Frattamaggiore."

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter, the Apostolic See, whenever the opportunity presented itself, never failed to determine and communicate with its authority those things which seemed opportune for increasing divine worship and for promoting the work of the ecclesiastical order in the sacred ministry. Therefore, since certain pious and devoted Christians from the city of Frattamaggiore in the diocese of Aversa, with zeal for religion and with generous liberality, have promised to provide assistance in order that a college of canons might be established in the church dedicated to the Immaculate Conception of the Blessed Virgin Mary, who, besides the office of offering praise to the Most High, would care for the catechetical instruction of the people, as a principal and permanent obligation, and, with the help of the venerable brother, our present Bishop of Aversa, have requested us to kindly agree to these wishes, We, having considered all things, and after consultation with the venerable brothers, Our Most Reverend Cardinals, Prefects of the Sacred Consistorial Congregation, have judged that the offered prayers should be received with benevolence. Therefore, by the fullness of the Apostolic power, We decree, with the consent of those whose interests are involved, the establishment of a collegiate chapter in honor of the aforementioned church of the Immaculate Conception of the B.V.M., and We accordingly raise the said church to the dignity of a collegiate church, with all the rights and privileges which are proper to collegiate chapters, subject to the conditions and laws which follow.

The chapter shall consist of six canons, of whom the first shall be the one who is now the rector of the church, who shall assume the title and name of Prior; and, as the first and only dignity, he shall be the head of the chapter and shall precede the others, while the others shall follow in order of seniority. For the greater adornment and embellishment of the church, We grant to the Prior the use of a rochet with sleeves lined with crimson silk, and of a large cope, in winter made of pontifical fur, and in summer of crimson silk. To the canons, We grant the use of a rochet with sleeves.

[*Latin ed. p. 142*]

14-2. The Acts of the Apostolic See shall be bound in red leather and adorned with a red mozzetta; however, only those performing their duties and engaged in sacred functions, encompassing the entire Chapter, may wear these insignia. The Collegiate Church or Parish Church shall

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provide, for the divine worship and maintenance of the building, appropriate expenses, which shall be drawn from the revenues and offerings of the faithful; the administration and proper distribution of these funds for individual purposes shall be carried out under the supervision and authority of the Bishop of the diocese. The Prior and canons shall receive, as remuneration for their duties (which will be detailed later), assistance in the performance of parochial ministry. By this designation, the Reverend Vincent Pezzullo, who is currently the pastor of the church, shall assume the office of Prior and the dignity thereof; the other canons shall, for the first time, be appointed freely by the Bishop. In the future, the appointment of both the Prior and other canons shall be made according to the common law. It is the duty of the Prior to oversee, as pastor of the church, all matters pertaining to its religious and material well-being, and, as head of the Chapter, to ensure that all members fulfill their duties. Furthermore, each member, by virtue of the foundation and this Constitution, shall have the duty of explaining Christian doctrine or catechesis to children and adults; this ministry shall be exercised by one member in the church of Saint Sosius, and by the others in the various parochial churches of the city, according to the manner prudently determined by the Ordinary, after hearing those with an interest in the matter. All members shall also be prepared, or shall make themselves available, to undertake the ministry of preaching and the office of administering the sacraments, according to the prudent judgment of the Ordinary, observing the rules established by law. Moreover, the Prior and other canons shall, on all feast days and on other days of the year designated by the Bishop, after consultation with the Chapter, recite the minor hours, namely Prime, Terce, Sext, and None; and they shall celebrate the conventual Mass, either read or sung, according to the regulations established by the Chapter and approved by the Bishop, on those days, in turn, reserving the celebration of Mass on feast days and solemnities for the canon who is the Prior. On the feast of the Immaculate Conception of the Blessed Virgin Mary, they shall perform the entire divine office, including the first vespers; and on that day, each year, the Prior, or another canon, on behalf of the entire Collegiate Chapter, shall offer a wax candle weighing three pounds to the church of Saint Sosius, as a sign of devotion. Furthermore, the Chapter shall participate in the processions that take place on the feast of the Body of Christ and its octave, on the feast of Saint Sosius the Martyr, Saint

[*Latin ed. p. 143*]

The Acts of Pope Pius XI, page 143, concerning the Gelistae and Rogation days, are to be recorded and announced by the Chapter of Saint Sosii, to whom this right is exclusively reserved. However, in order that each one may more diligently fulfill the duties owed to them, the Bishop, after hearing the Chapter, will impose a penalty on those who are negligent,

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whether in teaching catechesis or in performing another duty, or in fulfilling their choral service. Those who are legitimately impeded, according to the norms of law, will be excused; but the portion that is lost due to the negligence of others will be added to the duties of those who are diligent. The conventual Mass, if sufficient resources are available, will be celebrated for the duration of the days on which choral service is held, with the exception of the more solemn days, which are reserved to the Canon Prior. Furthermore, all that has been decreed by Us in these Letters, with Apostolic authority, it is forbidden to any person, at any time, to infringe or to oppose, or in any way to contradict. If anyone, may God prevent it, should presume to attempt this, let him know that he will be subject to the penalties prescribed by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. For all of these matters, we entrust them for execution to the venerable brother Septimius Caracciolo di Torchiarolo, the present Bishop of Aversana, with the necessary and appropriate powers, including the power to delegate another man of ecclesiastical standing to carry out the aforementioned purpose, and also to pronounce judgment on any opposition that may arise in the course of execution; and we impose upon him the obligation to transmit, within six months from the date of this document, an authentic copy of the completed execution to the Sacred Congregation Consistorial. Given at Rome, near Saint Peter's, in the year of Our Lord nineteen hundred and twenty-two, on the sixteenth day of the month of July, in the first year of Our Pontificate.

[Signature]

C. CARD. DELAI, Bishop of Sabina.

O. CARD. CAGIANO, Secretary of the Sacred Congregation Consistorial.

S. R. E. Cancellarius.

Iulius Çampori, Apostolic Protonotary.

Raphael Virili, Apostolic Protonotary.

[Place for Seal]

Registered in the Canon Registry, Volume XXVI, number 33.

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER concerning the Church of the Holy Mary Magdalene the Penitent, in Angers, which is raised to the title and dignity of a Minor Basilica. PIUS PP. XI. For the perpetual memory of this event. — The votive temple, dedicated to the Holy Mary Magdalene the Penitent, erected in Angers, in the province, to give thanks for the city being saved from a hostile incursion, stands out for its size, the nobility of its structure, and its wondrous works of art. Marble decorations, painted panels, precious sacred furnishings, golden and silver vessels, all add to the splendor of the House of

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God; and a devoted clergy serves the temple, especially during the month of June, when the faithful participate in solemn prayers and pilgrimages in honor of the Most Sacred Heart of Jesus. Since the Bishop of Angers, expressing the prayers of his clergy and people, has earnestly requested that this sacred edifice, as a lasting pledge and monument of piety and gratitude, be raised to the dignity of a Minor Basilica by Our benevolence, We have readily and willingly decided to grant this request. Therefore, having heard the venerable brother Our Anthony, Cardinal Vico, Bishop of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites, by Our apostolic authority, and by the force of the present document, in perpetuity, We raise and enhance the church dedicated to the Holy Mary Magdalene the Penitent, in the city of Angers, with the title and dignity of a Minor Basilica, and We grant it all the faculties and privileges that rightfully belong to the Minor Basilicas of this Holy City. Furthermore, We decree that these present Letters shall always remain valid and effective, and shall fully and completely produce their intended effects, and that they shall be most amply supported and shall be considered and defined as valid and effective from this moment, and shall be declared null and void from now on, if anything to the contrary should occur, knowingly or unknowingly, by anyone, by any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, near the Holy Peter, under the Fisherman's Ring, on the tenth day of January, in the year 1922, in the first year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 145*]

145. Acts of Pope Pius XI.

THE METROPOLITAN CHURCH OF THE MOST HOLY SAVIOR IN BAHIA, IN BRAZIL, IS ELEVATED TO THE RANK OF A MINOR BASILICA.

PIUS XI. For the perpetual memory of the matter.

The metropolitan church, the principal seat of the first archdiocese in Brazil, namely the Archdiocese of Bahia, which is dedicated to the Most Holy Savior and was reportedly built by the third General Administrator of Brazil, Mendonça de Sá, during the restored period of 1570, is distinguished by its size, the nobility of its structure, and its works of art, and can rightly and deservedly be considered among the most important monuments of that jurisdiction. And this sacred edifice excels not only in its antiquity, but also in the piety of the faithful; for within it is venerated the most celebrated image of the Blessed Virgin Mary, depicted in the manner of that icon attributed to the holy Luke, which exists in the City; and it still preserves the relics of the blood of the Blessed Ignatius of Azevedo.

Indeed, when the canonical chapter of the same metropolitan church, with fervent prayer, implores Us to elevate this very edifice to the rank of a minor basilica, and these prayers are supported and strengthened by the

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suffrages of His Most Eminent Highness, Prince Caietan of Lai, Secretary of the Consistorial Congregation, and of the venerable brother, the Archbishop of Bahia, We are most willing and gladly inclined to grant these wishes. Therefore, having heard the venerable brother, Our Most Reverend Anthony, Most Eminent Cardinal Vico, Bishop of Porto and Santa Rufina, Prefect of the Congregation of Sacred Rites, by Our apostolic authority, by these presents, We hereby elevate the metropolitan church of Bahia in Brazil, dedicated to the Most Holy Savior, to the title and dignity of a minor basilica, and We grant to it all the privileges, faculties, and honors that rightfully belong to the minor basilicas of this Holy City.

Furthermore, We decree that these presents shall always remain valid and effective, and shall have their full and complete effect, and that they shall be most amply and effectively applied to those to whom they pertain or may pertain, now and in the future; and that it shall be rightly judged and determined, and that it shall be declared void from this moment and forever, if anything contrary to these should occur, knowingly or unknowingly, by anyone, by whatever authority.

Notwithstanding any contrary provisions.

Given at Rome, at St. Peter's, under the Fisherman's ring, on the sixteenth day of January, in the year 1923, in the first year of Our pontificate.

P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis - Official Commentary III. THE PAROCHIAL CHURCH OF THE BLESSED VIRGIN MARY OF THE VALLEY OF FLOWERS IN THE CITY OF TREMP, IN THE DIOCESE OF URGELL, WITHIN THE TERRITORY OF FISMES, IS ELEVATED TO THE TITLE AND PRIVILEGES OF A MINOR BASILICA. For the perpetual memory of the matter. — Among the monuments which justly and deservedly ennoble the Diocese of Urgel, the ancient and illustrious parish church of the city of Tremp, in the county formerly of Pallars, deserves to be mentioned. This church, or celebrated sanctuary of the Blessed Virgin Mary of the Valley of Flowers, dedicated under that title, built in the early centuries of the Christian era, has often been destroyed by infidels and rebuilt by the inhabitants of the city of Tremp, with the support, above all, of Charles the Great, who, in the year 787 of the restored era, aided it with a large order of canons, and also with the care of the most pious counts of Pallars, who, in their will, written in the year 1579, called the sanctuary itself "the mother church" and enriched it with great resources. No less did the same sacred edifice receive singular privileges from the Bishops of Urgel, among whom it is pleasing to mention Bernard, who restored the Pallarsian church, and Raymond, who added illustrious privileges to it, guided by the counsel that in that place, the Lord Jesus Christ works wonders through the pious prayers and merits of His most holy Mother. At present, although the same

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church no longer enjoys the support of a chapter of canons, nevertheless, it stands out among the other sacred buildings of the entire diocese, both for the magnificence of the artistic works with which it is adorned, and for the nobility of its structure, as well as for the splendor of divine worship and the piety and frequency of the faithful. Wherefore, when the Bishop of Urgel, expressing the wishes of both the citizens of the city of Tremp, and of the clergy and people of his entire diocese, earnestly implored us, we were pleased, out of our benevolence, to elevate the aforementioned parish church to the dignity of a Minor Basilica. Therefore, having heard the venerable brother, Our Most Reverend Anthony, S.R.E., Cardinal Vico, Bishop of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites, by Our apostolic authority, by the tenor of the present document, we adorn the parish church, dedicated in honor of the B.V.M. of the Valley of Flowers, within the territory of the Diocese of Urgel, with the title and dignity of a Minor Basilica, and we grant to it all the honors and privileges which, by right, belong to the Minor Basilicas of this Holy City.

[*Latin ed. p. 147*]

Acta Pii PP. XI 147 – Furthermore, We declare and decree that these present Letters shall always remain firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and that they shall most abundantly benefit those to whom they pertain, or may pertain, now and in the future; and that, in all respects, they shall be rightly judged and defined, and that anything to the contrary, concerning these matters, shall be declared void and of no effect from this moment forward, if, by any authority whatsoever, knowingly or unknowingly, anything contrary should occur. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the twenty-third day of January, in the year 1921, the first of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

CONCERNING THE TITLE AND PRIVILEGES OF THE SHRINE OF THE BLESSED VIRGIN MARY, COMPASSIONATE, IN THE ARCHDIOCESE OF MILAN, WHICH IS GRANTED THE HONOR OF A MINOR BASILICA. For the perpetual remembrance of the matter.

The shrine, dedicated to the Compassionate Virgin, in the town of Rho, within the archdiocese of Milan, which was established by the blessed Charles Borromeo to perpetuate the memory of a wondrous miracle, and which is renowned by the ancient religion of the nations, to which crowds flock, not only from all of Lombardy, but also from distant places, imploring the aid of the Virgin, and which, by its size and the splendor of its artistic works, can rightly and deservedly be considered one of the most important temples in that region. Furthermore, priests from throughout the archdiocese of Milan, as well as from neighboring dioceses, gather at this shrine under the patronage of the Virgin, to dedicate themselves to

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spiritual exercises; and We Ourselves, now elevated to the sublime chair of the Prince of the Apostles, are pleased to recall that We have often been among such a number.

Moreover, it is known and confirmed to Us that the Oblates of Saint Charles diligently perform their ministry in this sacred temple, fostering and increasing the piety of the Christian people. Therefore, it pleases Us to honor this shrine, which is so dear to Our heart for so many reasons, with a special title and privileges; and We are confident that this will be received with great pleasure by Our beloved son, Eugene, Most Reverend and Most Excellent Cardinal Tosi, who presently governs the archdiocese of Milan. Wherefore, by Our Apostolic authority, and in a perpetual manner, We grant that the shrine of the Compassionate Virgin in the town of Rho, within the archdiocese of Milan, shall be a Basilica.

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis - Commentarium Officiale. We elevate [the institution] to a higher grade and grant it all titles and privileges that rightfully belong to minor Basilicas of this esteemed City. We decree that these present Letters shall always remain valid and effective, and shall produce and obtain their full and complete effects, and that they shall perpetually benefit those to whom they pertain or may pertain; and it shall be rightly judged and defined that, from this moment onward, anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be declared void and of no effect. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the day of February, in the year 1921, during the first year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. LETTER I TO THE REVEREND FATHER, NICOLAS, DIACON, OF SANTA MARIA, IN THE HOLY ROMAN CHURCH. CARDINAL MARINI: CONCERNING HIS WORK ENTITLED "THE PRIMACY OF SAINT PETER AND HIS SUCCESSORS IN SAINT JOHN CHRYSOSTOM." PIUS PP. XI. Beloved Son, greetings and the apostolic blessing. You recently presented to Us, with the most dutiful letters bearing the inscription on the front, the book which you had published in the year 1919, entitled "The Primacy of Saint Peter and his Successors in Saint John Chrysostom," and which you had dedicated, as was fitting, to Our departed predecessor, Benedict XV; and which, having been revised and augmented, you had also entrusted to the printers at the close of the preceding year. And therefore, beloved Son, you requested that We might express Our opinion on your work. And so, beloved Son, you asked that, trusting piously and devoutly, that with the divine grace granted to Us in the treatment of the subject and the arguments, the Easterns separated from the Catholic Church, at least those who are involved only in the ignorance of the truth, might, upon reading it, be gradually drawn back

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to the communion of the Roman Pontiff. In this, there is no doubt that, if the holy Fathers from the East, free from any preconceived opinions, were to expound most eloquently on the testimonies of the primacy of Peter and his successors, the undertaking of restoring the union of the Eastern Churches with Rome, which Our predecessors have never ceased to desire, would be greatly advanced.

[*Latin ed. p. 149*]

The acts of Pope Pius XI, page 149, show that you, in particular, have diligently pursued this matter, and it would have proceeded much more easily and quickly. Indeed, it is well known that you, beloved son, have long striven to the best of your ability, having published, at a suitable time, a commentary which you called "Bessarione," in which you have set forth in writing matters which you subsequently collected and presented to Us in a volume, not without great benefit. For it was important that all of this be properly collected and brought to light, so that the mind and judgment of John Chrysostom regarding the Primacy of the Roman Church might be clearly evident and manifest: Chrysostom, that is, whose words reflect and convey not only the sentiments of the Church of Constantinople, to which he gloriously presided, and of Antioch, from which he emerged, but also of the entire Greek Church and of the entire Eastern Christian antiquity. You explain and interpret the teachings of Chrysostom in such a way that, after you have shown that he held the very thing that we all clearly believe, namely, that the Primacy was attributed to Peter, not as a matter of honor or preeminence, as some say, but as a right to teach and govern all the Churches, and that this right is transmitted to those who legitimately succeed Peter by the divine will, you refute and dispel the objections that are raised by opponents, some of whom misunderstand the words of Chrysostom. To this, you add a very strong argument drawn from the actions of Chrysostom himself, from which it is clear that he demonstrated in deed what he believed about the Primacy. For when he saw that the schism in Antioch, arising from the fact that three bishops at one time claimed that seat for themselves, could not be reconciled in any way, he fled to Pope Siricius through legates, and it was by his authority that the matter was finally resolved; and likewise, when he was unjustly deposed from the Patriarchate of Constantinople and punished with exile, he appealed to Pope Innocent I. You conclude your work by discussing these and other appeals of the Easterners to the Roman See, with some appended notes. In this treatment, we recognize the zeal with which you pursued this matter, and we praise the wealth of doctrine and the power of judgment that you have displayed. And since you desire, in the very letters that you have addressed to Us, that we ourselves might one day complete this work, which your predecessors began, we receive this with a grateful heart and commend it to the benign God, that He may command it to be completed. In the

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meantime, as a pledge of the heavenly gifts and of our paternal charity, we impart to you, beloved son, our apostolic blessing with all our heart. Given at Rome, near the Holy Peter, on the fifteenth day of the month of March, in the year 1923, in the second year of Our pontificate. PIUS PP. XI

[*Latin ed. p. 150*]

150 Acta Apostolicae Sedis - Official Commentary II TO THE MOST REVEREND FATHER BASIL, BISHOP OF VELITERNE, SECRETARY OF STATE, CARDINAL POMPEIUS PILI: CONCERNING PUBLIC PRAYERS TO BE OFFERED IN *ROMANO* FOR THE RESTORATION OF THE RIGHTS OF DIVINE JESUS CHRIST, THE REDEEMER, WHICH HAVE BEEN RECENTLY VIOLATED.

Most Reverend Cardinal, A matter of grave scandal to the people of *Romano* and of profound sorrow to all Christian souls has occurred, as Your Eminence knows, in *Romano* itself, and in an ancient seat of Christian study and education for the young: namely, the celebration of a writer who owes his fame primarily to his impious and blasphemous publications concerning the Divine Person and the life of Jesus Christ; a celebration which, unfortunately, has also taken place elsewhere, and which was announced beforehand and subsequently commented upon by the press.

Therefore, feeling the duty to provide some reparation for the offense done to Our Adorable Savior and for the harm caused to souls, and especially to the imprudent youth, We entrust to Your Eminence the mandate to arrange, in the manner that You deem fitting, a reparatory function for the coming Sunday of Palms, on which day the Church commemorates the entrance of Christ, true God and true Man, Our King and Savior, into Jerusalem.

And We impart, with all Our heart, to Your Eminence, and to all the faithful of Our beloved people of *Romano*, the Apostolic Blessing.

From the Vatican, 20th of March, 1923.

PIUS PP. XI.

[*Latin ed. p. 151*]

Most Holy Supreme Congregation of the Holy Office.

ACTS OF THE MOST HOLY SUPREME CONGREGATION OF THE HOLY OFFICE.

LETTERS ISSUED TO THE ORDINARY PASTORS OF PLACES.

CONCERNING THE FASTING BEFORE THE HOLY MASS.

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Most Illustrious and Reverend Lord, Your Eminence is well aware of how diligently this Holy Apostolic See has always protected the ecclesiastical law concerning the fast before the Holy Eucharist, especially with regard to priests who are to celebrate the most sacred Sacrifice of the Mass; and there is no doubt that its observance should generally be urged in the future. But lest, perhaps, the observance of this ecclesiastical law, which is owed to the true Body of Christ, might in some way harm the mystical Body of Christ, or the salvation of souls, this Most Holy Sacred Congregation of the Holy Office, carefully considering the multitude of duties with which priests are burdened on feast days in order to nourish the flock entrusted to them, and that because of a shortage of clergy, many of them are compelled to repeat the celebration of the Holy Mass; and that this often happens in places far away, with difficult access, in inclement weather, or in other adverse circumstances; has decided, in certain cases and under certain conditions, to mitigate this same law of fasting to some extent through appropriate dispensations. Therefore, whenever priests, according to canon 806, 2, are required to repeat the Mass on the same day, or even to approach the Holy Altar at a later hour; if, that is, they cannot observe the law of the fast before the Eucharist without serious detriment, either because of a weak constitution, or because of excessive labor in the sacred ministry, or for other reasonable causes; the Ordinary pastors of the places may appeal to this Supreme Congregation, after carefully explaining all the circumstances. Which will provide suitable provisions for the diversity of cases (either by granting individual dispensations, or, when a true and proven necessity clearly indicates it, by granting habitual faculties to the Ordinaries themselves), and these faculties, for more urgent cases in which there is no time to appeal to the Holy See, are now granted to Your Eminence, with a heavy sense of responsibility, to be exercised; but under the following conditions: that only something in the nature of a drink be permitted, excluding anything that causes inebriation.

[*Latin ed. p. 152*]

I. Regarding Dispensations: It is to be understood that dispensations, concerning matters of this nature, are to be granted with prudence; that scandal may be effectively removed; and that the Holy See may be duly informed of any dispensation granted. Know, therefore, that the relaxation of this law is to be granted only when the spiritual good of the faithful demands it, and not for the private devotion or benefit of the priest himself. These decrees, intended to render your pastoral ministry easier and more useful, have been approved by the Most Holy Pope Pius XI, and I communicate them to you with pleasure, also praying that the Lord may grant you blessings and happiness. From the offices of the Holy Office, March 22, 1923. E. CARD. MERRYDELVAL, Secretary.

II. Warning to Local Ordinaries: It frequently happens that writers, even

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those generally considered good Catholics, praise, extol, approve of books, writings, paintings, sculptures, or other works of art that are contrary to Catholic doctrine or Christian sentiment, and sometimes even expressly disapproved of by the Holy See. How grave it is, if pastors neglect and allow these things to go unpunished, and thereby cause scandal to the faithful, to the detriment of faith and morals, is easily understood. Therefore, that this may not occur, the Most Holy Congregation of the Holy Office, with the approval of the Most Holy Pope Pius XI, deems it necessary to warn local Ordinaries, so that, in the exercise of their office concerning such writers, if they should find any among their subjects (especially if they are clerics, secular or regular), they should, either by themselves or with the cooperation of the vigilance of Councils, not fail to take, without delay, whatever measures they deem most effective in the Lord. From the offices of the Holy Office, March 15, 1923. E. CARD. MERRYDELVAL, Secretary.

III. Communication: It is hereby made known that the Reverend Father Tommaso Sasso, of the diocese of Biseeglie (Trani), has, by a formal sentence of the Supreme Sacred Tribunal of the Holy Office, been condemned to the penalty of degradation, in accordance with canon 2305 of the Code of Canon Law, with the injunction to lay aside the ecclesiastical habit.

[*Latin ed. p. 153*]

SACRED CONSISTORY CONGREGATION

PROVISIONS REGARDING CHURCHES

Our Most Holy Lord Pope Pius, by the divine Providence, XI, through the decrees of the Sacred Consistory Congregation, has provided for the following churches, each with its own pastor, as follows:

March 2, 1923. — To the titular episcopal Church of Vallitana, he appointed the Reverend Father Ferdinand Brossart, formerly Bishop of Covington.

— To the cathedral Church of Oleastre, the Reverend Father Anthony Videmari, pastor of the Church of the Blessed Virgin Mary of Lourdes, in the city of Milan.

— To the cathedral Church of Bova, the Reverend Father Andrea Taccone, archpriest of the Cathedral Chapter of Oppido, and there, rector of the Seminary.

March 7. — To the cathedral Church of Socorro, the Reverend Father Leonidas Medina, formerly titular Bishop of Chamachensis.

March 9. — To the cathedral Church of Campival, the Reverend Father Dominic M. Rouleau, O.P., Provincial Superior in the Canadian Dominion.

March 16. — To the cathedral Church of Tehuantepec, the Reverend

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Father Januarius Méndez y del Rio, Apostolic Protonotary, in the manner of archpriests of the Basilica of Guadalupe in the Mexican archdiocese.

March 24. — To the titular archiepiscopal Church of Tamiathensis, the Reverend Father Aloysius Pellizzo, formerly Bishop of Padua.

March 26. — To the cathedral Church of Covington, the Reverend Father Francis Howard, pastor of the Church of the Most Holy Rosary in the city of Columbus.

March 27. — To the cathedral Church of Bovino, the Reverend Father Sebastian Cuccarolo, of the Order of Friars Minor Capuchin, pastor of the Church of the Blessed Virgin Mary Assumed into Heaven, in the city of Atri.

April 4. — To the metropolitan Church of Naples, the Reverend Father Michael Zezzà, formerly Archbishop of Ancyra.

II. NOTIFICATION REGARDING THE ORDINARY OF CASTRES IN ITALY.

Having received the resignation of Monsignor Angelo Bartoiomasi from the office of Bishop of Castres for Italy, and considering that there are still chaplains both for the military and for the navy, so that these may not lack a Superior,

[*Latin ed. p. 154*]

154 Acta Apostolicae Sedis - Official Commentary of the Hierarchy: The Holy Father has deigned to appoint Monsignor Michele Cercati, titular Bishop of Lod (residing in Boma, Via della Seroja, no. 70), as head of these [institutions], with the faculty to elect a Vicar who will represent him. Boma, from the Secretariat of the Sacred Consistorial Congregation, March 2, 1923.

III. DESIGNATIONS FOR APPOINTMENTS: According to canon 1594, § 2 of the Code of Canon Law: The Most Reverend Archbishop of Bordeaux has designated the Ordinary of Agen. The Most Reverend Archbishop of Aix has designated the Ordinary of Marseilles. The Most Reverend Archbishop of Agram has designated the Ordinary of Vrhbosna. The Apostolic Administrator of Silesia Poionica has designated the Ordinary of Posen. These designations have been approved by the Most Holy Pope Pius XI through decrees of the Sacred Consistorial Congregation.

SACRED CONGREGATION OF THE RATISBONEN COUNCIL. FEBRUARY 10, 1923.

QUESTION: The Ordinary of Ratisbonen, in letters sent to the Holy See, requested a solution to the following doubt: "The Sacred Congregation of the Council, in its resolution of August 9, 1890, addressed to the Bishop

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of Breslau, stated, 'that duels, as they are commonly committed among university students at this time and are called "measures," are not to be understood as reckless games or exercises, but as true duels.' Thus, the controversy in Germany, which had been long debated, seemed to have ended, and it was unanimously considered that those who had incurred the censure established by the Apostolic Constitution no. 17 were those who had practiced a duel under the guise of a 'measure.'

"However, after the promulgation of the Code of Canon Law, disagreement arose among canonists, indeed, even among episcopal curias. Some, in fact, use the word 'duel'..."

[*Latin ed. p. 155*]

The Holy Congregation of the Council of Trent, canon 2351, is interpreted according to the aforementioned resolution of the Holy Congregation of the Council, while others understand it most strictly, and therefore, if the matter concerns "measures," or according to the axiom "that which is odious must be restricted," they completely deny the existence of censure, or at least, contrary to canon 2245, 4, they do not acknowledge any reservation.

The varying opinions and practices of various priests not only disturb the minds of the young, but also seem to expose ecclesiastical discipline to the danger of ridicule.

Therefore, it is humbly requested that a solution be found to the question: "Does the resolution of the Holy Congregation of the Council, given in Wratislavien, concerning irregularities, on August 9, 1890, still hold today, in this case?"

OBSERVATIONS. - The resolution to which reference is made in the foregoing was indeed given by the Holy Congregation of the Council on the occasion of a certain doubt proposed by the Ordinary of Wratislavien, who in the year 1890 reported that some clerics residing in the diocesan seminary, who had previously been engaged in studies at the University of Wratislavien, had been involved in duels, in that manner and form which is described, that is, with the danger of a wound, as either combatants, or as spectators, or as accomplices. Since these individuals were to be admitted to the tonsure and the Orders, doubts arose as to whether they were irregular, and if so, in what respect, whether from a defect of reputation, or from a defect of lenity, since irregularity arising from homicide manifestly excludes one from the priesthood, unless the danger of death or mutilation is absent. Therefore, the question was posed: "By whom, and under what title, does irregularity arise, when a duel is committed in that manner, which is customary among students in the universities of Germany at this time?"

And on August 9, 1890, the Holy Congregation of the Council re-

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sponded: "Affirmatively, by those who engage in duels, and by their seconds, from the stain of the law."

Now, the Ordinary of Ratisbon asks: "Does this resolution of the Holy Congregation of the Council still hold?"

It seems, indeed, that nothing has been taken away from the value of the resolution of the Holy Congregation of the Council of August 9, 1890, by the Code of Canon Law. And it is certain, considering that the Code has not innovated in this matter with regard to the ancient discipline, and much less has it given a new definition of the crime of dueling, but rather, it has used the same words that the Apostolic Constitution used to inflict punishment on those who engage in duels and their seconds. Thus, canon 2351 states: "Those who perpetrate duels, or who simply provoke them, or who accept them, or who provide any assistance or favor to them, as well as those who are present at them, and who permit them, or who, as far as is in their power, do not prevent them, whatever their dignity may be, are subject to..." etc. In the Apostolic Constitution, the word "and even if they are of royal birth" is added to the others.

[*Latin ed. p. 156*]

156 Acta Apostolicae Sedis - Commentarium Officiale "of whatever dignity," but in other matters, the disposition of law is not at all discordant from the cited canon*. Therefore, etc. RESOLUTION. - Furthermore, the Most Reverend Fathers of the Sacred Congregation of Religious, in plenary assemblies held on February 10, 1923, in the Apostolic Palace at Vaticanum, judged it fitting to respond to the aforementioned doubt: Affirmative. This resolution, referred subsequently by the undersigned Secretary of the Sacred Congregation, was deigned to be approved and confirmed by Our Most Holy Father Pius PP. XI. B. Colombo, Secretary. SACRED CONGREGATION FOR RELIGIOUS. REGARDING THE PROFESSION AT THE POINT OF DEATH FOR NOVICES OR POSTULANTS: PERMISSION GRANTED. From the promulgation of the Code, a doubt has arisen: "Whether the decree which begins with 'Concerning Spiritual Consolation,' issued by the Sacred Congregation of Religious on September 10, 1912, is still in force," especially since no mention of the profession at the point of death is found in the Code of Canon Law. And since this Sacred Congregation was most urgently petitioned, both in particular cases and in the drafting of new Constitutions, to renew the faculty granted by the aforementioned decree, it was deemed necessary to define the matter. Therefore, after the vote of several Consultors, the Most Reverend Fathers of the Sacred Congregation, entrusted with the affairs of Religious Societies, in plenary assemblies held at Vaticanum on December 29, 1922, having considered the matter, judged it fitting to respond to the aforementioned doubt: "Affirmative, but it is to be declared, if it pleases the Most Holy Father, that the faculty of receiving 'the profession, of which mention is

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made in n. 2 of the decree,' besides the Superior of the monastery or house of novices or candidates, is also to be understood to pertain to the respective Major Superiors, according to the Constitutions, and to the delegates of the aforementioned." This opinion was approved in every respect by the Most Holy Father, Pope Pius XI, in an audience granted by the undersigned Father Abbot Secretary on December 30 of the same year, and he ordered that it be made public.

[*Latin ed. p. 157*]

8. The Congregation of Religious: It having been deemed opportune to recall the dispositions of the aforementioned decree, so that the most benign concession of the Apostolic See may be of benefit to all those concerned, the following is to be noted:

1. In any Order, or religious Congregation or Society, or monastery, whether of men or women, or even in Institutes in which, although vows are not taken, a common life is nevertheless lived according to a religious manner, it is permitted to admit Novices or Candidates who, according to the judgment of a physician, are gravely ill, so much so that they are considered to be at the point of death, to profession, or consecration, or promise, according to their own rules or constitutions, even if the time of their novitiate or probation has not yet been completed.

However, in order that the Novice or Candidate may be admitted to the aforementioned profession, or consecration, or promise, it is necessary that:

1. They have canonically begun their novitiate or probation.

2. The Superior who admits the Novice or Candidate to profession, or consecration, or promise, besides the Major Superiors to whom it pertains according to the prescriptions of the Constitutions, may also be the one who actually governs the monastery, or novitiate, or house of candidates, or a delegate of the aforementioned Superiors.

3. The formula of profession, or consecration, or promise, shall be the same as that in use in the Institute, except in the case of illness. And the vows, if they are pronounced, shall be pronounced without any determination of time, or with perpetuality.

4. He who has emitted such profession, consecration, or promise, shall participate in all the indulgences, suffrages, and graces, which truly professed religious in the same Institute receive upon their death; and to him is granted, with merciful kindness in the Lord, a plenary remission and forgiveness of all his sins, in the form of a Jubilee.

5. This profession, or consecration, or promise, besides the graces mentioned in the preceding article, shall produce no other effect whatsoever.

Therefore:

A) If the Novice or Candidate, after such profession, or consecration, or

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promise, dies intestate, the Institute shall not be able to claim any goods or rights belonging to him.

B) If he recovers before the time of his novitiate or probation expires, he shall be in exactly the same condition as if he had not emitted any profession; and therefore:

a) he may freely, if he wishes, return to the world; and

b) he shall... [The text is incomplete.]

[*Latin ed. p. 158*]

158 Acta Apostolicae Sedis - Commentarium Officiale. Those more learned would dismiss them; c) The entire period of novitiate or probation, which is defined in each Institute, even if it is "more than a year," must be completed; upon the completion of this time, if the novice perseveres, a new profession or consecration, or promise, must be made. Furthermore, this Holy Congregation declares that nothing prevents these aforementioned dispositions from also being inserted into the Constitutions of Orders and Congregations, if the Institute itself requests it. From the Sacred Congregation of Religious, December 30, 1922. C. CARD. LAURENTI, Prefect. L. © S. Maurus M. Serafini Ab. O. S. B., Secretary.

II. INSTRUCTION OR LIST OF QUESTIONS TO WHICH THE SUPERIORS GENERAL OF INSTITUTES OF SIMPLE VOWS MUST RESPOND, IN THE REPORT WHICH THEY MUST SEND TO THE HOLY SEE EVERY FIVE YEARS. First published by the Sacred Congregation of Bishops and Regulars, revised and corrected, according to the Code of Canon Law, by the Sacred Congregation of Religious.

1. PRELIMINARIES.

1. Let it be stated what Decrees of approval or recommendation the Institute has obtained from the Holy See, and when.

2. What is the specific purpose or aim of the Institute?

3. If the original title of the Institute, or its purpose, or the habit of its members has been modified in any way subsequently, and with what authorization.

4. What kinds of religious are there? What vows are made?

5. * How many religious have taken the habit of the Institute from its beginnings to the present, or at least during the last twenty years?

6. * How many religious have left the Institute from its foundation to the present, or at least during the last twenty years, and in what manner, both...

1 Cfr. Acta Apostolicae Sedis, XIV (1922), pp. 278 ss.

* To the questions or parts of questions marked with an asterisk (*) a response should not be given except in the first report after the promulgation

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of this Instruction.

[*Latin ed. p. 159*]

Sacred Congregation for Religious, 159, concerning the Novitiate, both before and after the taking of temporary vows, and after the perpetual vows have been made. Whether there have been any apostates or runaways, and how many. 7. When was the last report sent to the Holy See? I. – OF THE PERSONS. A) Of those admitted. 8. How many postulants have been admitted since the last report. 9. Whether for each of them the required attestations have been obtained according to the law; and especially the testimonial letters: a) for men in general, b) for clerics, c) for those (men or women, respectively) who were in some seminary or college, or in the postulancy or novitiate of another religious order; and these, certainly, confirmed under oath. 10. Whether anyone has been induced to give his name to the Institute by some special means or influence; and especially whether the Superiors have made use of newspapers for this purpose. 11. Whether, moreover, sufficient information has been obtained about their character and habits, whenever it was necessary or convenient. 12. How many times, and for what impediments or defects, was a dispensation necessary, and by which ecclesiastical superior was it granted. 13. Whether all those for whom it is prescribed fulfilled the postulancy for the appointed time, in a house where regular discipline is observed. B) Of the Novices. 14. How many and which are the novitiate houses, and whether each of them has been established with the authorization of the Holy See. 15. How many novices have received the habit of the Institute since the last report. 16. How many are presently in the novitiate. 17. Whether the novices are suitably separated from those who have made their profession. 18. Whether all have a complete copy of the Constitutions. 19. Whether all, before making their profession, have remained in the novitiate house for a full and continuous year under the care of the Master. 20. Whether the Master of Novices is free from all duties and obligations that may prevent him from caring for and governing the novices. 21. Whether the time of the novitiate has been extended or shortened beyond the limit prescribed in the Constitutions; by how much, and with what authorization. 22. Whether the novices, during the first year of the novitiate, have been dedicated only to exercises of piety, or whether they have also been employed in other works, and in which ones.

[*Latin ed. p. 160*]

160 Acta Apostolicae Sedis - Commentarium Officiale 23. Si durante el segundo año del Noviciado (ubi hoc fit), los novicios han sido enviados a otras casas, y si se ha observado la Instrucción de la Sagrada Congregación de Religiosos, del día 3 de Noviembre de 1921. 24. (En los Institutos de Religiosas). Si antes de la admisión al hábito, a la primera profesión tem-

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poral y a la profesión perpetua, el Obispo, o un delegado suyo, realizó, y gratuitamente, la prescrita exploración de la voluntad de la aspirante. 25. Si antes de la profesión, cuantas veces hubo lugar a ello, y en otro caso en tiempo oportuno, se realizó la cesión de la administración de los propios bienes y se dispuso del uso y del usufructo de los mismos. 26. Si antes de la profesión de los votos temporales, los novicios hicieron libremente testamento de sus bienes presentes o de los que acaso con el tiempo les pudieran caber en suerte. C) De los Profesos. 27. Cuántos religiosos cuenta actualmente el Instituto: a) de votos temporales, b) de votos perpetuos. 28. Si los votos temporales se han renovado siempre a su debido tiempo. 29. Si los religiosos han sido admitidos en el tiempo debido a los votos perpetuos, una vez transcurrido el plazo de los votos temporales. 30. Cuántos religiosos, tanto Profesos como Novicios, hayan muerto después de la última relación. D) De los salidos y de los dimitidos. 31. Cuántos se hayan salido del Instituto después de la última relación: a) de entre los Novicios, b) de entre los Profesos, después de cumplido el tiempo de los votos temporales, c) durante los votos temporales, d) después de hechos los votos perpetuos. 32. Si en la dimisión de los religiosos se han observado siempre, según los casos, las normas prescritas en los sagrados cánones y en las propias constituciones. 33. Si (exceptuado el caso urgente de que se trata en los cánones 653 y 668) alguno ha sido dimitido o se ha salido: a) antes de recibir de la Santa Sede la confirmación de la sentencia o del decreto, si se trata de varones profesos de votos perpetuos; o antes de recibir de la misma Santa Sede la decisión, si se trata de Religiosas profesas de votos perpetuos; b) pendiente el recurso a la Santa Sede, si se trata de Profesos de votos temporales, c) sin previa dispensa de los votos hechos, pedida por el mismo religioso.

[*Latin ed. p. 161*]

Sacred Congregation of Religious, 161st Session (Concerning Institutes of Religious Women). If those who have departed, whatever the reason, have had the entire dowry returned to them, whatever its nature, together with the belongings they brought to the Institute, in the condition in which they were at the time of their departure.

35. If those admitted without a dowry, who were unable to provide for their needs with their own resources, were assisted out of charity, in the event of their departure from the Institute, with what was necessary to enable them to return home safely and conveniently and to live honestly for some time.

II. OF THINGS.

A) OF THE HOUSES.

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36. How many houses does the Institute have, and in which dioceses; if it has provinces, and how many.

37. If, since the last report, new houses have been opened, and how many; and whether the legitimate authority was involved in all of them, and whether what is prescribed by the Constitutions on this matter was observed.

38. How many religious of the various classes reside in each of the houses, and (if the Institute is dedicated to various works) to which works are they dedicated.

39. If, since the last report, any house has been suppressed, and with what authorization.

40. If each of the religious has their own cell, or at least, in the common dormitory, does each have their own bed, conveniently separated from all the others.

41. If a place has been set aside, separate and perfectly suitable, for the care of the sick.

42. If, for the reception of guests, there are in the house accommodations sufficiently separate, as is fitting, from those of the religious community.

B) OF THE GOODS.

43. (In Institutes of Sisters). If the room of the chaplain or confessor has an independent entrance and no communication with the room of the Sisters.

44. What have been the annual revenues and expenses since the last report: a) of the Institute as a whole, b) and of each of the houses individually.

45. If, since the last report, either the Institute as a whole, or a particular house, has acquired new movable or immovable property, and what is its value.

46. If the money has always been placed at interest, in a useful, honest, and secure manner.

47. If, since the last report, there has been any loss in their property, or if it has suffered any damage; in what amount, and for what reason.

48. If they have sold immovable or valuable movable property, what, and with what authorization.

[*Latin ed. p. 162*]

162. *Acta Apostolicae Sedis* – Official Commentary 49. Whether any portion of the assets known as capital has been expended.

50. Whether the common fund or any particular house has debts, and in what amount.

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51. Whether any new debts have been incurred since the last report; what they are, and with what authorization.

52. Whether the temporal goods, both those of the entire Religious Institute and those of each Province and house, are administered in accordance with the sacred canons and the Constitutions, through legitimately appointed Economists.

53. Whether the Economists, both the General and the local ones, have rendered accounts of their administrations at the prescribed times, and whether these accounts have been examined in the manner prescribed and approved.

54. Whether there are any lawsuits concerning the assets.

55. Whether money and other valuable items are kept with due care, according to the regulations given on the matter and the provisions of the Constitutions.

56. Whether deposits of money or valuable items have been accepted from laypersons for safekeeping, and under what conditions.

57. (In Institutes of Sisters). Whether the dowries of the Sisters have been invested in secure and profitable securities, in accordance with the canons, with the consent of the Ordinary of the place; whether any portion of them has been expended, in what amount, in what manner, and with what authorization.

58. Whether the Institute possesses pious legacies or endowments, either for the celebration of Masses or for works of charity, and what they are.

59. Whether these obligations have been faithfully fulfilled.

60. Whether the money with which such foundations were established has been properly placed and administered separately from any other funds.

61. Whether, in accordance with what is prescribed by the sacred canons, accounts of these foundations have been rendered to the Bishop.

62. What amount of surplus money has been delivered to the common fund at the end of each year by each house.

63. Whether this aforementioned monetary contribution has been made by all spontaneously, or unwillingly.

64. Whether the Superior or the Economist has any money at their disposal to use freely, even for the benefit of the Institute, without rendering any accounts.

III. – OF DISCIPLINE.

A) Of Religious Life.

65. Whether the exercises of piety prescribed for each day, month, year, or for other specified times, are carefully practiced in each house.

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66. Whether all the religious attend Mass each day.

67. Whether all the religious are able to attend the common exercises, and whether those who, due to domestic occupations, are perhaps dispensed from some common exercise, are at least granted time to do so privately.

[*Latin ed. p. 163*]

S. Congregationis de Religiosis 168. Si dispositiones canonicae observantur: a) inquantum ad non exigendam confessionem conscientiae; b) respectu confessionis sacramentalis; c) de frequentia communionis eucharisticae. 69. Si Confessores designati sunt secundum legem; si abusi introducti sunt, sive a Superioribus, cohibentes libertatem a lege concessam, sive a subditis, abuti libertate permissa; et quid ipsi abusi sint. 70. Si in institutis religiosarum, in omnibus locis, Confessor ordinarius singulis tribus annis mutatur, vel a potestate competenti confirmatur. 71. Si praescriptiones de observantia clausurae in parte domus reservata religiosis fideliter observantur. 72. Si religiosis licet frequenter ad locutorium ire, et si in hoc proposito Constitutiones observantur. 73. Si religiosis qui domum exierunt, extra casum necessitatis, a Superioribus assignatur socius. 74. Si instructiones catechisticae et colloquia pia facta sunt conversis et aliis discipulis, sicut etiam familiariis; quomodo, et in quibus temporibus. 75. Si religiosi periodica edunt, et quae; vel si in eorum editione collaborant, et in quibus: si in his, sicut etiam in editione librorum, leges statutas observatae sunt. 76. Si religiosi utuntur libris, sive veteribus, sive modernis, etiam manuscriptis, editis solum cum permissione Superiorum instituti, et quae ipsi sint. B) De observantia aliquarum legum specialium. 77. Si omnes praescriptiones referentes ad Capitulare Generale diligenter observatae sunt: a) de convocatione; b) de electione Delegatorum; c) de electione Escrutatorum et Secretarii; d) de electione Superioris Generalis; e) de electione Consiliariorum, Economi, et Secretarii Generalis. 78. Si religiosis absoluta libertas fuit, tam ad scribenda, quam ad recipienda illa epistolae quae exclusionem tenent inspectionis Superiorum. 79. Si lex de mutatione Superiorum fideliter servata est, cum tempus statutum impleatur. Si dispensationes ab hac lege obtenta sunt, quot, et a quibus. 80. Si Superior Generalis et Provinciales Superiori debite visitationem domuum fecere. 81. Si Superior Generalis et Provinciales, et Locales, Consiliarios suos in temporibus determinatis convocant, utcum illis de rebus vel Instituti, vel Provinciae, vel domus agant.

[*Latin ed. p. 164*]

164 Acta Apostolicae Sedis - Commentarium Officiale 82. Whether, in the deliberations, due freedom has been granted to the Counselors. 83. Whether, in the General Chapter, the elections were made freely and according to the prescribed rules. - . 84. Whether, in all places, the common life is observed; whether the Superiors, with the paternal charity that is

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fitting, sufficiently provide for all the religious with what is necessary, especially concerning food and clothing, and whether, perhaps, some are provided for by outsiders. 85. Whether, in any place, the religious are in insufficient number, so that they are overburdened with work, with grave danger to their health. 86. Whether, nothing is lacking to the sick, of whatever they need according to the condition of each one, and whether, both in bodily and spiritual needs, they are assisted with due charity. 87. (In clerical institutes). How many years do the clerics dedicate to study: a) of the Humanities, b) of Philosophy, and c) of Theology. If the studies are conducted in the house, how many professors are assigned to the teaching of each science. 88. Whether, to the students, or also to the professors, other tasks are entrusted that distract them from their studies. 89. Whether all the students: a) have completely completed the school course before leaving the house intended for studies; b) whether, before promotion to the sacred Orders, they have duly completed the studies that the canons prescribe for each; c) whether they have religiously observed all else that the sacred Canons require for admission to the sacred Orders (concerning the title of ordination, dimissorial letters, etc.). 90. Whether the law has been observed concerning the examination that each year, at least for a period of five years, the priests must undergo. 91. Whether, at any time, the negotiation is practiced? - prohibited by the sacred Canons; and likewise, whether any art or industry is practiced that involves frequent dealings with outsiders; with what precautions, both for the preservation of the religious who are engaged in these things, and for the edification of the outsiders. 92. Whether the Superiors take care to promote among their subjects the knowledge and execution of the Decrees of the Holy See, which refer to the religious; likewise, whether, in addition to the own Constitutions, the Decrees that the Holy See has prescribed to be read are publicly read. C) Of the works of the Institute. 93. To how many people (or classes of people) have the religious rendered their services, with those works to which they dedicate themselves according to the purpose of their Institute.

[*Latin ed. p. 165*]

Sacred Congregation of Religious, 165, 94. If the number of such persons has decreased in any place since the last report, the reasons should be indicated. 95. (For Institutes that beg from door to door): a) Whether it is clearly and certainly established by the Constitutions that they have the right or obligation to beg from door to door; b) whether the prescriptions of the sacred Canons and the Decrees issued by the Holy See on this matter are religiously and in all their parts observed. 96. If the Institutes of Sisters have in their houses hospices or sanatoriums for any persons, even of a different sex: and if so, with what permission and with what precautions. 97. If the Sisters have undertaken domestic services in seminaries or colleges, or in any other houses of clerics, and in what manner. 98. If the

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Sisters perform certain works of charity (e.g., for infants, for women in childbirth, or for those who have undergone surgical operations) that may seem improper for virgins consecrated to God and who wear religious habit. 99. If the Religious who care for the sick at home always use the precautions prescribed in the Constitutions. 100. If the Superiors have permitted religious to reside in the homes of laypersons, and for how long. 101. (For Institutes of men). If they have and direct, as belonging to them and attached to them, directly or indirectly, any Institute of Sisters, and with what authorization. 102. If, after the last report, any new work, or a better kind of works, has been added to those already existing, and with what authorization. 103. If any abuses have been introduced in the Institute or in any House, and what they are. 104. If there are complaints or difficulties: a) with the Ordinaries of the places, b) with the confessors, c) with the chaplains. 105. (For lay Institutes of both sexes). If they have houses in which they receive, for residence, young people of the respective sex who attend public secular schools; in what places, what schools they attend, how their religious instruction is attended to, and by whom. The answers to the aforementioned questions must be signed, not only by the Superior General or the Superiora General, but also by each of the Consultors or Assistants General, after mature examination. If it is a Congregation of women, they must also be signed by the Ordinary of the place in which the Superiora General resides with her Council. Furthermore, if any of the Consultors or Assistants General believe that something else of great importance should also be brought to the attention of the Holy See, they may also do so by means of a private and secret letter.

[*Latin ed. p. 166*]

166 Acta Apostolicae Sedis - Commentarium Officiale: "Embargo; memineris eius condicionis, et scito quod graviter consciéntiam tuam affliget, si presumas aliquid contra veritatem per talem litteram secretam exponere." Romae, Secretariatus Sacrae Congregationis Religiosorum, die 25 Martii 1922. T. CARD. VALPRÈ DI BONZO, Praefectus. L.; P. s. Mauro M. Serafini, Ab. O. S. B., Secretarius.

III APPROBATIONES:

SS.mi Dni. Noster Pius divina Providentia PP. XI, decretis Sacrae Congregationis de Religiosis:

"27 Februarii 1923. — Institutum Sororum Franciscalium a Beata Angelina, vulgo Contesse nuncupatum, cuius constitutio domus principis Fulginii sita est, approbavit. — Congregationem religiosam Sororum Tertii Ordinis Sancti Francisci, ab Immaculata Conceptione B. M. V. nuncupatam, cuius domus principis sita est in loco vulgo Clinton, dioecesis Davenpbrten., laudavit eiusque Constitutiones, experimenti gratia, ad

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septennium approbavit."

SACRA CONGREGATIO DE PROPAGANDA FIDE:

DECRETUM REGIO DE BUSSAMBIRO A VICARIATU APOSTOLICO UNIANEMBENSI SEPARATUR ET VICARIATUI APOSTOLICO DE VICTORIA NJANZA ADDIITUR.

Cum R. P. D. Henricus Léonard, Vicarius Apostolicus Unianemben. in Africa Centrali, postulasset ut regio de Bussambiro ad suam missionem pertinens, vicariatu apostolico Victoriae Njanzen cederetur, Emiac. Rmi. Patres huius Sacrae Congregationis, in comitiis generalibus.

[*Latin ed. p. 167*]

167 The Holy Congregation of Propaganda Fide, having met on the current day of this month, and in order that due care might be given to the progress of the Christian faith and to the spiritual welfare of the faithful in the aforementioned territory, it was judged fitting to approve the prayers of the aforementioned Prelate. The opinion of the Fathers was reported to His Most Holy Lord Pope Pius XI, Divine Providence, on the 12th day of the same month, by the undersigned Secretary of this Holy Congregation, and His Holiness, with paternal benevolence, deigned to approve and confirm it, and ordered that the present decree be issued. Given in Rome, from the offices of the Holy Congregation of Propaganda Fide, on the 15th of March, 1923. G. M. CARD. VAN ROSSTJM, Prefect. II. F. MARCHETTI-SELVAGGIANI, Archbishop, Secretary. II. NOMINATIONS By Apostolic Briefs, the following were appointed: February 15, 1923. — Apostolic Vicar of Rabaul, Rev. Fr. Gerard Vesters, of the Congregation of Missionaries of the Most Sacred Heart. — Apostolic Vicar of Dar-es-Salaam in Eastern Africa, Rev. Fr. Gabriel a Stanz, in the world Joseph Maria Zeiger, of the Order of the Friars Minor Capuchin. February 19. — Apostolic Vicar of Canton, Rev. Fr. Anthony Fourquet, of the Society of Missions of Paris. Furthermore, by decrees of the Holy Congregation of Propaganda Fide, the following were relieved of their duties: February 1, 1923. — Apostolic Prefect of Coolc and Maninim, Rev. Fr. Bernardinus Castanié, of the Congregation of Missionaries of the Most Sacred Hearts, of the Picpus Fathers. March 3. — Apostolic Prefect of Tatung-fu, Rev. Fr. Joseph Hoogers, of the Congregation of Missionaries of the Immaculate Heart of the Blessed Virgin Mary, of Scheut. March 16. — Apostolic Prefect of Magni Namaqualand, Rev. Fr. Mathias Eder, of the Institute of the Oblates of Saint Francis of Sales.

[*Latin ed. p. 168*]

168 Acta Apostolicae Sedis - Official Commentary. SACRED CONGREGATION FOR RITES, BAIOCEÑ. I.E., LEXOVIEN. CONCERNING

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THE BEATIFICATION AND SUBSEQUENT CANONIZATION OF THE VENERABLE SERVANT OF GOD, SISTER THERESE OF THE INFANT JESUS, OF THE ORDER OF THE DISCALCED CARMELITES, IN THE MONASTERY OF LEXOVIEN. REGARDING A DOUBT. This Apostolic decree clearly demonstrates and signifies the progress, and the extent thereof, which is being made in the cause of the Venerable Servant of God, Sister Therese of the Infant Jesus, towards beatification. Indeed, in this decree, two healings are recognized and approved as true and genuine miracles, which were obtained through the prayers and merits of the aforementioned Venerable Therese, and through which the heroic virtues of the Venerable Therese, which were not long ago, by the authority of the Apostolic See, declared heroic and sanctified, now receive new strength and certainty, and shine with a new splendor, through the addition of this double wondrous event. For, as theologians commonly teach, beginning with the Angelic Doctor, the very virtues exercised by the Venerable Therese are confirmed and declared to be of divine origin, as this testimony of miracles demonstrates. As the Angelic Doctor himself states, with these clear and eloquent words: "True miracles cannot be performed except by divine power: for God works them for the benefit of mankind, and that in two ways: in one way, for the confirmation of the truth preached; in another way, for the demonstration of some sanctity which God wishes to propose to men as an example of virtue; and in the first way, miracles can be performed by anyone who preaches true faith, and invokes the name of Christ, which sometimes even happens through evil men; and in this way, miracles can also be performed...; but in the second way, miracles are not performed except by the Saints, to whom miracles are performed in order to demonstrate their sanctity..." (2, 2, quaest. 178, art. 2 in corr.).

[*Latin ed. p. 169*]

169 The Holy Congregation of Rites: "Furthermore, from the numerous and almost innumerable marvels, which, as it were, after the fervent prayers of the venerable Theresia, were obtained from God and are spread throughout the Christian world, two healings, namely, that of the sister Aloisia from St. Germanus and of the cleric Charles Anne, as the legal proceedings required, and as the practice of this Holy Congregation dictated, were presented to the judges, who, in order to ascertain the truth, proposed them to this Holy Order; and these, so that the victors might emerge from the competition, were truly and solidly demonstrated, and the fortunate and successful outcome of the judgment abundantly proved.

Indeed, whether the infirm woman, Sister Aloisia from St. Germanus, or the ailing young man, the cleric Charles Anne, suffered from an organic disease, that is, a disease which, as they say, was located in a particular anatomical and pathological lesion; and whether, moreover,

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both were healed through the intercession of the faithful devotee of the aforementioned venerable Theresia of the Infant Jesus, so that, with the aid of the forces of nature, art, and time, a complete restoration of the organic lesion could never have occurred in the subject in such a manner and to such an extent; all of this was ascertained and learned from a group of six expert men, of whom three, for each of the two healings, had written and presented their opinions in writing, as ordered by this Holy Congregation, and these opinions, adhering to and agreeing with the elements of both cases, which are recorded in the judicial records, were presented. Therefore, the advocate for the cause, with a willing mind, embraced these conclusions of the experts, and with sagacity and skill, he developed and illustrated a series of arguments by which these conclusions were supported, so that even those who are not doctors or surgeons could easily understand the matter. Thus, with all things present and brought before them, it is clearly recognized and legally proven that a miracle occurred, and those who were called to give their consultative opinion were so moved and influenced by both external authority, namely, that which arises from the consensus of men skilled in the art, and internal authority, namely, that which arises from the force and weight of the arguments, which are appropriate and adapted to persuade, that they were able to reach a certain and safe judgment on the matter under discussion, especially since the matter was brought before the general Congregation, which concluded the two previous congregations, namely, the preparatory and the pre-preparatory congregations, and which, on the thirtieth day of the month of January, was convened before the Most Holy Pope Pius XI. In this, the Most Reverend Cardinal Anthony Vico, the Relator of the cause, proposed the following question for discussion: "Of what miracles does the case consist, and to what effect do they pertain?" Then the Most Reverend..."

[*Latin ed. p. 170*]

Acts of the Apostolic See - Official Commentary. One hundred and seventy Cardinals, then Fathers Consultors, who had convened, each in turn, expressed their votes; however, after having heard and considered these, the Most Holy Lord, our Pope, decided to postpone the matter, deeming it prudent to allow time to pass, so that, through fervent prayers offered to God, He might obtain greater assistance from the Fathers in defining this important matter. Furthermore, having decided to make known his intention, he designated the Sunday of Quinquagesima as the most auspicious day, blessed by the double occurrence of events: it is close to the feast of the Blessed Virgin Mary, Immaculate, near Lourdes, and it precedes the anniversary of His own Coronation. Therefore, after the most devout Eucharistic sacrifice, he ordered the Most Reverend Cardinal Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of

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Rites and Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, the undersigned Secretary, to be summoned to the Vatican, and there, in solemn manner, he declared: "That both proposed miracles are established; namely, the instantaneous and perfect healing of the sister Aloisia, of the Congregation of the Daughters of the Cross, from a very serious ulcer in the stomach, of a hemorrhagic form; and the instantaneous and perfect healing of the cleric Charles Anne from a flourishing, hemoptotic tuberculosis, in the cavity phase." He ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites on the third of the Kalends of February in the year 1923. [Signed] A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the S. R. C. [Signed] L. Alexander Verde, Secretary. II. ORTONA. REGARDING THE CONFIRMATION OF THE CULT OF THE SERVANT OF GOD, LAURENTIUS OF VILLAMAGNA, A PRIEST OF THE ORDER OF THE MINOR FRATI. In the year 1871, in the ecclesiastical court of Ortona, where the episcopal see was vacant, a process was instituted by the Vicario Capitular, Dom. John Can. Ballerini, with ordinary authority, concerning the cult, practiced from time immemorial, of the Servant of God, Lawrence of Villamagna, a priest professed of the Order of the Minor Friars, now called Blessed, or concerning the exception from the decrees of the blessed Pope Urban VIII. This process resulted in a favorable judgment by the Ordinary Judge on the fourth of October of the same year. For reasons unknown, attested to by the present Archbishop of Lanciano and Administrator...

[*Latin ed. p. 171*]

The Holy Congregation of Rites in the Apostolic See of Ortona, the prosecution of this matter had been postponed for an indefinite time. However, in these recent times, the aforementioned process, presented by the petitioner of the cause, was exhibited to the acts of the Sacred Congregation of Rites, and prayers were offered, so that the question of the exception in this case might be judicially examined before the very Sacred Congregation, according to the order of the old law. His Holiness Pope Benedict XV, after carefully considering the particular circumstances and the time at which the process was completed, graciously granted these prayers, and, for the sake of grace and dispensation from the most recent decrees issued in the years 1912-1913, he granted indulgence in this case and for the purpose stated. With these preliminaries, it is fitting to briefly mention something about the person and actions of the Servant of God, as well as the cult offered to him. — In Villa Magna, in the region of Abruzzo, he was born on May 15, 1476, to parents of noble lineage, distinguished for their integrity of life, Sylvester De Masculis and Pippa d'Eletto, and he was given the name Aurelius in the sacred font. In the territory of Ortona, there was a Franciscan convent of Santa Maria de Gratiis, which the citizens had

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built in the middle of the 15th century, due to the benefits received from the Minor Friars, especially from St. John of Capistrano, who, with his wisdom, wonderfully resolved the peace treaty and the brilliant, but bitter, war between the citizens and the cities of Lanciano and Ortona. Aurelius, endowed with Christian religion and good morals, decided to enter that religious house, and he opened his mind to his father, who in every way opposed his son, using also insults, injuries, and punishments, in order to make him abandon his undertaking. However, the young man, patient and steadfast, despising earthly things and aspiring to heavenly things, feeling himself called by Christ the Lord through the evangelical words: "If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." (Matthew, 19:21), with divine help implored, overcame all obstacles and obtained his father's consent. Then, with the permission of the Superiors, he entered that monastery, and, having laid aside his secular garments, he put on the humble religious habit, taking the name Lawrence. After properly completing his novitiate, he diligently studied first philosophy, and then theology. Ascending through the various degrees of ordination, he was raised to the priesthood, and, as a most excellent religious man, he undertook the sacred ministry, to be performed with word and deed, with the approval and license of the Superiors, solely intent on the glory of God, his own perfection, and the salvation of souls. He exercised this office throughout the expanse of his life, traveling through the towns and cities of Italy, even the most important ones, gaining a renowned reputation as a theologian, an apostolic preacher, and a saintly man, increased by the virtues of prayer, penance, and charity, as well as by the heavenly gift of prophecy. In the process records, witnesses and documents refer to two especially important prophecies: one occurred when the Servant of God, while in Ortona, was distributing alms from a balcony.

[*Latin ed. p. 172*]

172 Acta Apostolicae Sedis - The Official Commentary announces that several individuals, still in the prime of life, were foretold to die within fifteen days, and that he himself would be the first of this number: a fact that subsequent events confirmed. Furthermore, he "predicted that a fire would occur in the city of Ortona, as indeed happened through the incursion of the Turks on the coast of Samnium, and shortly after his death." Finally, after so many years of arduous labor, Lawrence returned to Ortona in the year 1535, to deliver a Lenten sermon in that Cathedral Basilica, but during the course of the sermons, he was struck by a serious illness, and for the sake of his health, he was immediately transferred to the suburban monastery of Santa Maria de Gratiis, where, after a few weeks, he died most piously on the sixth of June, in that same year.

Regarding the public and ecclesiastical veneration that has been paid to

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Lawrence, and which continues to this day, the proponents of the cause, through popular tradition, authentic documents, trustworthy writers, and other arguments presented in the informative and ordinary process of the Ortona Curia, endeavor to demonstrate that he merits it, and that they are confident in satisfying the decrees of Urban [VIII]. The body of the Servant of God was transferred from the common burial ground to a separate location. After a few years, the Brothers Minor, leaving the suburban monastery and church of S. Maria de Gratiis, took it with them to a new urban monastery and church, also dedicated to S. Maria de Gratiis, and placed it on the side of the main altar, in front of the choir, with the following inscription on the tomb: "Here, under this arch, are laid the remains of B. Lawrence of Villamagna, of noble lineage, a Priest of the Order of Friars Minor, a man of outstanding prayer and charity, who died in this city on the eighth of June, 1535."

Given these circumstances, at the urgent request of the Reverend Father Anthony Mary Santarelli, General Postulator of the Order of Friars Minor, and considering the petitions presented by the Most Reverend and Reverend Lord Archbishop or Ordinary of Lanciano and Ortona, together with the canons and parish priests of both dioceses, and other Archbishops, Bishops, and the General Minister of the Friars Minor, as well as the Confraternities of the Most Holy Rosary, of the Blessed Virgin Mary, the Sisters of the Infant Jesus, and the faithful of Ortona, where the body of the Servant of God is kept, His Eminence and Reverend Lord Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Albano Laziale, and Promoter or Relator of this cause, in a meeting of the Congregation for the Sacred Rites, convened on the designated day at the Vatican, proposed the following question for discussion: "Does this case constitute an exception from the decrees of His Holiness Pope Urban VIII, in the case and to the effect of which we are speaking?" And the Eminences and Reverend Fathers presiding over the Sacred Rites, after hearing the report of the Promoter, and after hearing the voice and written opinion of the Reverend Father Angelo Mariani, General Promoter of the Faith, after deliberation, judged that the following response should be given: "Considering the particular circumstances, affirmatively, that is, that this case constitutes an exception from..."

[*Latin ed. p. 173*]

§. The Congregation of Rites, by its decrees of January 17, in the eighth year of Pope Urban, in the case and with the effect of which we are concerned, if it has pleased the Most Holy [See], on February 20, 1923. After this, Our Most Holy Lord Pope Pius XI, through the undersigned Cardinal Prefect of the Sacred Congregation of Rites, received a report, and His Holiness approved and confirmed the decree of the same Sacred Congregation, on the 28th of the same month and year. § A. CARD. VICO, Prefect

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of Portuensis and S. Rufinae, Sacred Roman [College]. L. ffî S. Alexander Verde, Secretary. III. ROME, OR SUTRICA, CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, LAURENTIUS MARIA, OF SAINT FRANCIS XAVIER, A PRIEST, OF THE RELIGIOUS CONGREGATION OF THE REGULAR CANONS OF THE MOST HOLY CROSS AND PASSION OF OUR LORD JESUS CHRIST. The illustrious religious family, which is called after the Most Holy Cross and Passion, and which recognizes and venerates its founder, Saint Paul of the Cross, rejoices greatly when it sees and remembers in its mystical vineyard, blessed by its holy founder and promoter, new and capable servants and fruitful vines, as if they were brothers and sons, imitating the saints and their virtues. Among these are included the Most Reverend Vincentius Maria Strambi, Bishop of Macerata and Tolentino, and Dominicus of the Mother of God, and the Servant of God, Ioannes Baptista of Saint Michael the Archangel, and Laurentius of Saint Francis Xavier, all three professed priests, and the Servant of God, Iacobus of Saint Aloysius, a lay professed. – Laurentius of Saint Francis Xavier, concerning whose cause of Beatification and Canonization we are now acting, was born in Rome on October 30, 1782, and baptized the following day. His parents, distinguished in status and religion, instructed this blessed fruit of holy matrimony with all care and solicitude, in the fear and love of God. The boy and young man excelled among his classmates in the schools, not only in intelligence, diligence, and study, but also in the integrity of his life, the sweetness of his character, and the adornment of virtues, and was equally dear and beloved to teachers and relatives. In that youthful age, he turned to the sources of...

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis - An Official Commentary. With a sincere and frequent devotion, attending to the sacraments of Penance and the Eucharist, and seeking the benefit and perfection of his own soul and that of others, he encouraged those who were his equals or of lower rank to partake of these salutary graces, both by example and by word. When he reflected on the vanities, disturbances, and dangers of the world, and at the same time recognized the tranquility, peace, and spiritual benefits of the religious life, he, moved by a divine impulse, resolved to choose and steadfastly pursue this safer path to eternal blessedness, within a humble and penitent religious institute. Therefore, having obtained the consent of his superiors and the permission of his superiors, he made his vows, bid farewell to earthly pleasures and human possessions, and on November 14, 1801, entered the Congregation of the Most Holy Cross and Passion of Christ, and put on the religious habit. After a year, having completed his novitiate with great merit, he made his solemn vows. Having successfully completed his studies in philosophy and theology, and having been promoted through all the grades of the Order to the priesthood, he faithfully

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and diligently performed his sacred duties and the offices of the religious institute. Appointed as prefect of the house in Lodi, he led those subject to him by example, and aroused in them a zeal for preserving and promoting religion, piety, and discipline, with gentleness and constancy. Frequently sent on missions to cities and towns, and to seminaries and monasteries, he exercised the apostolic ministry through sermons and confessions, so that he might refresh and perfect all with the light of wisdom, the fragrance of virtues, and heavenly blessings. His charity towards God and his neighbor was admirable, and his devotion to the Divine Office and the Sacred Liturgy was particular. While, according to the rule of the Congregation, he constantly and fruitfully meditated on the Passion of the Divine Redeemer and the sorrows of the Virgin Mary, he was especially moved by a particular affection for the Infant Jesus. He never ceased to instill this devotion, which he himself had easily acquired in Rome, in his childhood, before the most venerated image of the Infant Jesus in the Ara Coeli, in his companions and outsiders, especially in boys and young people of both sexes, with the help of God and his graces and virtues. He had the same purpose in his letters and other writings, including a work in four volumes, which was later condensed into a single volume, so that it could be more easily disseminated among the faithful, under the title: "Anima innamorata di Gesù Bambino" (A Soul in Love with the Infant Jesus). Both works, with their titles, recall the author, Lawrence, as an apostle of the Infant Jesus, and pleasantly bring to mind that bright, fragrant flower, the lily of the Carmelite Order, the Venerable Servant of God, Saint Teresa of the Infant Jesus, whose heroic virtues and two miracles have recently been approved by Apostolic decrees. Finally, the Servant of God, having been afflicted for many years by troublesome infirmities and by the labors of his ministry...

[*Latin ed. p. 175*]

The Holy Congregation of Rites, having considered the matter, while the Servant of God, Father Lawrence of St. Francis Xavier, of the Order of Regular Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, was residing in the house of the Porta family in Karlova, on the 12th of June, in the year 1856, at the third hour of the afternoon, was suddenly struck by a grievous and fatal illness, and, having received the sacraments and spiritual assistance from the parish priest, he peacefully departed this life. On the following day, his body was taken to the collegiate church of St. John, and there the proper funeral rites were performed, in the presence of a large number of clergy and people, as well as distinguished men and members of the religious confraternity of the Passion of the Lord; who afterward carried his body to their own residence and to the church of St. Michael near Forum Cassii (commonly known as Vetralla), and there they buried him in a fitting tomb.

Meanwhile, the fame of sanctity, which the Servant of God had acquired

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during his life, after his death, grew so great in Karlova, and has remained constant and widespread to the present day, that several investigative proceedings were instituted by the ordinary authority in various dioceses, and the results were transmitted to the Sacred Congregation of Rites. Therefore, at the urgent request of the Reverend Father Giles of the Sacred Hearts, the general promoter of the cause for the Regular Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, and after attentive consideration of the petitions of certain Eminences of the Sacred Roman Church, of several Archbishops and Bishops, as well as of the superiors general of various Orders or religious Congregations, the Eminent and Reverend Lord Cardinal Anthony Vico, Bishop of Portuen and Santa Rufina, appointed as the Promoter of this cause, in the meetings of the Congregation of Sacred Rites, convened on the designated day at the Vatican, proposed the following question for discussion: Should a Commission for the introduction of the cause be appointed, in this case and for this purpose? And the Eminent and Reverend Fathers, entrusted with the care of the sacred rites, after hearing the report of the aforementioned Promoter, and after hearing the opinion of the Reverend Father Dominic Mariani, the general promoter of the Faith, after careful deliberation, decided to write: "A Commission for the introduction of the cause should be appointed, if it pleases the Most Holy [Father]."

On the 20th of February, 1923, all of the above was reported to the Most Holy Pope Pius XI by the undersigned Cardinal, Prefect of the Sacred Congregation of Rites, and His Holiness, having approved the decision of the aforementioned Sacred Council, deigned to sign the Commission for the introduction of the cause of beatification and canonization of the Servant of God, Father Lawrence of St. Francis Xavier, a professed priest of the Order of Regular Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ.

On the 28th of the same month and year.

[Signed] A. CARD. VICO, Bishop of Portuen and Santa Rufina, Prefect of S. R. C.

[Signed] L. S. Alexander Verde, Secretary.

[*Latin ed. p. 176*]

176 Acta Apostolicae Sedis - Official Commentary IV BAYONNE. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE PRIEST, FOUNDER OF THE SERVITE CONGREGATION OF THE DIVINE PROVIDENCE, MICHAEL GARICOÏTS, A PRIEST OF THE MOST HOLY JESUS, COMMONLY CALLED "OF BÉTHARRAM." REGARDING THE DOUBT: Concerning what miracles are established in the case and to what effect, of which we are speaking? When, some years ago, discussions were held concerning the virtues of the venerable Servant of God, Michael Garicoïts, which, endowed and adorned with heroic

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qualities, were approved and promulgated by the blessed Pope Benedict XV in a decree, it was easily seen at that time who, and how many, could suitably and fruitfully draw from the life of the aforementioned Servant of God, and from the various actions and duties performed by him as an example to be imitated. Indeed, the complete curriculum of the life of this venerable Servant of God can be summarized in a few words, and the Bishop of Bayonne truly and happily expressed it with these words: "He taught as a boy innocence and the study of prayer; as a servant, all the duties that win the goodwill of heroes; as a student, equal zeal in the acquisition of piety and knowledge; as a curate, obedience to superiors and the elderly, not without prudence joined to the care of souls; as a professor and prefect in seminaries, that highest art of instructing clerics in sound doctrine and in all good works; as a confessor, manifold discernment of the Holy Spirit; and finally, in founding and forming his Institute, truly heavenly wisdom to build the heavenly city upon a firm foundation, and the gift of a good shepherd, who goes before the sheep, and daily lays down his life for them" (Summary on the introduction of Causes, page 21). Therefore, since the merits of the venerable Michael Garicoïts are so outstanding, and the cause concerning his virtues, though outwardly humble and modest, nevertheless, as if containing its very vital organs within, accomplishes and excels greatly, it seems to have happened, not without a certain divine providence, that, after the apostolic decree proclaiming his heroic virtues, all were so diligent and active in it, that the other, concerning miracles, after scarcely four years, could be undertaken with great confidence.

[*Latin ed. p. 177*]

The Holy Congregation of Rites instituted an inquiry, and after a period of a little more than two years, it brought about the desired outcome. Indeed, concerning the two healings, namely those of the sister, Mary Theodard, and the young woman, Mary Labedais, which are the subject of the present inquiry, it was determined that these were to be considered miracles, so that any prudent and diligent seeker of truth, and a just estimator of truth, could recognize and ascertain that, having been given the necessary elements to investigate, it was proven and made manifest that these two healings surpassed the laws of nature.

Indeed, it was first established, from the records and evidence, that in both cases there had been a real and material injury to the human body; and secondly, that this particular part of the human body, which had been materially injured, remained in that state until, after the veneration of the intercession of Father Michael Garicoïts, it suddenly and completely returned to its original physiological perfection.

With these two points established and proven, it becomes clear and evident that, between the state that preceded, of a certain, existing and per-

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manent injury, or illness, and the other state, which immediately followed, of perfect health, no natural cause could be conceived or devised, which, even if adequate, could at least maintain some proportion with the subsequent instantaneous and complete healing, which was entirely and completely unexpected, except for the one circumstance of the venerated Father Michael Garicoïts having duly performed an intercession, which interposed itself between the state of persistent illness and the state of recovered health; and therefore, this is rightly and justly called and is a miracle.

All of these things were of such weight and importance, that, as was to be expected, those men who were chosen by office and skilled in their art, thoroughly understood that the miracle would arise spontaneously, and that the truth of the miracle would be firmly established and made clear.

Therefore, as required by the rules that prevail in all tribunals, when the matter concerns expert witnesses, these men, after being bound by their oath, and after having examined and carefully considered all that was presented in the records, and that which they had legitimately acquired, gave their opinion, which was clearly in agreement with the miracle, and they supported it with valid and appropriate arguments, even persuading those who were ignorant of the profane and medical arts, especially as the cause of the Patron's intercession became even clearer and more appropriate.

In this way and manner, the inquiry, which had begun with favorable auspices concerning the miracles, was able to progress and be resolved, after three customary discussions. Beforehand, preparatory and preparatory matters were presented.

[*Latin ed. p. 178*]

178 Acta Apostolicae Sedis - The official commentary followed the general congregations. The Congregation, which, on the sixth day of this current month of March, was convened before the Most Holy Pope Pius XI, considered the following question: "Whether, and concerning what miracles, there is proof in the case, and to what effect, of what is being discussed?" Then the Most Reverend Cardinals and the Consultors presented their opinions, but after hearing and considering them, the Most Holy Pope deferred revealing His mind, and more earnestly implored the grace of heavenly light through common prayers offered to God. But today, on this most joyous day, which is solemnly consecrated in honor of the Patriarch Saint Joseph, after the Sacrifice was offered to Almighty God, He ordered the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Louis Billot, the Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, along with the undersigned Secretary, to be summoned to the Vatican, and, in their presence, solemnly declared: "That there is proof of both miracles; namely, of the first, the instantaneous and perfect healing of the sister Mary

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Theodard from a phlegmonous osteo-periostitis of the index finger on her right hand; and of the second, the instantaneous and perfect healing of the girl Mary Ladebais from a disease affecting the spine, whether organic or intestinal, with the immediate restoration of all the body's strength, and especially the regained ability to walk. This decree was ordered to be published and inserted into the records of the Sacred Congregation of Rites on the fourteenth day before the Kalends of April in the year 1923. © A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the S. B. C. L. © S. Alexander Verde, Secretary.

[*Latin ed. p. 179*]

The Most Holy Congregation for Extraordinary Ecclesiastical Affairs extends its jurisdiction to the Delegate Apostolic of India Orientalis.

From an audience held on the 30th day of January, 1923, Our Most Holy Lord, Pope Pius XI, of blessed memory, in order to better attend to the spiritual needs of the faithful of the ecclesiastical Province of Goa, decreed that the authority of the Delegate Apostolic of India Orientalis should also extend to that Province, with the same competence as the Apostolic Nuncio of Lisbon for those matters concerning which it may be necessary to deal with the Lusitanian Government. Furthermore, His Holiness decreed that the aforementioned Delegation should be subject to this Most Holy Congregation for Extraordinary Ecclesiastical Affairs in all matters pertaining to the aforementioned Province of Goa.

Given at Rome, from the Secretariat of the aforementioned Most Holy Congregation for Extraordinary Ecclesiastical Affairs, on the day, month, and year aforesaid.

F. Borgongini-Duca, Secretary.

[*Latin ed. p. 180*]

180 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SUPREME TRIBUNAL OF THE APOSTOLIC SIGNATURE

TRIBUNAL OF THE HOLY OFFICE REGARDING AN INCIDENTAL MATTER IN A CASE OF NULLITY OF MARRIAGE (GARCIA—STLOS)

In a plenary session of the Supreme Tribunal of the Apostolic Signature held at the Vatican on Saturday, November 25, 1922, the appeal of the Reverend Defender of the Bond, acting on behalf of the Holy Office Tribunal, against the decision or decree of this Supreme Tribunal Congress, issued on June 20, 1922, concerning the incidental decree or judgment of the Tribunal of the Holy Office of January 17 of the following year, was presented for examination by the Most Reverend Fathers.

The case was thoroughly examined, with the Reverend and Most Rev-

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erend Cardinal Michael Lega serving as the relator.

The facts are as follows:

On December 11, 1897, Mr. Raphael Garcia and Miss Mathilde Sylos-Labini entered into a legitimate marriage in the City. However, barely six months later, the marital cohabitation was abruptly terminated, and attempts to restore it were unsuccessful; indeed, a civil separation was granted by a court judgment.

Some years after this separation, the woman believed that her marriage was invalid due to a condition attached and not purified, since she had entered into the marriage under the condition that the man (as was alleged) should not be afflicted with epilepsy. And, by order of the Supreme Pontiff, this cause of nullity was initiated before the Tribunal of the Holy Office in the year 1917.

Initially, the plaintiff received an adverse judgment, because the Sacred Auditorium, on May 19, 1920, judged: "That there is no proof of the nullity of the marriage in this case," although, in the same judgment, it was admitted that there was proof of the existence of the illness.

Subsequently, the woman appealed against this judgment before the next session. However, an incidental question arose, because the plaintiff's advocate requested a supplementary investigation, so that certain documents presented by the plaintiff and some witnesses might be examined anew.

However, the Reverend Fathers, in their decree of November 8, 1921, denied this petition.

[*Latin ed. p. 181*]

The Supreme Sacred Tribunal rejected 181 appeals, and, after an appeal was made to the Roman Rota, this, having given an interlocutory judgment, on January 17, 1922, confirmed the decree of the Reverend Father Procurator of Ponens. But the patron of the plaintiff appealed to this Supreme Sacred Tribunal against this judgment of the Rota. Then, the matter requested concerning this appeal was the Reverend Father Procurator of the aforementioned Rota, who responded on May 1, 1922, and presented reasons in favor of the challenged judgment, although submitting the decision to the Sacred Tribunal. However, the arguments, based on the alleged canon 1786 and 1775, were essentially that the articles of interrogation proposed for the supplementary investigation contained questions that were frivolous, insidious, suggestive, and therefore prohibited by law, due to the danger of perjury. Having presented the appeal, which was now sufficiently substantiated, in the Congress of this Sacred Tribunal, held on June 20, 1922, before the Most Reverend and Most Eminent Cardinal Prefect, after careful consideration, it was decided as follows: It is to be granted the requested supplementary investigation, while observing the laws to be observed regarding

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questions to be proposed (canon 1775), and regarding the intervention of the Defender of the Bond. This decree was communicated to the Reverend Father Procurator of the Sacred Eota on the following day. On June 26, 1922, against this decree, an appeal was presented, to be considered in a plenary session of the Most Reverend Fathers, by the Reverend Defender of the Bond of the Eota Tribunal, because he considered it to be null; and the patron of the aforementioned Mr. Garcia joined the Defender of the Bond, and both presented their arguments. The Defender of the Bond, who instituted the appeal, argued that the aforementioned decree was null, either because the matter in question does not fall within the competence of this Supreme Tribunal, or at least because the Congress of the same Supreme Tribunal lacks the power to judge. Although there has never been any doubt about the power of the Congress of the Supreme Tribunal to judge matters referred to it, nevertheless, in order that the Congress itself should not appear to be rendering a judgment in its own cause, it seemed appropriate to refer this question to the judgment of the plenary Congregation. Therefore, according to the procedure of article 16 of the Appendix to the Rules to be observed in the judgments of this Sacred Tribunal, the Reverend Father Secretary, the Voting Prelate, was appointed as the Defender for the Defender of the Bond; and on August 7, 1922, in the presence of the Defender of the Bond, the patrons of the plaintiff and her husband, before the Reverend Father Secretary, the following questions were agreed upon: 1) Whether the decision of the Congress of this Sacred Tribunal of June 20, 1922, should be upheld or overturned? And, to the affirmative extent of the first part; 2) Whether the patron of the plaintiff has the right to appeal from the judgment of the Rota of January 17, 1922, to the Sacred Tribunal of the Apostolic Signature?

[*Latin ed. p. 182*]

182 Acta Apostolicae Sedis - Official Commentary 3) Whether the incidental decree of the Sacred Roman Rota of January 17, 1922, should be confirmed or annulled? And the Eminences, having considered the matter, decided: 1. Negatively regarding the first part, affirmatively regarding the second; and questions are proposed by the Defender of the Bond of this Sacred Tribunal, according to the aforementioned understanding. 2 and 3. Provision is made as in the first. And the decision is amended. The Rotal Defender of the Bond, in the beginning of his recourse, writes that he has interposed an appeal from the decision of the Congress, because in this case, it is not a matter that falls within the competence of this Sacred Tribunal, or it is not certainly within the competence of the Congress. And he strives to prove this through the text of title 3, chapter 2 of the Regulations to be observed in the judgments of the Sacred Roman Rota Tribunal. For therein it is stated that incidental questions can be proposed in two ways: namely, solemnly, with the proposition of doubts; and then Turnus responds with

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incidental or interlocutory sentences, with reasons given in fact and in law. However, if appeal is made from these sentences, they must be reviewed by those who issued them, the Rotal Turnus. They can also be proposed through a memorandum, even handwritten, without posing doubts; and then, according to the prescription of § 88 of the aforementioned Regulations: "The Tribunal responding to the memorandum gives a rescript, in which 'the reasons for deciding are given usefully but not necessarily, or not for the purpose of indicating validity,' and which is unappealable." Therefore, says the appellant, since the decision of the Rota, in this case, was given in the second manner, the Supreme Apostolic Tribunal lacks competence to judge the recourse against the Rotal sentence interposed. If, he argues, we were to say, hypothetically, that the rescript of the Rotal Turnus is equivalent to an interlocutory sentence having definitive force, then also the Turnus that issued it can judge it exclusively, according to § 95 of the same Regulations. Therein: "1) Incidental sentences, including those which are said to have definitive force, do not admit of appeal, nor even of recourse to another Turnus; they can, however, be appealed to the Turnus that issued the sentence." However, the Rotal Defender of the Bond concedes that this Supreme Tribunal is competent only in the case of a grievance arising from a definitive or even interlocutory sentence, according to the provision of article 3 of the Regulations to be observed in the judgments of the Apostolic Tribunal: "A complaint of nullity can be produced not only against a definitive sentence, but also against an interlocutory sentence issued by the Sacred Roman Rota Tribunal in any way, provided that some grievance arises from it, which cannot be remedied by a definitive sentence; or even if the sentence itself has the force of a definitive sentence." But these, he says, are not verified in this case. Moreover, he adds, after the promulgation of the Code, this passage...

[*Latin ed. p. 183*]

The Supreme Apostolic Tribunal cannot rule on the nullity of a judgment, because a final judgment does not contain the defects mentioned in canons 3892 and 1894. However, if a serious error is admitted, as the Tribunal itself states, it is not irreparable. The plaintiff still has remedies, namely, appealing to the same Tribunal against an interlocutory judgment, or requesting a new examination of the case after a second judgment has been definitively pronounced, or, finally, appealing to the Most Holy Apostolic Signatura, for restoration to integrity (ibid. n. 4). After these remarks, the Defender of the Bond adds that, even if the competence of this Supreme Apostolic Tribunal is admitted, in this case, it must be entirely denied to the Congress of the Signatura; because the Congress is not constituted of judges, and its authority is limited to this one matter: whether appeals to the Most Holy Signatura are to be admitted or rejected (Proper Law, canon 40; Rules to be observed in the judgments of the Most Holy Apostolic Sig-

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natura, article 27); to which end, it cites Novarese, *Refectiones Damnandi*, of May 17, 1911, in which, when the question was raised whether a final judgment should be considered interlocutory; and whether, if so, it was null and should be limited, a decision was not given by the Congress, but by the Eminent Judges in a plenary session. Furthermore, the Eminent Fathers considered that the provisions of the Rules of the Roman Rota (title 3, chapter 2, paragraphs 88 and 95), which prohibit appeals from interlocutory judgments, are to be understood as referring to appeals to the same Roman Rota, when the questions raised are presented in writing, and not to the Apostolic Signatura, to which, however, appeals are made; if such are the laws, and the special norms which the Code expressly confirms (canon 243 § 1). Formerly, there might have been doubts about the competence of the Apostolic Signatura in these matters; but after the Chirograph of Pope Benedict XV (June 28, 1915) was issued, all ambiguity was completely removed; for the Pope clearly expanded the competence of this Most Holy Signatura: "... so that the competence of Our Supreme Tribunal of the Signatura may be increased or more precisely defined, both with regard to appeals in matrimonial cases and with regard to the chapter on nullity and restoration to integrity..." Indeed, in virtue of that same Chirograph, the competence of this Most Holy Signatura with regard to the nullity of judgments of the Roman Rota is not limited by the limits indicated in canons 1892 and 1894; appeals are also admitted if a judgment has been manifestly rendered, or contrary to the law, or not sufficiently based on the truth of the facts. And this broader competence is evident from the Rules of this Most Holy Signatura (article 4) and from its Appendix (article 1), and from the judgments of the same Most Holy Signatura issued after the Code, as in Paderborn, May 10, 1919 (Nullity of Marriage, De Laffert-Bartels): "Violation of the law renders the judgment null, because whatever is done contrary to the law has no validity." And: "Whenever judgment is given on an error..."

[*Latin ed. p. 184*]

184 Acta Apostolicae Sedis - Official Commentary: "A substantial defect, arising from a perverted act, is the same as if it had been committed concerning the corrupt minds or concerning false testimonies." However, it is clear that the truth of the facts and the prescription of the law in the case in question have not been sufficiently examined, from the fact that, at least in part, the request for supplementary instruction does not concern the same questions, and that, even if it were so, there is a serious reason, and the cause is of those that never pass into a final judgment (canon 1786). Otherwise, the Judge granting such supplementary instruction was not obliged to question the plaintiff and the witnesses concerning the arguments presented by the defendant; but, as is cautioned by canon 1968, concerning the questions prepared by the Defender of the Bond, which

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were presented to the same Judge, sealed and signed. Nor is it true that, from this denied opportunity to re-examine the plaintiff and the witnesses, no harm would result to the plaintiff. For this is certainly the case, because a trial in another venue would worsen the condition of the plaintiff. Having declared the competence of this Supreme Tribunal, the Most Reverend Fathers judged that the Congress of this Supreme Tribunal was competent to decide whether the appeal in the case should be admitted or rejected; for it, like the Congresses, Congregations, and Offices of the Holy See, has the power to handle and expedite minor matters (Ordo servandus... Normae communes, c. I, n. 3, 4). And the Apostolic Signatura has a double power in its Congress: one administrative, and the other judicial: as a administrative organ of the Holy See, it receives petitions to obtain Pontifical Commissions and other similar decrees, and it examines, instructs, and admits or rejects them (canon 1603, § 2; App. ad Reg. huius S. T., art. 3 sqq.). But as a judicial organ, it enjoys the power concerning the administration of justice (cf. Chirograph. Ben. XV, die 28 iunii 1915); and therefore, it can review the decrees of the Holy Roman See, and, after hearing, as the case may warrant, the parties, or, being sufficiently instructed on the matter, decide concerning the merit of those same decrees, confirming, rejecting, or correcting them. If the Congress itself judges that the matter is of serious importance and fraught with difficulties, either administratively or judicially (App. cit., art. 13), it refers this decision to the full Signatura.

Indeed, the Most Reverend Cardinal Prefect presides over this Supreme Apostolic Signatura in his sacred office, as is stated in the aforementioned App. ad Reg. huius S. T. art. 2: "The Most Reverend Cardinal Prefect presides over this Supreme Tribunal in his sacred office, or acts as the Roman Pontiff, in whose name and authority he signs commissions and other similar decrees." Furthermore, the Rules of this Supreme Tribunal state: "Art. 27. The Cardinal Prefect of this Supreme Tribunal and the Most Reverend Prelate Secretary will judge."

[*Latin ed. p. 185*]

The Supreme Apostolic Tribunal 185: "Whether the appeal should be referred to the full assembly of the Purple Fathers, according to the Proper Law, canon 40, n. 2." Finally, in the Appendix, regarding the rules: '< Article 12. The Congress is permitted to grant the requested commission, or "to grant another, according to the request, especially if the parties concerned agree, and if the matter is not too serious and complex." ' From all of this, it is clearly apparent that the decision of the Congress of June 20, 1922, was legitimately pronounced. Furthermore, practice demonstrates this, as in several cases, where certain judgments have also been published in the Acts of the Apostolic See: for example, Clavaren. Incidentalis de Legato of May 19, 1917; M añilen. Circumscriptionis seu super decreto de interim exeguendo of April 28, 1917; Tergestina. Incidentalis proventuum

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et emolumentorum of February 26, 1921, and others. The Congress cannot, with the cited decisions, or decrees, reject appeals against the final judgments of lower tribunals, because the jurisdiction of the superior tribunals is always the same, whether the judgment of the lower tribunal is confirmed or overturned. - Finally, the question proposed in the present case was rightly judged by the Congress of this S. T. to be neither serious nor complex, because it is a matter that can be questioned again, even in a serious case, with persons already examined in court, taking precautions to avoid the danger of perjury. This is sufficiently provided for by the deputation of the Defensor vinculi (c. 1586), to whom, in order to avoid fraud and subornation, adherence to the prescriptions of canons 1968-1969 is required. - Therefore, the Most Reverend Fathers, as stated above, have decided. And thus decided, etc., not only etc., but and all etc. Joseph Fameli, Voting Member of the Signature. VISITED: Evaristus Lucidi, S. A. S. T., from the Secretariat. Joseph adv. Fornari, Notary. ACTS, Vol. XV. a. 4. - 5-4-923.

[*Latin ed. p. 186*]

Acta Apostolicae Sedis - Official Commentary 186

SACRED ROMAN ROTA

Summons by edict concerning the nullity of marriage (MASTROIANNI-VENDEMMIA)

Since the actual place of residence of the two parties, Caietana Vendemmia, involved in the aforementioned case, originating from the place commonly called Recale, in the diocese of Caserta, who resided in the city of Pittsburg (U.S.A.) in the year 1910, we summon her by this edict to appear, either in person or through a duly appointed procurator, before Us, in the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Dataria, Via della Dataria, n. 94), on the eleventh day of the month of June, in the year 1923, at the eleventh hour, to discuss and to subscribe to the following question or questions, and to designate the day on which the Rota session will be held for the aforementioned case.

The plaintiff, acting ex officio, is Clement Mastroianni, from the aforementioned place of Recale, represented by Aloysius Carabini.

QUESTION: Does it appear that the marriage is null?

The ordinaries of the places, the parish priests, the clergy, and all the faithful who have knowledge of the domicile or place of residence of the aforementioned Lady, are to take care, if and to the extent that it is possible, to inform her of this edictal summons.

M. Massimi, Prelate.

L. m s.

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From the Chancery of the Tribunal of the S. R. Rota, on the twentieth day of March, in the year 1923.

Ioannes Ladelci, Notary.

[*Latin ed. p. 187*]

The Roman Rota, Number 187. Translation. Since the current residence of Mademoiselle Gaétane Vendemmia, the defendant in this cause, who is originally from Recale, diocese of Caserta (Italy), and who in 1910 resided in Pittsburg (United States of America), is unknown, we hereby summon the aforementioned defendant to appear, in person or through a duly appointed procurator, at the seat of the Tribunal of the Holy Roman Rota (Roma, Palazzo della Dataria, Via della Dataria, number 94) on June 11, 1923, at 11 o'clock, to resolve the doubt or to subscribe to the doubt reported below, and to set the date for the presentation of the case before the Rota, at the request of the *ab officio* advocate, Louis Carabini, procurator for Clément Mastroianni, who resides in Recale.

DOUBT: Does a question of the nullity of the marriage arise in the present case? The Ordinary authorities of the places, the Curés, and the priests, who have knowledge of the domicile or place of residence of the aforementioned defendant, must, insofar as possible, inform her of this summons.

M. Massimi, Presiding Judge. L. C. S. Given at Rome, on March 20, 1923. Jean Ladelci, Notary of the Holy Roman Rota.

[*Latin ed. p. 188*]

188 - Acta Apostolicae Sedis - Official Commentary. DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES. Tuesday, March 6, 1923, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Reverend and Illustrious Lords Cardinals, and the Reverend Prelates and theological Consultors, who compose it, discussed and gave their vote first on the doubt presented concerning the solemn beatification of the Venerable Teresa of the Child Jesus, professed nun of the Discalced Carmelites; and then on the doubt concerning two miracles which are asserted to have been wrought by God through the intercession of the Venerable Michael Garicoïts, priest, founder of the Congregation of Priests of the Sacred Heart, known as "Betharram"; which miracles are proposed for the beatification of the same Venerable Servant of God. Tuesday, March 20, 1923, in the Apostolic Palace at the Vatican, with the participation of the Most Reverend and Illustrious Lords Cardinals, and with the vote of the Reverend Official Prelates and the theological Consultors composing the Sacred Congregation of Rites, the Preparatory Congregation was held, to discuss the doubt concerning the heroism of the virtues exercised by the Venerable Servant of God Mary Bernarda Soubirous, of the Sisters of

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Charity and Christian Instruction of Nevers.

SECRETARY OF STATE, APPOINTMENTS. By letters from the Secretary of State, the Holy Father deigned to appoint:

January 23, 1923. Monsignor Francesco Marchetti-Selvaggiani, titular Archbishop of Seleucia of Isauria, Consultor of the Sacred Congregation of Ecclesiastical Affairs.

February 15, 1923. Monsignor Evaristo Lucidi, Consultor of the Sacred Congregation of Ecclesiastical Affairs.

March 5, 1923. The Most Reverend Lord Cardinal Michele Lega, Protector of the Archiconfraternity of Saint Mary Major in Rome.

March 6, 1923. The Most Reverend Lord Cardinal Oreste Giorgi, Protector of the Institute of the Daughters of Charity of the Venerable Maddalena of Canossa.

March 6, 1923. The Reverend Father Francesco Saverio Ronayne, of the Carmelites, and the Reverend Father Adeodato from Saint Joseph, of the Discalced Carmelites, Consultors of the Sacred Congregation of Religious.

[*Latin ed. p. 189*]

189 From the Diary of the Roman Curia, March 11, 1923.

His Eminence, Cardinal Giovanni Bonzano, Protector of the Olivetan Congregation of Monks of Saint Benedict.

Most Reverend Monsignor Francesco Marchetti-Selvaggiani, Archbishop *titularis* of Seleucia of Isauria, and Most Reverend Monsignor Francesco Borgongini-Duoa, Consultors of the Holy Congregation for the Oriental Church.

March 16: Most Reverend Monsignor Francesco Guglielmi, Auditor of the Holy Office.

March 17: His Eminence, Cardinal Vittorio Amedeo.

His Eminence, Cardinal Camillo Laurenti, Protector of the Regular Canons of Saint Augustine of Jupille (Belgium).

Most Reverend Monsignor Michele Cerrati, Bishop *titularis* of Lod, and the Reverend Father Serafino Cimino, O.F.M., Consultors of the Sacred Consistorial Congregation.

By Apostolic Briefs, under the pontificate of the blessed Pope Pius XI, the Holy Father deigned to appoint:

Assistants to the Holy See:

March 10, 1923: Most Reverend Monsignor Giuseppe Scatti, Bishop of Savona.

Apostolic Protonotaries, as if participating:

December 1, 1923: Most Reverend Monsignor Alfredo Pegado De Castro Cortez, of the diocese of Natal.

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February 16: Most Reverend Monsignor Lorenzo Siccardi, of the archdiocese of Genoa.

March 14: Most Reverend Monsignor Giovanni Edoardo Marques, of the diocese of Beja.

March 15: Most Reverend Monsignor Agostino Mercier, of the diocese of Luçon.

Domestic Prelates of the Holy See:

February 16, 1923: Most Reverend Monsignor Giovanni Battista D'Isengard, of the diocese of Sarzana.

Most Reverend Monsignor Gaetano De la Fontaine, of the archdiocese of Rouen.

March 1: Most Reverend Monsignor Filiberto Plisset, of the diocese of Autun.

March 3: Most Reverend Monsignor Giuseppe Climent y Ureta, of the diocese of Pamplona.

March 12: Most Reverend Monsignor Michele Hichey, of the archdiocese of Dublin.

March 13: Most Reverend Monsignor Sestilio Giulianelli, of the diocese of Viterbo.

March 14: Most Reverend Monsignor Giulio Belvederi, of the archdiocese of Bologna.

March 15: Most Reverend Monsignor Alessandro Poirier, of the diocese of Luçon.

March 17: Most Reverend Monsignor Antonio Popoli (Rome).

Most Reverend Monsignor Alberto Arborio Mella di S. Elia (Rome).

Most Reverend Monsignor Giacomo Byrne, of the archdiocese of Brisbane.

Most Reverend Monsignor Michele Potter, of the same archdiocese.

March 24: Most Reverend Monsignor Enrico Cajazzo (Rome).

[*Latin ed. p. 190*]

Acts of the Apostolic See - Official Commentary 190

HONORS:

By the Brief Apostolici, the Holy Father, Pope Pius XI, of blessed memory, deigned to bestow the following honors:

The Cross of Commander with Star of the Order of Saint Gregory the Great: February 26, 1923. To the Most Reverend Mr. Count Edoardo De la Jaille, of the Archdiocese of Paris.

The Cross of Commander of the Order of Saint Gregory the Great: February 26, 1923. To the Most Reverend Mr. Giovanni Keller, of the Archdiocese of Paris.

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The Cross of Commander with Star of the Order of Saint Gregory the Great, civil class: March 3, 1923. To the Most Reverend Mr. Saba Bey Lassa, of the Diocese of Thebes (Egypt).

The Cross of Commander of the Order of Saint Gregory the Great, civil class: March 21, 1923. To the Most Reverend Mr. Vincenzo Oarignani, Marquis of Trepuzzi, of the Archdiocese of Capua.

To the Most Reverend Mr. Nicola Parisi, of the Archdiocese of Capua.

To the Most Reverend Mr. Alessio Pio Cortis (Rome), of the Diocese of Naples.

To the Most Reverend Mr. Enrico Rondinella, of the same Archdiocese.

The Cross of Knight of the Order of Saint Gregory the Great, civil class: September 19, 1922. To the Most Reverend Mr. Guglielmo Windhaus, of the Diocese of Paderborn.

January 30, 1923. To the Most Reverend Mr. Enrico Gerin Rose, of the Archdiocese of Rouen.

To the Most Reverend Mr. Carlo Alessandro Houbart, of the same Archdiocese.

February 11, 1923. To the Most Reverend Mr. Filippo Kenyon Wake, of the Diocese of Leeds.

February 23, 1923. To the Most Reverend Mr. Salvatore Moreno Arriaga, of the Archdiocese of Mexico.

March 1, 1923. To the Most Reverend Mr. Edoardo Houette De la Chesnais, of the Diocese of Autun.

To the Most Reverend Mr. Foad Effendi Lassa, of the Diocese of Thebes (Egypt).

To the Most Reverend Mr. Alfredo Thiriez, of the Diocese of Lille.

To the Most Reverend Mr. Andrea Boutry, of the same Diocese.

March 5, 1923. To the Most Reverend Mr. Giovanni Ubachs, of the Diocese of Ruremonda.

To the Most Reverend Mr. Clemente Marres, of the same Diocese.

March 7, 1923. To the Most Reverend Mr. Raffaele Angelino, of the Archdiocese of Naples.

March 9, 1923. To the Most Reverend Mr. Pietro Burdy, of the Diocese of Autun.

To the Most Reverend Mr. Gustavo Mvet, of the same Diocese.

March 10, 1923. To the Most Reverend Mr. Gaspare Arturo Carette, of the Archdiocese of Quebec.

March 12, 1923. To the Most Reverend Mr. Paolo Lombard, of the Diocese of Marseille.

March 15, 1923. To the Most Reverend Mr. Guglielmo Bredius, of the Diocese of Haarlem.

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March 17, 1923. To the Most Reverend Mr. Francesco Muscatiello, of the Archdiocese of Bari.

[*Latin ed. p. 191*]

191 *Diarium Romanae Curiae* 20 May 1923. To the Reverend Mr. Teodoro Maria Francesco Schaepman, of the diocese of Haarlem.

To the Reverend Mr. Emilio Nambotin, of the archdiocese of Lyons.

To the Reverend Mr. Antonio Mingoli (Rome).

To the Reverend Mr. Francesco Vergriete, of the diocese of Lille.

To the Reverend Mr. Ludovico Nereo Lévesque, of the diocese of San Giacinto.

To the Reverend Mr. Francesco Capponi, of the archdiocese of Milan.

The Order of Saint Sylvester Pope: 20 May 1923.

To the Reverend Mr. Carlo Riva, of the archdiocese of Turin.

To the Reverend Mr. Giuseppe Leone Moris, of the diocese of Massa.

The Knighthood of Saint Sylvester Pope: 11 February 1923.

To the Reverend Mr. Cesare Viviani, of the archdiocese of Siena.

7 March.

To the Reverend Mr. Angelo Nava, of the archdiocese of Milan.

To the Reverend Mr. Felice Rigamonti, of the same archdiocese.

8.

To the Reverend Mr. Vincenzo Roppo, of the archdiocese of Bari.

20.

To the Reverend Mr. Cesare Trucchi, of the archdiocese of Turin.

BY THE GRACE OF HIS HOLINESS

With letters from His Eminence, the Reverend Monsignor Maggiordomo, the Holy Father has deigned to appoint:

Extraordinary Secret Chamberlains:

18 February 1922.

Monsignor Angelo Abbondio, of the diocese of Lugano.

April.

Monsignor Felice Camponovo (Rome).

21 June.

Monsignor Gregorio Papp, of the diocese of Oradea Mare (Great Varadin).

6 February 1923.

Monsignor Riccardo Schüller (Rome).

22.

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Monsignor Michele Leon Prado, of the archdiocese of Santiago.
23.
Monsignor Paolo Volpe, of the diocese of Ascoli and Cerignola.
Monsignor Paolo Sannella, of the same diocese.
Monsignor Pasquale Traversi, of the same diocese.
24.
Monsignor Carlo Thury, of the diocese of Vacia.
27.
Monsignor Giuseppe Rosenberger, of the diocese of Secovia.
Monsignor Emilio Pelikan, of the diocese of Brünn.
Monsignor Carlo Bocek, of the diocese of Budweis.
Monsignor Antonio Melka, of the same diocese.
Monsignor Giuseppe Staněk, of the same diocese.

[*Latin ed. p. 192*]

192 Acta Apostolicae Sedis. – Official Commentary, March 1st, 7th, 1923. Monsignor Francesco Romano, of the diocese of Sessa Aurunca. Monsignor Francesco Bistauros, of the diocese of Minia-Ermopoli (Egypt). Monsignor Anthony Gattucci, of the archdiocese of Gaeta. Monsignor Anthony Castellucci (Rome). Monsignor Gregory Lakota, of the diocese of Premislia (Galicia). Monsignor Agostino Mancinelli, of the diocese of Città di Castello. Monsignor Ernesto Piani, of the same diocese. Monsignor Anthony Bologni, of the same diocese. 20th. Monsignor Uberto Delatena, of the diocese of Friburgo. Monsignor Giacomo Rubatto, of the archdiocese of Turin. Secret Chamberlains of Sword and Cape, honorary, of His Holiness: March 20th, 1923. Mr. Francesco Nicola Blundell, of the diocese of Liverpool. Honorary Chamberlains in purple vestments of His Holiness: February 22nd, 1923. Monsignor Joseph de los Santos Manobrera, of the diocese of La Serena (Chile). March 27th. Monsignor Peter Sinopoli, of the diocese of Nicosia. March 8th. Monsignor Celestino Grossi, of the archdiocese of Gaeta. Monsignor Riccardo Federici Bosio (Rome). Monsignor Fortunato Raspanti (Rome). Monsignor Anthony Bacci (Rome). March 16th. Monsignor Giacomo Olrik (Denmark). Monsignor Anthony Neuvel (Denmark). Honorary Chamberlain, outside the city, of His Holiness: February 27th, 1923. Monsignor Joseph Numa Maingot, of the archdiocese of Port of Spain. Honorary Chamberlains of Sword and Cape, honorary, of His Holiness: March 2nd, 1923. Mr. Professor Peter Amoroso, of the archdiocese of Bari. NECROLOGY: March 7th, 1923. Monsignor Giovanni Augusto Francesco Eutropio Eyssautier. March 18th. Monsignor Giovanni Giuseppe Martel, Bishop of Digne. March 22nd. Monsignor Giovanni Enrico Norton, Bishop of Port-Augusta. Bishop of La

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Rochelle. Monsignor Maurizio Burke, Bishop of St. Joseph (U.S.A.).

[*Latin ed. p. 193*]

Year XV - Vol. XV, May 5, 1923, No. 5

ACTA APSTOLLICAE SEDIS COMMENTARIUM OFFICIALE

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY

PIUS PP. XI

BY HIS OWN MOTION, CONCERNING THE FIVE-YEAR FACULTIES OF BISHOPS

PIUS PP. XI

After having considered the instruction and regulation concerning the granting of five-year faculties, several Bishops, either individually or jointly, have earnestly expressed to Us their desire that the manner of obtaining these faculties, which is currently done through a single printed page and distributed by a single Office, should not be changed. They stated that it is burdensome for them to have to visit so many Offices, and that they cannot do so except through the use of procurators, and not without inconvenience and expense.

Since all of these matters have appeared to Us worthy of consideration, and in order to please the Bishops and to make the administration of their dioceses easier for them, by these present letters, by Our own motion and with certain knowledge, We establish and decree that, in the future, the five-year faculties, within the limits previously defined and under the forms exhibited on March 17, 1922, shall be granted by a single Sacred Congregation, to which all Bishops, who are not subject to the jurisdiction of either the Sacred Congregation [Consistorial] or the Sacred Congregation for the Propagation of the Faith, shall submit their diocesan reports, that is, to the Sacred Congregation Consistorial.

The Ministers of the Sacred Congregation Consistorial,

ACTA, Vol. XV, No. 5. – May 5, 1923. 14

[*Latin ed. p. 194*]

194 Acta Apostolicae Sedis - The official record, at least at the beginning of each quinquennium, requires that each Sacred Congregation inquire whether any changes are to be made in the "quinquennial regulations," and that these be firmly introduced in the forms which will then be dis-

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tributed. This is to be done, notwithstanding any existing provisions, even those deserving of special mention, to the contrary. Given in Rome, at Saint Peter's, on the twentieth day of the month of April, in the year 1923, in the second year of Our Pontificate. PIUS PP. XI. APOSTOLIC LETTER ESTABLISHING THE APOSTOLIC VICARIATE OF "MATUNGA" IN THE ISLAND OF MADAGASCAR. PIUS PP. XI. To the future memory of the event. — From this most exalted chair of the Prince of the Apostles, which We divinely possess, as if from a lofty vantage point, We turn the gaze of Our mind to all parts of the Christian world, seeking those endeavors which appear to lead to greater glory of God and to the increase of faith, and, exercising Our apostolic authority, We hasten to accomplish what We deem fitting. Indeed, that the abundant fruits of salvation in the apostolic vicariate of Diego Suarez, in the island of Madagascar, may be joyfully increased, and since it has seemed opportune for the aforementioned apostolic vicariate, in agreement with the Institute of the Holy Spirit, entrusted with missionary work, to detach a large area from the western part of the territory in order to establish a new mission, We, after carefully considering all relevant matters with Our Most Reverend Brothers, the Cardinals Prefects of the Congregation for the Propagation of the Faith, decree and order the following. Therefore, by Our own initiative and with mature deliberation, and by the fullness of Our apostolic power, by the tenor of the present Letters, We detach and separate the western part of the territory from the apostolic vicariate of Diego Suarez, and We establish a new apostolic vicariate, to be called Maiunga. The boundaries of this new apostolic vicariate of Maiunga shall be as follows: The northern boundary shall be established from Analalava by the rivers Soza and Maévarano.

[*Latin ed. p. 195*]

195. The acts of Pope Pius XI, together with the administrative limits of the province of Diego Suarez; to the east, bordering the provinces of Vohémar, Maroansetra, and Moramanga, up to the line where it meets the dividing waters; to the south, at latitude 18° South; to the west, the Mozambique Channel, within which lies the archipelago of Comores, which we wish to include in the new vicariate. We hereby establish that this new vicariate shall be entrusted to the care of the students of the Institute of the Holy Spirit. We command this, decreeing that these present letters shall always exist and remain valid and effective, and shall fully and completely produce their intended effects, and that they shall most amply benefit those to whom they pertain, now and in the future; and that, if anything contrary to these provisions should, by anyone, knowingly or unknowingly, be attempted, it shall be declared null and void from this moment and forever. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter's, under the Fisherman's Ring, on the fifteenth day of March, in the year Nineteen Hundred and Twenty-Three, in the second year of

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Our Pontificate.

P. CARD. GASPARRI, Secretary of State.

II. ERECTION OF THE APOSTOLIC VICARIATE OF "VOLTA INFERIORE" IN WESTERN AFRICA.

PIUS XI.

For the future remembrance. – May these things, which we desire to be for the glory of the Catholic name and the eternal salvation of the faithful, happily occur; and may we, mindful of our supreme apostolic office, strive to bring them about in the world, although undeserving.

Now, concerning a part of the territory of the Apostolic Vicariate of Togolese in Western Africa, which is currently under English jurisdiction, and which, after the expulsion of the missionaries of the German nation, was entrusted to the care of the members of the Society of African Missions of Lyons, we now decree that it shall be erected into a proper Apostolic Vicariate, so that, with greater means, the Christian name may be spread there. Having carefully considered all the circumstances, and with diligent study, together with Our Most Reverend and Venerable Brothers, Cardinals, Prefects of the Congregation for the Propagation of the Faith, we decree the following:

Therefore, with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of these present letters, by Our own initiative, we decree that a part of the territory of the Apostolic Vicariate of Togolese in Western Africa, which is presently subject to English jurisdiction, together with the two regions of Quittait and...

[*Latin ed. p. 196*]

Acta Apostolicae Sedis - Commentarium Officiale 196. We establish the new apostolic vicariate of Lower Volta, separating it from the neighboring apostolic vicariate of Cape Coast. We desire that the new vicariate be defined by the following boundaries: to the north, the political boundary at 2° 8′ 33″; to the east, by the political boundaries of the French territory of Togoland; to the west, by the boundaries of the apostolic vicariate of Cape Coast, that is, the line that follows the courses of the Volta and Daamka rivers; and finally, to the south, by the Atlantic Ocean. We also decree that the care of this new vicariate of Lower Volta be entrusted to the priests of the Society of African Missions of Lyon, Province of the Netherlands. We decree these things, establishing these present letters as firm, valid, and efficacious, and that they shall always remain and have their full and complete effect, and that those to whom they pertain, or may pertain, shall most widely support them, now and in the future; and that it shall be rightly judged and defined, and declared null and void from now on, if anything contrary to these, in any way, knowingly or unknowingly, should

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happen. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the fifteenth day of March, in the year 1923, in the second year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

III. DIVINE LEONARD OF PORT MAURITIUS DECLARED CELESTIAL PATRON OF PRIESTS WHO ARE ENGAGED IN SACRED MISSIONS AMONG THE POPULACE IN CATHOLIC REGIONS. PIUS PP. For the perpetual memory of the eleventh day. Our predecessors, the Roman Pontiffs, have been accustomed to assign particular celestial Patrons to the faithful who fulfill special duties or offices of Christian life, whose strength and example may be of assistance and follow, and to honor them among the heavenly hosts, who in the same duties and offices, while living a mortal life, have excelled most. Guided by this counsel, and after pious prayers, we have considered it fitting to grant the request of our beloved son, Brother Bernardinus Klumper, Minister General of the Order of Friars Minor, who, with the wide and also fervent support of the Most Eminent Prince Cardinal Giorgi, urgently requested us to declare Saint Leonard of Port Mauritius, Confessor, the glory and ornament of his Order, as the celestial Patron of priests who labor in sacred missions among the populace in Catholic regions. And indeed.

[*Latin ed. p. 197*]

From the Acts of Pope Pius XI, page 197: The blessed Leonard, having been received among the Minor Friars and raised to the priesthood, a tireless and zealous herald of the divine word, traversed almost all the regions and cities of Italy with sacred missions. Powerful in work and word, both before God and the people, and a chosen worker in the vineyard of the Lord, he brought about countless conversions through his celebrated sermons, leading men, even those steeped in the filth of vice, to repentance through the efficacy of the word and the sanctity of his life. Therefore, let priests, who strive to bring the word to the Christian people, follow in the footsteps of this great apostolic man and rejoice in his heavenly patronage. Wherefore, having heard the venerable Father Anthony, Most Reverend Cardinal Vico, Bishop of Porto and Santa Rufina, Prefect of the Congregation of Sacred Rites, by our apostolic authority, by the force of these present letters, and perpetually, we choose and establish Saint Leonard of Porto Maurizio, Confessor, as the heavenly patron, especially for the clergy, who are engaged in sacred missions in Catholic regions throughout the world. We decree that these present letters shall always remain firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and that they shall, now and forever, support those to whom they pertain or may pertain; and that it shall be rightly judged and defined, and that it shall be done and considered to be done from now on and forever, if anything contrary to these things should be attempted by anyone, knowingly or un-

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knowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the seventeenth day of March, in the year 1923, in the second year of our pontificate. P. CARD. GASPARRI, Secretary of State.

The Abbey of the Most Holy Virgin of "Speinshart," of the Order of Prémontré, within the Diocese of Ratisbon, is restored.

PIUS PP XI

For the sake of future memory: The Speinshart monastery, located in the Diocese of Ratisbon and in the territory of Bavaria, was founded in the year 1445 in honor of the Blessed Virgin Mary and was entrusted to the Order of Prémontré by members from Reifenberg, the first religious men from the Wiltinen Abbey being called there. Under the visible patronage and protection of the heavenly patron, the monastery flourished with the piety, virtue, doctrine, and benefactions of its students; and each of our predecessors, the Roman Pontiffs, held it in high regard.

[*Latin ed. p. 198*]

198 The Acts of the Apostolic See – an official record – have demonstrated the benevolence shown to it by distinguished men, and indeed by the Christian people. Granted spiritual privileges, adorned with generous gifts, and although it had been devastated by the Hussites in the year 1428 through wicked deeds, it grew to such an enormous size, and also in wealth, that it was deemed worthy by Our Predecessor, Pope Pius PP. II, and, according to the vote of the general chapter in the year 1519, it was raised to the status of an abbey. On that occasion, it is known that the insignia of the abbacy were conferred upon its Prefect by the Apostolic Legate, His Eminence Cardinal Bessarion. During the Reformation in the year 1576, the Speinshart abbey was suppressed, but after a century, in the year 1671, the religious houses returned to its possession, and thirty years later, that is, in the year 1701, the abbey was restored to its former state. Subsequently, through the wisdom of the prelates, and the instruction and piety of the students, the abbey regained such splendor as it had never possessed before, until, in the year 1833, through the infamous law of secularization, together with the expulsion of the Premonstratensian Order from all parts of Germany, the Speinshart abbey was dissolved. Its assets were distributed in various ways, and the conventual church was converted into a parish church in the town of Speinshart in the year 1838. From that time, although the inhabitants of the region often longed for the return of the canons of the Premonstratensian Order, and more frequently looked to the nearest abbey of the same Order, namely Tepl, seeing in those religious men a divine appointment to restore the ancient monastery, nevertheless, until our own day, the power to send Premonstratensian students to Germany

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has been granted to the Order. Now, however, as the state of the republic has changed with the outbreak of the European war, a chosen son, Gilbert Helmer, Abbot of Tepl, of the Premonstratensian Order, in Czechoslovakia, guided by wise counsel, conceived the idea of recovering some of those illustrious monasteries of his Order, which had once flourished greatly in Germany to the benefit of the people, as we have remembered, before their suppression; and, with God's favor, and through generous contributions from the most distinguished clergy and laymen, and with the support and auspices of the Lisbon Ordinary, he was able to unite the Speinshart abbey, closely connected to the Tepl abbey, together with the monastery and its surrounding estate, in the year 1921. The same Abbot of Tepl, in the same year, on the feast of the Most Holy Virgin of the Rosary, namely on the principal feast day of the same town, brought the first religious men from his Tepl abbey to the Speinshart refectory, who were received with applause and congratulations by the citizens, in the presence of the prudent General Vicar of Lisbon and his clergy, as well as the civil authorities. On the 8th day of October of the recently elapsed year 1922, the parish of Speinshart was entrusted to the Premonstratensian Order by the local Ordinary, and subsequently, through an authentic document of the civil authorities of Bavaria,

[*Latin ed. p. 199*]

199 The acts of Pope Pius XI, the instrument of governance, were delivered to them. Afterwards, on the twenty-seventh day of the following month of December, the monastery of Speinshart was recognized as a legal entity by the civil authority of Bavaria, and the transfer of the monastery, together with its gardens, fields, and meadows, into the possession of the religious order of Prémontré was recorded in the public registers. The building, both of the church and the monastery, being a work of the most beautiful art, has been constantly preserved and restored with singular care by the civil government, so that no impediment may arise whereby a well-ordered religious community cannot begin its life there. Nevertheless, since some candidates have requested admission to the novitiate of our Order there, the aforementioned Gilbert Helmer, Abbot of Tepl, with the assent and approval of the General Abbot of the Order of Prémontré, implored us with urgent prayers to deem it fitting to restore the ancient monastery of Speinshart, with the highest Apostolic authority. And we, readily and willingly agreeing to such requests, because it is a good, happy, and blessed thing for the entire Order of Prémontré, after consulting with the Most Reverend and Most Eminent Cardinals, Prefects of the Congregation for the Affairs of Religious Congregations, by our Apostolic authority, in the present and for all time, we restore the monastery of the Blessed Virgin Mary of Speinshart, of the Order of Prémontré, located in the territory of Bavaria, within the boundaries of the

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diocese of Eichstätt, to which all things are provided that are necessary for the support of the religious community, together with its own novitiate, and with the rights and privileges formerly granted to it (except for those privileges which pertain to temporal and territorial matters before secularization), completely and fully restored. Furthermore, we decree that the Abbot of Tepl shall be the administrator of the restored monastery of the Blessed Virgin Mary of Speinshart for the time being, until the General Abbot of the Order of Prémontré judges that the time has come to proceed with the regular election of a new Abbot. These things we decree, establishing these present letters to be firm, valid, and effective forever, and to have and obtain their full and complete effect, and that the monastery thus restored shall suffice, now and in the future, and shall be rightly judged and defined, and that whatever is contrary to these things, by any authority whatsoever, knowingly or unknowingly, shall be null and void from now on. Notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fourth day of March, in the year 1923, in the second year of our pontificate.

P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 200*]

200 Acta Apostolicae Sedis - Official Commentary V. THE CHURCH OF SAINT BASIL IN THE CITY OF BRUGES IS ENRICHED WITH THE TITLE AND PRIVILEGES OF A BASILICA MINOR. PIUS PP. XI. For the perpetual memory of this matter, following in the footsteps of Our predecessors, the Roman Pontiffs, We have been accustomed to enrich temples throughout the Catholic world, which appear to excel in antiquity, dignity, and artistic monuments, with special titles and privileges, so that they may be revered with greater devotion by the inhabitants of those regions, and that, inflamed with ardor, they may pray to God. Therefore, when the venerable brother, the Bishop of Bruges, made supplications to Us, so that the church of Bruges, which is dedicated to God in honor of Saint Basil the Great, Bishop, Confessor, and Doctor of the Church, in his episcopal city, might be granted the dignity, title, and privileges of a Basilica Minor, according to Our benevolence, We readily and willingly approved of his request. And indeed, We know that the same church holds a prominent place among the principal churches and monuments of the same diocese of Bruges; for it shines with antiquity, structure, works of art, abundance of furnishings, magnificence, and sacred insignia and relics; moreover, even to this day, numerous Christians from not only all of Belgium, but also from neighboring regions, flock to this sacred edifice of God. Therefore, wishing to add encouragement to the faithful, both of Bruges and of the neighboring dioceses, so that they may pursue with even greater devotion the veneration of the temple which is dedicated to God in honor of Saint Basil, Bishop, Confessor, and Doctor of the Church, in the city of

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Bruges, after consultation with Our Most Reverend Brothers, the Cardinals, Prefects of the Congregation of Sacred Rites, by the authority of the Sacred Congregation, and by the force of these present Letters, which We issue perpetually, We honor the church of Saint Basil, Bishop, Confessor, and Doctor of the Church, as mentioned above, with the dignity and title of a Basilica Minor, together with all the honors, prerogatives, privileges, and indulgences which rightfully belong to the Basilicas of this Holy City. These things We establish, We grant, We decree, and We declare that these present Letters shall always remain valid and effective, and shall produce and obtain their full effect, and that they shall fully suffice for those to whom they pertain, now and in the future; and that they shall be duly judged and defined, and shall be null and void from now on and forever, if anything to the contrary should occur.

[*Latin ed. p. 201*]

201. Acts of the Holy Father XI, concerning which, through various means, it has come to our attention, with any authority, knowingly or unknowingly, that certain things are being attempted. Notwithstanding any contrary things. Given in Rome, at Saint Peter's, under the seal of the Fisherman, on the tenth day of the month of April, in the year 1920, in the second year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

A SEPARATE TERRITORY IS ERECTED FROM THE APOSTOLIC VICARIATE OF NATAL, NAMELY THE APOSTOLIC PREFECTURE OF "SWAZILAND," IN SOUTH AFRICA.

PIUS PP. XI. For the sake of future remembrance.

That these things may proceed well, prosperously, and happily for the Catholic name and for the eternal salvation of the faithful, We, mindful of the supreme office of the apostolate, which, entrusted to Us by divine providence, We exercise on earth, are urged. Guided by this counsel, We have readily and willingly agreed to the prayers offered to Us by Our beloved son, the present Prior General of the Order of the Servants of the Blessed Virgin Mary, who has taken care to present these matters to Us. The members of his Order, indeed, since the year 1914, have begun the work of evangelization in the eastern part of the Apostolic Vicariate of Natal in South Africa, under the jurisdiction of the Vicariate Apostolic, and in the region commonly called Swaziland; and now, in order that greater religious progress may be more easily promoted in that territory, they earnestly desire that the aforementioned mission, entrusted to the care of their members, be erected by Us into an Apostolic Prefecture. Wherefore, after consulting with the Most Reverend Fathers, Cardinals, Prefects of the Congregation for the Propagation of the Faith, and after carefully considering all the circumstances, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our apostolic authority, We hereby detach the territory of Swaziland from the Apostolic Vicariate of

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Natal, and We erect it into an Apostolic Prefecture under the name of Swaziland. We entrust this new Apostolic Prefecture to the care of the priests of the aforementioned Order of the Servants of the B. V. M.; and We decree that the same Swaziland, the entire territory and its surrounding areas, shall be defined as follows: namely, to the east, it borders on the Portuguese possessions and Tongoland; to the south, on the Prefecture of Zululand; to the west, on the Apostolic Prefecture of Transwaal; and to the north, on the Vicariate.

[*Latin ed. p. 202*]

Acts of the Apostolic See - Official Commentary. We command, decreeing that these present letters shall always be firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and shall fully suffice and be of full force for those to whom they pertain, now and in the future; and that, with regard to these matters, whatever may be attempted by any authority whatsoever, knowingly or unknowingly, shall be considered valid from this moment and shall be declared void. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter's, under the Fisherman's Ring, on the nineteenth day of the month of April, in the year 1923, in the second year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. VII. VENERABLE SERVANT OF GOD, THERESA AIESU INFANTE, A NUN PROFESSING IN THE ORDER OF DISCALCED CARMELITES, IS DECLARED BLESSED. PIUS PP. XI. For the perpetual memory of this matter. — "And I John saw in the vision of the mount Sion a great multitude, which none could number, of all nations, and of all tribes, and of all people, and of all tongues, standing before the throne, and before the Lamb, and they held the harps of God; and they sang a new song before the throne and before the four beasts, and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." This clearly demonstrates how highly esteemed is untarnished virginity in the sight of God, for it is a way of living that is more in harmony with the angelic nature than with human nature. This singular grace of the Holy Spirit, after the most holy Virgin, the Mother of God, who established the custom of virginal decorum, has led many, clothed in white robes, to diligently retain their chastity in the Church of God, preferring celestial joys that will never perish. In the Catholic Church, the roses of the martyrs are interwoven with the lilies of virgins, and thus that most splendid crown is made, with which the immaculate Bride of Christ rejoices to redeem. Among this multitude of virgins, in this our age, the young woman, Theresa aIesu Infante, a nun professing, the glory and ornament of the Order of Discalced Carmelites, excelled most brilliantly, who, having completed a brief life, filled it with devotion, and with exceptional virtue, accumulated a great treasure of virginal purity before the celestial Lamb. In Aloysius, within the boundaries of the diocese of Sagiensis, she was

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born, the Servant of God, after nine brothers, to Aloysius Joseph Stanislaus Martin and Mary Zeba Guérin, who were then highly esteemed for their good fortune and for their great Christian piety, on the second day of the month of January in the year 1863, and on the fourth day of the same month, she was bathed with the lustral waters, and her name was given as Mary Frances Theresa. At that time, the Servant of God...

[*Latin ed. p. 203*]

203 The acts of Pope Pius XI have been published, father. A man of the most honorable profession, possessing ample means, had devoted himself entirely to the education of his family, and, in this pious work, he was joined by his wife, who, it is said, had instilled in her daughters, whom she had raised to be five in number, a devotion to virginity; which, in truth, proved to be a blessing for them later on. In this home of piety, the young girls first saw the dawn of reason, and they were constantly drawn to the beauty of virtue, and, lest it displease the Infant Jesus, they began to cultivate it with all their might. She had scarcely exceeded the fourth year of her age when the untimely death of her beloved mother struck the little girl's heart with deep sorrow, and completely took away her childish joy. Her older sisters, Paulina and Leonia, took charge of Theresa's upbringing, and she, as she had been with her mother, proved obedient and compliant in all things. Abstaining from childish games and even permissible amusements, she delighted in secret contemplation of heavenly things. In order that, having lost her husband, she might better oversee the custody and education of her daughters, the father moved the entire family to Lexovium, and there, in that city, the venerable daughters were given into the care of the nuns of the Order of St. Benedict, who instilled in them the discipline of the house of God. Possessing a keen intellect, she made remarkable progress in her studies, especially in history; and she learned catechism so excellently that she was called a little teacher. Endowed with a sharp memory, she retained the entire book of the imitation of Christ, and she was equally devoted to the sacred Scriptures, while diligently fulfilling all the duties of Christian piety, so that she was an example and an encouragement to others to imitate her. Meanwhile, she was afflicted by a serious illness, the nature of which even the doctors could not determine; and it was the opinion of the family, and not without reason, that this infirmity was not a natural occurrence, but was sent by the devil, foretelling the great sorrow that the girl would suffer; and this opinion was confirmed by a miraculous and sudden healing after prayers were offered to the Blessed Virgin. But, despite this burning love for God, the girl longed for the heavenly food, but, according to the laws of the diocese, she was still too young to receive the Eucharist – she had not yet reached her tenth year. Finally, the day arrived, the eighth day of the month of May in the year 1884, when she was allowed to fulfill her ardent desire, and, filled with incredible joy, she sweetly wept,

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and, breathing out love, was refreshed by the Bread of Angels. Shortly after, she received the chrism of sacred Confirmation, and was deemed sufficiently mature to receive the gift of the Holy Spirit. In those years, the venerable handmaids of God, her older sisters, renounced the world and left the family, and entered the cloister of Carmel. The departure of her sisters from her father's home caused the young girl great sorrow, and it seemed fitting to her father to bring Theresa back to the Benedictine community, so that she might complete what remained of her studies.

[*Latin ed. p. 204*]

204 Acta Apostolicae Sedis - Commentarium Officiale. Sed, in hac vita, una puella, obnoxiae corporis infirmitati et animae doloribus, fuit: spiritu siccata, saepe erumpens in lacrimas, assidua et fervente prece Deum rogans, ut vias suas ostenderet. Et ad orantem puellam, Deus benignas aures praebuit. Nocte natali Salvatoris nostri, anno MDCCCLXXXVI, dum sollemni sacra piissime adstat, Theresia continuo sentit se ab omnibus intimis angustiis liberari, timores abire, et novos sensus in animo suo infundi. Videntem iter sanctitatis decurrere, visam est gigantum exsultare, opera pietatis et caritatis vividiore studio complecti, et in Carmelitica claustra coepit cogitare. Piissimus pater, qui iam Deo tres filias donaverat, licet acerbissimum dolorem discidii ferre, non recusavit Theresiam votum suum reddere; sed ecclesiastici moderatores puellam vix quindecim annos natam, in rigidissimae religiosae vitae, omnino parere negaverunt. Sancta, tenax propositi, directe ad Romanam Sedem venerabilis Serva Dei statuit provocare, et una cum genitore civium suorum Romam peregrinantium, misit. Ut in conspectu Nostri praedecessoris Leonis XIII Pontificis, naturali devicta timiditate, se ad eius pedes proiecit, animi sui votum aperuit; sed Pontifex, ad Superiorum placitum, supplicantem remisit. Tanta frustrata spe, acerbissimum dolorem aequo animo tulit heroica virgo, et divina voluntati acquiescit, donec Episcopus, tanta permotus virtute, optatam ei veniam largitus est. Quare, die ix mensis aprilis anni MDCCCLXXXVIII, Carmelitica claustra Lexoviensiscivitatis ingreditur Ancilla Dei, adepta tandem quod tanto amore concupiverat. Tyruncula, vel primis initiis vitae religiosae, statim apparuit tam sanctitate probata, ut magistratibus praepositum numquam se aliam alumnam habuisse fateretur. Nunc, pates religiosis votis die VIII mensis septembris anni MDCCXXXX, Theresia a Puero Iesu vocari voluit, quasi ipso nomine significaret peculiare illud genus sanctitatis ad quod summa navitate contendit, ad perfectionem illam quae quasi infantia spiritualis appellatur, juxta increatae Sapientiae praeceptum: "And said: amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven." (Matt., XVIII, 3). Et sane, ut infans in complexu matris tuto requiescit, ita divinae Providentiae totam commisit Ancilla Dei. Simplex, sicut columba nidificans in summo ore foraminis, suspexit unice in caelum; candidam

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in baptismate suscepit stolam, et immaculatam servavit. Triennio post professionem votorum, asceterii Lexovien sis Antistita Agnetia Iesu, ipsius Servae Dei, sorori, visum est se non posse meliore ratione tyrunculis instituendis prospicere, quam si eisdem Theresiam praeficeret, titulo et munere magistrae adiutricis eidem tributo. Sic, viginti annos nata Ancilla Dei, gravissimum susce-

[*Latin ed. p. 205*]

205 The Acts of Pope Pius XI attest to the great importance he placed on the formation of priests, and the singular prudence and self-denial with which he fulfilled this task, bringing forth abundant spiritual fruit. Devoted entirely to her students, she was mother and sister to them; she possessed an angelic sweetness, being pious, gentle, humble, obedient, and most attentive to discipline, confirming what she taught by example. Flourishing in all virtues, she excelled in love for God, and, like the holy Francis of Assisi, her soul resonated with a perpetual hymn of love. Indeed, she composed intimate verses and crafted songs that were not uninspired, in order to celebrate the mysteries of divine love. Moreover, at the urging of her superiors, and for the edification and salvation of many, she committed to writing what she had done and taught, so that she might also show them the fullness of love that she herself had attained; and in this commentary on her life, which is now widely disseminated throughout the world, our predecessor, Pope Pius XI, did not hesitate to affirm that the virtues of the Lexovian virgin shine forth as an example. But the end of the life of the Handmaid of God was approaching, and it seemed that the Lord Himself had ordained this end, for those who knew the girl recognized her purity of spirit and her angelic beauty, and they believed that she could not long remain among men. For when she had completed her twenty-third year, she was afflicted with a lung ailment, but even in the midst of this, she bore the hardships of religious life with the utmost fortitude, until she was compelled to take to her bed, her strength failing. For five months she suffered intensely, bearing her pains with a cheerful countenance and remarkable patience, desiring to suffer for Christ and to be with Christ. Rather than being consumed by illness, she was consumed by the fire of heavenly love, and the Handmaid of God, lying on her bed, became a seat of sanctity for the entire religious community, until, on the thirtieth day of September of the year 1859, refreshed by a heavenly vision, she peacefully entered into the marriage of the heavenly Bridegroom. After the due rites were performed, she was buried in the cemetery of Lisieux; but soon the name of this holy virgin began to be celebrated throughout the Catholic world, and her tomb became glorious (Isaiah, XI, 10). Therefore, as the fame of her sanctity grew, confirmed by heavenly signs and miracles, the Sacred Congregation began to consider the matter of granting the Handmaid of God the honors of the altar. Inquiries were made into her virtues, both in

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Lisieux and in Rome, and hidden documents were discovered; and after all the legal proofs were gathered and duly examined, our predecessor, Pope Benedict XV, by a solemn decree issued on the nineteenth of the kalends of September in the year 1921, declared that the virtues of Thérèse of the Child Jesus had reached heroic perfection. Without delay, the investigation into the miracles that were said to have been miraculously performed through her intercession was initiated, and after all the legal requirements were fulfilled, We ourselves, by a decree promulgated on the third of the ides of February of the year 1922, declared two...

[*Latin ed. p. 206*]

206 Acta Apostolicae Sedis - In the official commentary, we declared that the miracles are sufficient. Concerning the heroic nature of the virtues, and also the two miracles, judgment had already been rendered; therefore, it was certain that the venerable Servant of God would be safely reckoned among the blessed in Heaven. This was demonstrated by our venerable brother, Anthony, Cardinal "Vico, Bishop of Porto and Santa Rufina, relator of the cause, in the general assemblies before Us in the Vatican, on the sixth day of March of this year; and all the Cardinals entrusted with the safeguarding of the sacred rites, as well as those present, the Consultor Fathers, responded with unanimous approval. We, for our part, opened our minds, and, at the opportune moment, through repeated prayers, we obtained heavenly light. And indeed, on that most auspicious day, which is the feast of the holy Patriarch Joseph, the renowned Spouse of the Blessed Virgin Mary and Patron of the Church, of this year, during the eucharistic sacrifice, in the presence of the same Cardinal Bishop Anthony Vico, relator of the cause, and the Prefect of the Congregation of Sacred Rites, as well as our beloved sons, Angelo Mariani, Promotor of the Faith, and Alexander Verde, Secretary of the Congregation of Sacred Rites, we decreed that the solemn beatification of the venerable Servant of God, Theresa of Jesus, could proceed. Nevertheless, moved by the prayers of the entire Order of Discalced Carmelites, by Our apostolic authority, through the force of these letters, We grant the faculty to proclaim the venerable Servant of God, Theresa of Jesus, a professed nun of the Order of Discalced Carmelites, blessed, and that her body, or the relics thereof, although not to be exposed in solemn supplications, may be presented for the public veneration of the faithful. Furthermore, by the same apostolic authority, We grant that the Office may be recited and Mass celebrated daily for her, with prayers specially approved by Us. We grant, however, that the celebration of this Mass and the recitation of the Office shall take place only in the dioceses of Bayeux and Le Mans, and in all the churches and oratories in which the Order of Discalced Carmelites is present throughout the world, by all the faithful, both secular and regular, who are bound to recite the canonical hours, and, with regard to the morning Mass, by all priests in the churches in which

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the feast is celebrated. Finally, We grant that the solemn beatification of the same venerable Servant of God, Theresa of Jesus, shall be celebrated in the aforementioned diocese and in the aforementioned churches, with the Office and Mass of a double major rite; and We command that this shall take place on days designated by the Ordinary within the year after the same solemnities have been celebrated in the patriarchal Basilica of the Vatican. Notwithstanding constitutions and apostolic ordinances and decrees concerning the cult, and all other contrary provisions whatsoever.

[*Latin ed. p. 207*]

207 Acts of Pope Pius XI: "We desire that these present Letters, whether copied or printed, be considered entirely authentic for all discussions and even judicial proceedings, provided they are signed by the Secretary of the Congregation of Sacred Rites and sealed with the Prefect's seal, and that the full faith be given to them, as is fitting for the signification of Our will expressed in these Letters. Given at Rome, near the Holy Peter, under the Fisherman's ring, on the twenty-ninth day of the month of April, in the year 1922, in the second year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. LETTER I TO THE REVEREND FATHER PAUL SIMON, PRIEST, OF THE GERMANIC SOCIETY OF SAINT WINFRID, FOR THE RECONVERSION OF HERETICS TO THE CATHOLIC FAITH, PRESIDENT. Beloved son, greetings and the apostolic blessing. — The Society, founded three years ago in the Paderborn diocese, known as the Winfriedbund, has, despite the great need or at least the considerable utility that it seems to offer, as can be inferred from the fact that the number of members, both clergy and laity, has increased to several thousands in so short a time, it will be clear to all who consider what you propose and how you strive to achieve it. Your action pertains to the task of bringing back to the bosom of the ancient Mother those citizens of this land who are separated from the Catholic Church; and this action, as it fully corresponds to the divine mission entrusted to the Church itself, is also perfectly pleasing to God, who commands each person to love his neighbor. Moreover, in order to facilitate the reconciliation, you provide a means for potential members, namely, that you remove all harshness in words and writings, dispel the preconceived opinions that exist among many here about the Catholic Church, and diligently illuminate the native and genuine beauty of the Catholic faith. But you also do something else, without which even the greatest ability to speak, write, and persuade will not be sufficiently effective in this field: namely, you strive to lead others by example through the very institution of your Society, and you earnestly implore God in prayer that it may shine forth."

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis - Official Commentary. There will come a

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time when all your citizens will profess the same faith with you. And you look forward with no less charity to those who have returned from the Easter of eternal life; and you strive to help those, whom it often happens, are already struggling in a more miserable condition. Therefore, we approve your Society, as the Bishops of *Germaniae*, who convened in Fulda during the last two years, have already approved it, and we approve it again. However, so that no inconvenience may arise from your works, which otherwise give us such great hope and expectation of abundant fruits, we now, with paternal authority, urge you to always use moderation and gentleness in your actions, and to listen to the Bishops, to whom it belongs to judge the suitability and propriety of endeavors, according to the variety of circumstances. Above all, you must take care that, through imprudent zeal, you do not fall into anything from which the offense to Catholics, and the detriment to souls, may be increased rather than diminished. May the Divine Redeemer of mankind, who came to save what was lost, bless your endeavors with a heavenly outpouring of *gratiarum*; of which our paternal benevolence is a witness, and which we impart to you, beloved son, and to all the members of the Society to which you belong, with heartfelt affection in the Lord. Given at *Romae*, near the Holy *Petrum*, on the twenty-fourth day of the month of February, in the year 1923, in the second year of Our Pontificate. PIUS PP. XI. TO REVEREND FATHER EDUARD HUGON, OF THE ORDER OF PREACHERS: CONCERNING THE DOGMATIC TREATISES PUBLISHED BY HIM. Beloved son, greetings and the apostolic blessing. — We have recently received from you the volumes which you have presented to us, entitled "Dogmatic Treatises"; and as we have, as far as our occupations allowed, gradually examined them, we have seen that your writings, as they have been highly commended by former Pontiffs, deserve a special testimony of our praise. Indeed, Pope Pius X, when you had published "The Course of Thomistic Philosophy," congratulated you very much, praising "the doctrine of the holy Thomas, and the abundance, composition, and perspicuity of your writing"; and we are not unaware that your predecessor also bestowed this honor upon you, because you made the mysteries of religion more accessible to the understanding of the faithful, and you adapted the sacred disciplines to the fostering of piety.

[*Latin ed. p. 209*]

The Acts of Pope Pius XI have been used inappropriately. However, these treatises of yours, beloved son, in which, following the manner of a commentary on the principal dogmatic questions of the Summa of Saint Thomas, you explain the theological matter for the benefit of students, are to be highly commended, even more so because, having seen that you have addressed those matters which, in a recent Apostolic Letter sent to the Cardinal Prefect of the Sacred Congregation for Seminaries

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and Universities, We ourselves have prescribed. For you have followed, as I warned there, "not only the reason or method, but also the doctrine and principles of Saint Thomas"; and although you have introduced positive theology, as it is called, which touches upon no part of the entire treatment, you have nevertheless ordered that scholasticism should serve as the principal foundation, as was fitting. Therefore, your work does not consist of a barren review of dogmas, but rather it presents "a true and solid body of discipline, compacted from principles and conclusions"; and it is pleasing, moreover, because, along with the clarity of matters and discourse, you strive to commend, as you are wont to do on occasion, sparks of piety to the reader's mind through opportune comments. Therefore, proceed with zeal to impart to young men the sacred disciplines of the word and the writings of Scripture, preparing them for the priesthood: and that this may long and happily be granted to you, we impart to you, beloved son, our apostolic blessing, as a pledge of heavenly wisdom and of our paternal charity, most earnestly in the Lord. Given in Rome, at Saint Peter's, on the twenty-fifth day of the month of February, in the year 1923, the second year of Our Pontificate.

PIUS PP. XI

TO THE REVEREND FATHER, DOM FRANCIS ALEXANDER MAILLET, BISHOP OF SAINT-CLAUDE: GREETINGS AND APOSTOLIC BLESSING.

Venerable brother, greetings and apostolic blessing. We have learned that the auspicious day for you, namely the fifth and twentieth anniversary of your episcopate, is approaching, and We have decided to join you in your joy. And We come willingly, not only because We share with the Pastors of the Church all that brings them joy or sorrow, but also because of your own merits, who, in this not brief space of your episcopal office, have accomplished nothing that has not been beneficial to the diocese entrusted to your governance in some way. We know indeed that your clergy and people, through the events and circumstances in which you have been involved, have...

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis - Official Commentary: We trust that you have received neither small consolations nor insignificant encouragements; and indeed, We promise that, in this fortunate event, no expressions of love and esteem will be lacking. Wishing to precede with a paternal testimony of congratulations and blessings, We sincerely commend you for the excellent work you have accomplished, before God and before the Church; and We hope and desire that you may long serve the flock under your guidance, and that you may obtain that most abundant reward which the Chief

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Shepherd, Jesus Christ, will give you in due time, for your diligent care of your sheep. Furthermore, that this event may be more fruitful for you, We gladly grant, so that, on the day when the solemnity of your twenty-fifth anniversary as bishop is celebrated in the cathedral church, with Our blessings present in your name, and with the same intentions, under the usual conditions, you may obtain the indulgences desired. Meanwhile, We impart, with most fervent affection, the apostolic blessing to you, venerable brother, and to your entire clergy and people, as a witness to the graces of Heaven and to the paternal benevolence of Ourself. Given in Rome, at St. Peter's, on the twenty-eighth day of the month of February, in the year 1923, in the second year of Our Pontificate. PIUS PP. XI. TO THE REVEREND FATHER EUGENIO BEFFO, SUPREME MODERATOR OF THE PIAN SOCIETY OF SAINT JOSEPH: CONGRATULATIONS ON THE ANNIVERSARY OF THE FOUNDATION OF THE INSTITUTE. Beloved son, greetings and the apostolic blessing. — The nineteenth day of this month will surely bring you joy, for it is the day on which, fifty years ago, in the chapel of the College of Turin for Trades, founded by Saint Joseph, of your Society, under the auspices of the most chaste Virgin Mary, Leonard Murialdo secretly and quietly, for the sake of his own soul, laid the foundation, and indeed, he laid it at a time when he saw that, if he did not do so, he would refuse not only the advice of holy and virtuous men, but the very commands of God. Therefore, since Christian humility was so deeply rooted in his soul, it is not surprising that he wished that virtue, joined with charity, to be a completely distinctive and proper mark of his Congregation, so that, burning with the charity of Christ, you all might be devoted to the proper education of young people, and that, as much as possible, your actions might remain hidden in silence and obscurity. Both of these things, as desired by the Founder and Father, by the one who gives grace with benevolence, have come to pass, not without great...

[*Latin ed. p. 211*]

We find great delight in the accounts of Pope Pius XI. For your pious Society, like a plant gradually growing into a branching tree, has spread widely throughout Italy, almost unknown and having begun in the very region from whence it originated, and here in this venerable City, with the permission of the Apostolic See, you have for many years now administered a parish, to the great benefit of the people entrusted to you. Indeed, your zeal for eternal religion and the salvation of souls became even more evident when, with the help of God, you undertook a more extensive and difficult endeavor: we speak of missions to foreign lands, such as in the Republic of Brazil and in Ecuador. Wherever you have established a foundation, we know that you have diligently worked, in accordance with the nature of the Society and the demands of the times, to promote Christian education, and especially for those who, whether poor or orphaned, or

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neglected by their parents or others, are rightfully entitled to the maternal care of the Church. Therefore, you have accustomed yourselves to establish institutions for teaching trades and arts, for protecting the homes of the world, for establishing colonies to instruct young people in agriculture, and to found Oratories and Patronages, schools and colleges, and in all these ways you have striven to cultivate the youth, whether young or adult, so that they may live a holy and useful life. Therefore, beloved sons, and to your religious Society, to which you so diligently preside, we offer our most heartfelt congratulations on the commendable and fruitful completion of these fifty years, and we desire for you all that is best; for our benevolence towards you will never be lacking, as it was not lacking for our predecessors, Pius X and Benedict XV. If you consider the course of events of this past time, you will surely have greater confidence in the Lord, and you will raise your spirits with hope and joy for the abundant fruits that are to come; and furthermore, you will invoke your heavenly Patron, whom, as you have experienced up to now, you will always have present, and also the Father himself will be with you from heaven, the Father of your Society, whose singular virtues you strive to imitate. But preserve intact the spirit of humility and charity, which you have drawn and imbibed from the example and teachings of the Founder himself, so that, as you grow older, you may become even more simple and modest, like sails filled with the wind, so that your works may receive the greatest effectiveness from the divine abundance of graces that you will obtain through this way of life. In the meantime, as a testament to our paternal benevolence, we impart, with our heartfelt blessing, to you, beloved sons, and to all those whom you govern, to the religious men, the apostolic blessing. Given at Rome, near Saint Peter's, on the fifth day of the month of March, in the year 1923, in the second year of Our Pontificate.

PIUS PP. XI

[*Latin ed. p. 212*]

212 Acta Apostolicae Sedis - Official Commentary

V TO THE REVEREND FATHER AUGUSTINE DONTENWTLL, ARCHBISHOP TITULARI OF DENSEM, WHO, FIFTEEN YEARS AGO, WAS APPOINTED SUPERIOR GENERAL OF THE MISSIONARY CONGREGATION OF MARY IMMACULATE, AND WHO IS CELEBRATING THE TWENTY-FIFTH ANNIVERSARY OF THE BEGINNING OF HIS EPISCOPATE. Venerable brother, greetings and the apostolic blessing.

As you, with heartfelt gratitude, refer the fullness of the fifth and twentieth years since the beginning of your episcopate to God, the giver of all good things, may the religious men, to whom you have devoted yourself so diligently for these fifteen years, commemorate this with great joy. In the

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fact that they placed such trust in you and promised to carry out your work, there is a clear indication that, when you wisely governed the Church of Neo-Westminster and were appointed Prefect of the archdiocese erected in its name, as Vancouver, they chose you as the supreme director of the Congregation, and they would not rest until... Our predecessor, Pope Pius X, in a rare example of this kind, ordered you to be relieved of your pastoral office so that you might direct the governance of your Society. We know that you have fully fulfilled the expectations of the Oblates. For, in addition to the marvelous increase in the number of religious and students during this period, and the addition of five new provinces to the older ones, you have done nothing less to promote the usefulness of the missions entrusted to you in various parts of the world. Indeed, through your common effort and that of your brethren, the Catholic faith has grown so much in the Canadian region that two new apostolic vicariates have been established there; and neither the length nor the hardship of your journeys, nor the nature of the places or the variety of the sky, deterred you from visiting all of these missions, which extend so widely, and from visiting almost every station, in order to encourage and strengthen the hearts of Christ's sacred representatives, so that they might persevere in the noble labors of their office.

But another praise is due to your governance, one that may perhaps appear less obvious and less brilliant, but which, on the contrary, undoubtedly surpasses all others: we understand this to be your constant care and solicitude for the practice of interior life among your brethren, a life that, if we do not live it, we do not effectively promote the sanctification of ourselves and our neighbors, however diligently we may seek it. In this matter, since you have come to believe that the most accurate observance of the discipline of religious life is of the greatest benefit, you have not...

[*Latin ed. p. 213*]

213. The Acts of Pope Pius XI, recently published, provide evidence and testimony to the entire Congregation, not only through written words, but also, and indeed, most importantly, through your own example. You are equally concerned that the Oblates of the Mission pursue the Apostolic See with the utmost reverence and love; and you rightly believe that the bond between them and the Vicar of Jesus Christ provides a considerable force and virtue for achieving the best things within the Society. Indeed, all of this, as it has elicited the benevolence of your predecessors, also pleases Us, and rightly so; and We wish to publicly express our congratulations and wishes, in which We desire to share our joy and happiness with you, and to accumulate them in some measure. Therefore, venerable brother, We congratulate you on this fortunate event; We congratulate you on the abundant fruits that you have reaped, both in the diocese before, and in the Congregation afterwards; and finally, We congratulate you on the grace,

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authority, and influence with which, especially among your own, you have long flourished, both because of your prudence and fairness in governing, and because of the outstanding praise of your character and intellect.

Furthermore, We hope and desire that the Immaculate Mother of God, whom you invoke as your Patroness, may grant you that you may enjoy a long life and continue to illuminate it with excellent deeds. May the apostolic blessing, a witness to the heavenly gifts and the paternal charity of Ourself, be imparted to you, venerable brother, and to all those under your care, the beloved Society in the Lord.

Given at Rome, near St. Peter's, on the fourteenth day of the month of March, in the year 1923, in the second year of Our Pontificate.

PIUS PP. XI

TO THE REVEREND FATHER JOSEPH SCATTI, BISHOP OF SAVONA AND NOLI: CONGRATULATIONS ON THE COMPLETION OF TWENTY-FIVE YEARS OF EPISCOPATE.

Venerable brother, greetings and the apostolic blessing.

It could not escape Our memory that on the ninth and twentieth days of the coming month of April, you will celebrate the twenty-fifth anniversary of your episcopate, and We need not be reminded of the great and numerous things that you have accomplished for the good of those dioceses under your care during this long period of pastoral ministry. For, from our youth, we were taught by you, a learned and excellent teacher – and recalling this, we are filled with a certain sweetness – and we have long admired your life and the dedication of your mind; and you can scarcely imagine how gladly We have been given the opportunity to publicly declare how much we value you and your work.

[*Latin ed. p. 214*]

214 Acta Apostolicae Sedis - Commentarium Officiale. We know, indeed, that you will agree with us in judging that the clergy and people of both dioceses are most eager to show you the honor due to you, and to express their piety by offering you, their esteemed Bishop, a joyful welcome on the appointed day, and to console the venerable old man who has been with them for so long and has been so useful to them. Therefore, venerable brother, receive with pleasure the expressions of love and joy that your faithful will offer you on the occasion, and we approve that you receive them, and we ourselves, as if present, will participate with all our heart in these sentiments. And indeed, since we recently appointed you among the Bishops attending the Pontifical See, we did so not so much to reward your labors, for a just recompense for them you can only obtain from Christ Jesus, the Prince of Pastors, but so that your children might understand that they share with us the desire to please you. Moreover, we add that we desire that

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the people of Savon and Naul know that whatever they are about to do for your sake will be just as pleasing to us as if they were doing it for our own sake. Therefore, we congratulate our old and dearest teacher with all our heart on having completed the fifth and twentieth years of his episcopate, and then the eightieth year of his age, and we desire and hope that he may enjoy his episcopate and his years for as long as possible. And if this should come to pass, it will also follow that you will enjoy the love of your flock and our benevolence for a long time: and as a witness to this benevolence, and as a means of obtaining heavenly graces, we impart to you, venerable brother, and to your clergy and people, our apostolic blessing in the Lord. Given at Rome, near Saint Peter's, on the fifteenth day of the month of March, in the year 1923, in the second year of Our Pontificate. PIUS PP. XI.

TO THE MOST REVEREND FATHER JAMES CROUZET, BISHOP TITULAR OF ZEPHYRIUM, APOSTOLIC VICAR OF D'ORPHIN, ON THE OCCASION OF THE COMPLETION OF HIS FIFTIETH YEAR AS A PRIEST. Venerable brother, greetings and the apostolic blessing.

Aware of the apostolic office which we exercise divinely, we are compelled by a fervent desire to promote the Catholic name, so that, besides experiencing all that contributes to the growth of the missions, we also hold in high esteem those generous men who, having left their homeland and their homes, have gone to convert many souls.

[*Latin ed. p. 215*]

From the Acts of Pope Pius XI, page 215: These [men] cultivate Christian doctrine and humanity. Among these, Venerable Brother, you hold a most honorable place; for you had scarcely begun your priestly duties when you departed for Syria to spread the faith, where, for about fifteen years, you so proved yourself that you were chosen to govern first the Apostolic Vicariate of Abyssinia, and then this one, to which you still preside today, with the dignity of a bishop added. Indeed, as the fiftieth anniversary of your priesthood approaches, we desire that it be a more joyful one, and we do not doubt that Jesus Christ will reward with the greatest recompense the labors which you have expended over so long a period, since He, as your Vicar, recognizes and highly praises the efforts you have made for the salvation of souls. As a foretaste of the joys of that heavenly reward, you shall have a public expression of Our congratulations, which we believe are deserved by you and by those children, whom you follow with most loving charity; for they, hearing their father honored and praised by the common Father, will be all the more eager to do whatever, in gratitude for the benefits they have received from you, they can prepare on this very occasion. Therefore, with the most benign God in mind, and under His more abundant auspices, who, just as He rejoiced in the youth of a priest fifty years ago, so today He rejoices in the old age of an active bishop, may

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you not fear to serve the people entrusted to you, as We ourselves desire; and it will certainly be the case that, having expended all your strength for their benefit, you will daily increase your merits and prepare for yourself a fuller reward in heaven. As a witness of this paternal benevolence, We impart to you, Venerable Brother, to your Auxiliary Bishop, holding the titular see of Olbens, and to all those who are entrusted with your cares, Our apostolic blessing. Given from Rome, near Saint Peter's, on the third day of April, in the year 1923, in the second year of Our Pontificate.

PIUS PP. XI

TO THE REVEREND FATHER DOM ALPHONSUS ANDREOLI, BISHOP OF RECINATI AND LORETO, ON THE FIFTIE Anniversary OF HIS ORDINATION.

Venerable Brother, greetings and Our apostolic blessing.

It has come to Our attention that you will soon celebrate the fiftieth anniversary of your priesthood, and We are pleased to join in your joy and happiness.

[*Latin ed. p. 216*]

216 Acta Apostolicae Sedis - The official commentary requires that those brothers who have diligently and for a long time labored for the benefit of the Christian people be honored in their episcopate with a special testimony of Our benevolence. We are indeed not unaware of your merits, both in the beginnings of your sacred ministry, and in the upright diligence and care with which you have performed the duties of your episcopal office, first in the diocese of Peretria, and then in both of these dioceses; moreover, We have learned with what zeal you brought about the repair of the damages and losses that the most calamitous fire inflicted upon the venerable House of Laureta, so that it might be restored as quickly as possible, and so that the piety of the people might be aroused to venerate the new image of the Virgin, which We Ourselves have blessed and adorned with a crown. Therefore, may you confidently look back upon so long a period of your priesthood, which, having been filled with excellent deeds, will surely, in the judgment of the most benign God, be rewarded in proportion to your merits. While We greatly congratulate you on this happy event, We also ask that you receive Our most heartfelt wishes, and that, through the Virgin of Laureta, intercessor, you receive a reward from Jesus Christ, the Prince of Pastors. As a pledge of Our good wishes and a special testimony of Our charity towards you, We impart, with paternal affection, the apostolic blessing to you, venerable brother, and to the clergy and people of both of these dioceses. Given at Rome, near Saint Peter's, on the fifth day of the month of April, in the year 1923, the second of Our pontificate. PIUS PP. XI. TO THE MOST REVEREND FATHER WILLIAM GIER, SUPERIOR GEN-

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ERAL OF THE SOCIETY OF THE DIVINE WORD: CONCERNING THE ESTABLISHMENT OF A SEMINARY FOR NEGROES. Beloved son, greetings and the apostolic blessing. — We are very pleased that that college, which you established in the place commonly called Greenville, within the territory of the diocese of Natchesium, for the proper education of negroes, is about to be moved to the city of that diocese, which is now called St. Louis, and converted into a mission house, where young negroes will be prepared for your religious institute. This purpose that you have, beloved son, strive to carry out, certainly perfectly agrees with the very nature of your Society, and with the duty of teaching all nations, as commanded by the Church, divinely and by the prescriptions of this Apostolic See. Since your members, following the example of the Apostle Paul, carry the Name and the Word of God before the nations, it is fitting that you...

[*Latin ed. p. 217*]

Acta Pii PP. XI 217: You ought to be imbued with that spirit, by which Paul, who declared himself a debtor to both Greeks and barbarians, to the wise and the foolish; for there is neither Jew nor Greek: for one is all, and all are one, being rich to all who invoke him. And in this matter, you act no differently than the Catholic Church has always acted, as far as the circumstances of the place permit, to which, especially in recent and recent times, many souls have been added from among the Negroes, and to which she has often given, with the most brilliant and worthy of Christian names, martyrs to heaven through outstanding virtues. It is, indeed, certain that, with the passage of time, those Negroes whom the Mother Church embraces, spread widely throughout vast regions, will, through the benefit of the evangelical doctrine, be brought to a more honorable state of life and manners, from the lower condition in which they now are. However, if we wish to achieve something more suitable and perfect in this matter, it is necessary that the indigenous clergy themselves should be entirely devoted to bringing these people to the faith of Christ, and therefore to civil order. And it has been wisely determined for you, beloved sons, who seem to be called from among the Negroes to the religious life, that you should be enrolled in the Sodality of the Divine Word, and afterwards be initiated into the priesthood, so that you may, at some time, exercise your apostolate among your own people. This plan has been presented to you, not only because it is most convincing to you that, through this way, the Negroes can more easily and naturally be brought to the Catholic Church, but also because, with a most beautiful act of piety, you desire to fulfill the wishes of our departed predecessor, whose Apostolic Letter, dated November 30, 1919, contains much on this matter, to which no one of sound mind can object. Indeed, as we insist on the observations of our predecessor, since the Church of God is, by its very institution, Catholic, does it not follow that there should be priests for each tribe or people, who, with their origin and

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character, feelings and studies, are in harmony with them? Surely, these priests, besides having easier access to their own people, can attract them to the faith and make them steadfast in it much more effectively than those who are born and raised far away. Furthermore, young Negroes, as has been known through experience, are not so slow of understanding that they cannot acquire a full and complete knowledge of the liberal and sacred disciplines, not merely a rudimentary and incomplete one, but a complete one, with which our predecessor wished to imbue them. Therefore, beloved sons, you have accepted a province which is eminently worthy in which to exercise your studies of religion and the care of souls; and may you enter it with such joy, that we may implore the Divine Redeemer of mankind, that the young Negroes may hear and follow that voice sent down from heaven: "Go you also into my vineyard." For there are in the United States of America far more than a hundred million of this kind, for whom both suitable missionaries and pastors are needed.

[*Latin ed. p. 218*]

218 Acta Apostolicae Sedis - Official Commentary: It is necessary, as soon as possible, to provide for the indigenous population. Therefore, the Seminary, which will be solemnly dedicated not long hence in the city of Bay St. Louis! May it flourish, we earnestly pray; and may it, with the support of the Bishops of America, abound with diligent and well-intentioned students from the Black race. To this undertaking, which we, dear son, and your entire Society, highly commend, may the Most Blessed Virgin, Queen of the Apostles, be present, who, as a patroness of the first heralds of the Gospel, wonderfully aided in bringing Christ to the entire world through her intercession and prayers, so too may she never cease to inspire your students with great virtues and incentives; may the holy Doctor of the Church, Augustine, be present, in whose city, Tulle, you have, with excellent wisdom, wished to establish the Seminary, so that it may bring the light of Christian wisdom and the abundance of its benefits to such a large number of Black people, as history testifies that the regions of Africa once possessed. Finally, know this, dear son, that whatever is permissible to do to foster such an apostolic endeavor, We will gladly do; in the meantime, as a witness to the blessings of heaven and the paternal benevolence of Ourself, We impart, with heartfelt affection in the Lord, Our apostolic blessing to you, dear son, to your Society, and to the Black people whose care you bear.

Given at Rome, near Saint Peter's, on the fifth day of the month of April, in the year 1923, in the second year of Our Pontificate.

PIUS PP. XI

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TO THE MOST REVEREND JOHN BAPTIST NASALLI-ROCCA, ARCHBISHOP OF BONONIA:

We highly commend the Seventh Italian Convention of Oratories and Religious Schools of BONONIA, to be held soon, with you as president.

Venerable brother, greetings and Our apostolic blessing.

We have gladly learned that the Seventh Italian Convention of Oratories and Religious Schools, which you will preside over in Bononia, is about to be held; and we were indeed delighted to read in the offered booklet the most important topics that you intend to propose for discussion to those who will gather there. Such Conventions – of which the first was held in Brixiae in the year 1300 by the Oratorians of that city, and five more have since followed...

[*Latin ed. p. 219*]

The Acts of Pope Pius XI, page 219, document the works and efforts of the Salesian Society, which has established this province for the future – it is remarkable how much benefit has been derived from the Oratories and, somewhat later, from the Schools of Religion, widely disseminated throughout Italy, which greatly contribute to the Christian education of youth. It is regrettable that there are times when young people, left to their own devices, are so often in danger of losing their faith and morals, and that, in most cases, no remedy can be expected from parents and teachers, since they, who above all should properly educate and guide the young, completely neglect their duties, to the great detriment of those very young people. Therefore, the needs are greatest for those things which John Bosco began to promote, and which his followers have so diligently developed: the Oratories, where all young people who gather are not only kept away from dangerous places and associations through wholesome activities, but also learn to fulfill their Christian duties and absorb the precepts of holy religion and morality. Furthermore, our Schools of Religion pursue a higher and more perfect goal, which is to supplement the foundation of Catholic doctrine, which is often lacking or, at best, superficial in public schools, especially in the so-called secondary and higher levels. Therefore, in this seventh assembly, which you, venerable brother, preside over, this cause will certainly be addressed, a cause that is not older than today, nor more useful for fostering a pious and virtuous posterity in Italy; for it would be hopeless for the republic if young people, alienated from God and the Church, and ignorant or contemptuous of the most sacred laws, which ensure the prosperity of both individuals and the state, were to increase in number. Indeed, the outcome of your assembly, and even the very frequency of those who are announced to attend, gives us hope. We know that many, from Emilia and elsewhere, bishops, and, along with the Major Superior of the Salesian Society, many priests from the same Society, who direct

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Oratories and Schools of Religion, both in Italy and in foreign countries, will be present, as well as a large number of former students and, as they are called, collaborators. But also, venerable brother, the decisions made at the meeting held in Bologna seem to us, although primarily intended for implementation in the Italian regions, to be capable of bearing considerable fruit even among foreign peoples, if, through the Salesian members gathered from all over, and through publications that the Society, with care for each nation, publishes, the Acts of the Italian Assembly – which will certainly be the case – are disseminated and made known everywhere. In the meantime, we add our encouragement to you all, whose zeal and diligence we have recognized; rather, we implore heavenly help for your labors, as we do. Let this be a witness to our paternal and benevolent concern.

[*Latin ed. p. 220*]

220. Acta Apostolicae Sedis - Official Commentary...: The apostolic blessing, which We impart most earnestly in the Lord to you, venerable brother, and to all who will participate in this gathering. Given in Rome, near the Holy Peter, on the tenth day of the month of April, in the year 1923, in the second year of Our pontificate. PIUS PP. XI. TO THE MOST REVEREND HUBERT OTTO, BISHOP TITULAR OF ASSURITANUM, APOSTOLIC ADMINISTRATOR OF THE VICARIATE OF "KANSÙ OCCIDENTAL," WE OFFER CONGRATULATIONS ON THE FIFTIEH ANNIVERSARY OF HIS PRIESTHOOD. Venerable brother, greetings and the apostolic blessing. — We have learned from Our beloved son, the Cardinal Prefect of the Sacred Congregation for the Propagation of the Faith, that you, once a student of this Urbanian College, are completing the fiftieth year since the beginning of your priesthood, and he has expressed his desire that your merits for the Church be publicly honored with some testimony. Indeed, this is a matter to which We, aware of the very nature of Our apostolate, are most readily inclined; for whatever is done, even in the most distant regions, to promote the cause of the Catholic name, We pursue with the most grateful and zealous spirit. Therefore, We wish to praise above all your charity, which has shone so brightly throughout this long course of your priesthood, that you seem to be not far from the most excellent examples of this virtue. In this regard, it is worthy of note that you have not only diligently instructed children and catechumens in the Catholic doctrine and have proclaimed the word of God whenever the opportunity arose, but also that, when the most miserable natives came to you for refuge, you patiently and humanely cared for them with your own hands, and that you have also acted benevolently towards your missionaries, diligently attending to them day and night when they were ill. It has also been observed that your, venerable brother, piety and devotion have always been directed towards the Apostolic See, and that you have diligently imbued the hearts of your people with the charity of the Roman

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Pontiff. Therefore, We congratulate you most heartily, venerable brother, on the sacred and fruitful passage of these fifty years, and We desire that you may live long, may you flourish long, surrounded by this crown of children, to whom you have conferred such benefits, which Jesus Christ will abundantly repay with heavenly goods. As a witness of Our paternal benevolence, We give to you, venerable brother,

[*Latin ed. p. 221*]

We impart to you, Our beloved children, throughout the world, the apostolic blessing. Given in Rome, at Saint Peter's, on the tenth day of the month of April, in the year 1923, the second year of Our Pontificate.

PIUS PP. XI

TO THE MOST REVEREND JOHN GAMBERO, ARCHBISHOP OF VERCELLI:

CONCERNING THE EUCHARISTIC CONVENTION OF THE ENTIRE PIEDMONT REGION.

Most Reverend Brother, greetings and the apostolic blessing.

We remember with great pleasure having heard from you, when you came to Us, about the Eucharistic Convention of the entire Piedmont region, which is to be held shortly in Vercelli, in the distinguished seat of your honor. We were delighted and hoped that it would bring great glory to the Most Holy Sacrament, and that the charity of these people for Jesus Christ, hidden under the species, would be strengthened.

Recently, you informed Us that the Convention, which began on the second day, will be completed on the sixth day of the coming month, and that almost all the archbishops of the ecclesiastical provinces of Vercelli and Turin will be present, along with a large number of the faithful.

Indeed, we pray for this gathering, and we are certain that, as you yourself promise, your flock and the neighboring dioceses will receive abundant fruits from it. For in Vercelli, the faith and piety passed down from the ancestors have not diminished, nor can it be forgotten that the Fathers of the Council of Vercelli, in the year 1500, solemnly condemned the heresy of Berengar and affirmed that Christ is truly present under the Eucharistic veils.

Therefore, most Reverend Brother, we desire that those things which you will discuss at that time should not stray into obscure or subtle arguments, but should pertain to the practical application of life and action. Thus, you will foster the fervor of souls, so that it not only bursts forth in the glori-

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ous honors of the Eucharist and in a splendid display, but also so that it may endure for a long time and be of great benefit in confirming people in the practice of the Christian life and in the worship of the Most Holy Sacrament.

Now, take care to sustain the expectation of this joyous event, preparing everything appropriately. And so that we may share with you in the care and concern for the pious and magnificent worship of the Eucharist, know that Our beloved son, Augustine,

[*Latin ed. p. 222*]

222 Acta Apostolicae Sedis - Official Commentary, to the Most Reverend Cardinal GULIELMUM of Taurinensium, whom We have delegated to represent Us in this Eucharistic gathering; and he, indeed, will certainly and most willingly perform this duty, given his outstanding devotion to the Eucharist. Furthermore, that things may proceed as desired, Saint Eusebius, Bishop and Martyr, whose fifteen hundred and fifty years since his death are being commemorated, will offer his patronage; and meanwhile, as a witness to the harmony of heavenly gifts and the paternal benevolence of Ourselves, We impart to you, venerable brother, to your clergy and people, and to all who will be present there, Our apostolic blessing in the Lord. Given in Rome, at Saint Peter's, on the sixteenth day of the month of April, in the year 1923, in the second year of Our Pontificate. PIUS PP. XI. TO THE MOST REVEREND FATHER GULIELMUM, holding the title of Holy Cross in Jerusalem, S. R. E., PRELATE, CARDINAL VAN ROSSUM, PREFECT of the Sacred Congregation for the Propagation of the Faith: CONCERNING THE MISSIONARY EXHIBITION TO BE HELD IN THE CITY DURING THE JUBILEE YEAR OF 1925. Beloved Son, greetings and Our apostolic blessing. — Since the study of the spread of the Faith is, as it should be, of paramount importance to Us, We indeed devote special care and thought to all matters pertaining to the organization and advancement of Catholic Missions. Of this, beloved Son, you yourself are, as you well know, a witness and a conscious participant, for We have not infrequently consulted with you, when discussing the apostolic work of the Church, as to how this missionary endeavor might be promoted even more effectively and made more familiar and dear to Catholics. Indeed, We believe that the best way to achieve such a goal, as We have indicated to you, is to present, in this City, the capital of the Christian name, everything that can illustrate the nature and activity of all the Missions of the entire Catholic world, their places and their affairs. Since this, We believe, can be suitably and appropriately accomplished, We have decided that, during the Jubilee Year of 1925, when the children of the Church from all parts will, as We confidently hope, come to this venerable City for reasons of piety, a Missionary Exhibition shall be held in the Vatican buildings, which,

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trusting in your prudent and diligent will, you will prepare and organize.

[*Latin ed. p. 223*]

We send you the acts of Pope Pius XI. Therefore, beloved son, it is your duty to undertake this important task now, and to pursue those plans which you have deemed most opportune for successfully accomplishing it. In this, we have no doubt that you will strive diligently and earnestly, especially since the matter at hand is so closely connected with the glory of God, the honor of the Church, and the benefit of the missions. May the prayers of our Most Holy Mother be your protection. We commend to you the faithful of Sigmaringa, and the Protomartyr of the Sacred Council for the Propagation of the Faith, whose memory will be solemnly celebrated on this very day. Meanwhile, may the heavenly assistance and paternal benevolence of God be a witness to you, beloved son, and to all those whom you have chosen as companions and collaborators in this undertaking. We impart to you, and to them, our apostolic blessing, most cordially, in the Lord.

Given in Rome, at Saint Peter's, on the twenty-fourth day of the month of April, in the year of Our Lord nineteen hundred and twenty-three, in the second year of Our Pontificate.

PIUS PP. XI.

[*Latin ed. p. 224*]

224 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE HOLY CONGREGATIONS

SACRED CONSISTORY

DECREES CONCERNING THE CHURCH

Our Most Holy Lord Pope Pius XI, by the decrees of the Sacred Consistory, has provided for the following Churches with their respective pastors:

March 13, 1923. — To the titular episcopal Church of Mariam, he appointed the Most Reverend Martin Eücker, a priest of the archdiocese of Saint James of Chile.

March 14. — To the titular archiepiscopal Church of Chonarum, he appointed the Most Reverend Edward Duarte Silva, formerly Bishop of Uberaba.

March 16. — To the titular episcopal Church of Sareptana, he appointed the Right Reverend Edward Doorley, a priest of the diocese of Elphin,

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whom he established as Coadjutor, with the right of future succession, the Most Reverend Bernard Coyne, Bishop of Elphin.

March 20. — To the titular episcopal Church of Verinopolitana, he appointed the Reverend Father John Mary Cesson, of the Society of Lyons Missions to the Africans, appointed as Apostolic Vicar of Togolese.

March 21. — To the titular episcopal Church of Thespiae, he appointed the Reverend Father John Boros, General Vicar of the diocese of Lugoj of the Romanians.

March 26. — To the titular episcopal Church of Raphanearum, he appointed the Reverend Father Paul Pichot, of the Congregation of the Holy Spirit, appointed as Apostolic Vicar of Majunga.

March 26. — To the titular episcopal Church of Bubastensi, he appointed the Reverend Father Augustus Hermann, of the Society of Lyons Missions to the Africans, appointed as Apostolic Vicar of Lower Volta in Africa.

April 5. — To the titular archiepiscopal Church of Tharona, he appointed the Reverend Father George Gauthier, formerly Bishop of Philippopolis, whom he established as Coadjutor, with the right of future succession, the Reverend Father Paul Bruchési, Archbishop of Marianopolis.

April 6. — To the cathedral Church of Uberaba, he appointed the Reverend Father Joseph Tupinambá de Prota, formerly Bishop of Sobral.

[*Latin ed. p. 225*]

Sacred Congregation Consistorial, April 21, 1923. – To the Cathedral Church of Eapoli, His Excellency William MacIsteely. April 30. – To the titular episcopal Church of Hierapolis, His Excellency, Most Reverend Michael Baldetti, formerly Bishop of Cortona.

SACRED CONGREGATION OF THE COUNCIL OF CREMONA

CONCERNING THE BLESSING OF THE SACRED FOUNTAIN

June 10, 1922

QUESTION. – Recently, the Ordinary of Cremona presented a book which stated that, according to the regulations of Saint Charles in the Provincial Council of Milan, parish priests, both on Holy Saturday and on the eve of Pentecost, should attend the respective parish church or chapel, and assist at the blessing of the sacred fountain. "After the solemn blessing has been completed," the text states, "the vessel which was used should be offered so that it may be filled with water; the mouth of the vessel should be carefully closed; then it should be covered with a white cloth, and with due reverence, it should be carried to the parish and chapel church, with two clerics preceding, who carry the lights. When it arrives at the church, the vessel with the lights should be placed in the baptismal

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font; then it should go directly to the sacristy, where it will soon put on the sacred vestments for Mass, and thus, vested, it will proceed with the clergy and the people to the font, where the antiphon 'Sierva me...' is sung. Immediately, the vessel containing the baptismal water is taken, and it is poured into the font, and then, with the help of a deacon or another minister, as much water as is needed to fill it is added, which is then immediately closed."

However, the Bishop added, it is now an unusual custom that on the eve of Pentecost, all of this is completely omitted; but on Holy Saturday, without any solemnity, the vessel of water from the blessing of the font is brought from the parish church to the chapel, usually by an acolyte; and each parish priest, in his own church, before Mass, performs the blessing of the water with a candle, up to and including the infusion of oils; then the water, thus blessed, is poured into the font, into which a small amount of water brought from the parish church is also poured.

Indeed, considering the scarcity of clergy, it seems more burdensome in this our age for parish priests, who are already so burdened on those days, to add the attendance at the parish church. On the other hand, the rite of blessing the water by infusion...

[*Latin ed. p. 226*]

The Acts of the Apostolic See – Official Commentary: The blessing of the baptismal font should not be omitted except when the offense of the people prevents it. Therefore, it was requested that: 1) While the obligation of receiving the oil from the mother church remains, as a sign of submission, the sacred oil should be distributed on the fifth feria [weekday] in the Lord's Supper, and that each parish be granted the right to perform the blessing of the baptismal font, in all things according to the Roman Missal; 2) On the eve of Pentecost, it should be permissible, as is already customary, to omit the blessing of the font, if it has already been performed on the holy Saturday.

Having been requested by this Holy Congregation to ascertain the consent of those concerned, the Ordinary then reported that the cathedral chapter, and a large majority of the rectors of parish churches, agreed that the right to bless the font should be granted to every parish priest, which some considered to already be provided for by canon 744 § 1 of the Code of Canon Law, in accordance with the resolutions issued by this Holy Congregation in Spalato, July 7, 1892; Utinen, January 13, 1899; Novarien, February 16, 1900; Lucan and Ariminen, April 22, 1907.

Whatever may be the case regarding this interpretation, in this instance, given the consent previously obtained from those concerned, nothing appears to prevent parish priests of filial churches from blessing the baptismal font in their own churches, according to the Roman Missal. Conversely, some difficulty seems to exist regarding the single blessing of the font in

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the year, or only on holy Saturday, omitting the blessing on the eve of Pentecost. An answer to this difficulty seems to be offered by the disjunctive wording of the Roman Ritual: "Let the water for the solemn baptism be blessed this year either on holy Saturday of Easter or on holy Saturday of Pentecost," from which it would seem that only one, and not both, is required; even more so, since the recently published Code, canon 462, 7°, in the review of parochial functions, mentions only the blessing of the font on holy Saturday, remaining silent regarding the blessing of the font on holy Saturday of Pentecost; nor did the Holy Congregation of the Council, in the aforementioned resolutions, deny the custom of omitting the blessing on the eve of Pentecost, but rather granted it tolerance.

On the other hand, it should be noted that, according to the more accepted interpretation, as elucidated and followed by the esteemed resolution of the Holy Congregation of the Council in Lucan and Ariminen, April 22, 1907, the words of the Roman Ritual mean only what is explicitly stated: that the water blessed on holy Saturday of Easter is to be used for baptisms conferred during the period between Easter and Pentecost; and that the water blessed on holy Saturday of Pentecost is to be used for baptisms conferred during the rest of the year; therefore, it is not permissible to conclude that either blessing is not required; to the contrary, the clearest evidence remains in the decrees of the Holy Roman Church, e.g., 2878 (Urbevetan, December 7, 1844), 3331 (S. Hippolyti, April 13, 1874), and others, also mentioned in the aforementioned.

[*Latin ed. p. 227*]

Sacred Congregation of the Council, case 227, concerning Lucan and Ariminen. – Regarding the Odo Code, canon 462, section 7, it is declared that the function of blessing the baptismal font is reserved solely to the parish priest, unless the Chapter performs it, specifically on Holy Saturday. Therefore, it does not follow that the blessing of the font on the eve of Pentecost is excluded. Indeed, according to canon 2, it is necessary to explicitly mention a law to be corrected in the liturgical law expressed in the Code, as no such case is present here. To inquire whether, according to canon 462, section 7, the blessing of the font on the eve of Pentecost is reserved to the parish priest, despite the silence of the aforementioned canon, is not relevant to the present matter, although one might not inappropriately argue, based on analogy of law and canon 6, section 2, for a similar reservation. Finally, if, as is alleged, the Sacred Congregation of the Council has declared that an unusual custom can be tolerated, it did not simply decree this, but because of particular circumstances, in the manner of a privilege against the law, which, as is evident, cannot be invoked outside the expressly stated case (cf. canon 49 and following). – However, in the present case, no such particular circumstances are presented. RESOLUTION. – After all of the above has been considered, the Most Reverend Fathers of the Sacred Con-

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gregation of the Council, in a plenary session held in the Apostolic Palace at the Vatican on June 10, 1922, concerning the proposed questions, namely: I. Whether and how the blessing of the sacred font can be performed even in filial parishes in this case; II. Whether the custom of blessing the baptismal water once a year, or solely on Holy Saturday of Easter, can be tolerated in this case; they judged that the following should be answered: To I. Affirmatively, observing the rubrics of the Roman Missal; To II. Negatively. Subsequently, concerning the aforementioned matters, His Holiness Pope Pius XI, through the undersigned Secretary of the Sacred Congregation, deigned to approve and confirm the resolutions. I. MORI, Secretary.

[*Latin ed. p. 228*]

2^8 Acta Apostolicae Sedis - Commentary, Official SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. APPOINTMENTS. By brief apostolic letters, the following were appointed: March 20, 1923. — Apostolic Vicar of Majunga in the island of Madagascar, E. P. D. Paulus Pichot, from the Congregation of the Holy Spirit. — Apostolic Vicar of Lower Volta in Western Africa, E. D. Augustus Hermann, from the Lugdunensi Society of Missions to the Africans. March 22. — Apostolic Vicar of Togoland in Western Africa, E. D. Ioannes Maria Cesson, from the Lugdunensi Society of Missions to the Africans. Furthermore, by decree of this Sacred Council on April 27, 1923, the Apostolic Prefect of Swaziland in Southern Africa, E. P. Peregrinus Bellezze, O. S. M., resigned. Likewise, the following resigned: R. D. Iosephus Wolny, President of the National Council of the Pontifical Missionary Society, for Austria; E. D. Augustus De Smedt, President of the National Council of the same P. O., for Belgium. SACRED CONGREGATION FOR RITES. "BAIOCENS" AND "LEXOVIEN". REGARDING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, SISTER THERESIA AIESU INFANTE, OF THE ORDER OF CARMELITES, FROM CALCETORUM, IN THE MONASTERY OF LEXOVEN. QUESTION: Given the doubt concerning the approval of her virtues and of two miracles, can the solemn process for the beatification of this venerable Servant of God proceed? In a very short period of time, which has not yet completed a decade, this venerable Servant of God, Sister Theresia a Iesu Infante, whose beatification is so desired by all, has completed the entire process required of her. However, as almost no one is unaware, this process contains various formulas of a judicial nature, which are required for the beatification and canonization of the blessed and the saints.

[*Latin ed. p. 229*]

The Holy Congregation of Rites, in order to bestow honors, having suitably and wisely arranged matters according to the gravity of the matter and with divine assistance implored, had instituted and "established" monu-

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ments of veneration; therefore, the Code of Canon Law ratified and confirmed these, and promulgated them with its authority on the feast of Pentecost, in the year nineteen hundred and seventeen, by the Most Reverend Pope Benedict XV. For this reason, after a longer time, indeed, as is often the case, after even a space of one or more centuries, it has sometimes happened that these same causes have reached their desired goal. And indeed, he who considers this briefly and reflects in his heart, will surely allow himself to be seized by admiration, and is undoubtedly led along a straight and correct path, to better understand the nature and essence of the causes of Beatification and Canonization, since God, who works miracles in His servants, is the same God who, with singular providence, arranges for the public veneration of the deceased in His Church, and for the manifestation of their holiness through the Roman Pontiff, His Vicar on earth. For that public honors may be conferred upon deceased persons in the Church Militant, two things are principally required, which are therefore rightly and deservedly called substantial by law: these are virtues and miracles, as the Roman Pontiffs have openly declared and professed whenever the opportunity presented itself and the occasion called for it. Thus, in the Bull of Canonization of Saint Anthony of Padua, the Most Reverend Pope Gregory IX wrote: "We observe that, although final perseverance alone is sufficient for someone to be a saint with God in the Church Triumphant, according to the words: 'Be faithful until death, and I will give you the crown of life'; nevertheless, in order for someone to be considered a saint among men in the Church Militant, two things are necessary: virtue of conduct and the truth of signs; that is, merits and miracles, so that these and those may contend with each other, since neither merits nor miracles alone are fully sufficient to give testimony among men to holiness. But when merits precede and miracles follow, they give a certain indication of holiness, so that we may be led to venerate him whom God exhibits as venerable through the preceding merits and the subsequent signs; these two are more fully gathered from the words of the Evangelist: 'And they went out and preached everywhere, the Lord working with them, and confirming the word with signs that followed' (cf. Benedict XIV, De Servorum Dei Beatificatione et Canonizatione, book I, chapter XXVIII, n. 9). When the virtues have been proven, a greater or lesser interval of time may have passed before the divine miracles occurred, and before the beginning of their judicial examination before the Holy Congregation of Rites.

[*Latin ed. p. 230*]

230 Acta Apostolicae Sedis - Official Commentary: The process proceeds; that is to say, sometimes a period of time elapses between the virtues and the miracles, and sometimes, after the apostolic decree concerning virtues has been issued, when miracles are presented, a discussion begins promptly concerning them, and this is successfully brought to an end,

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followed by the solemn judgment of the Apostolic See; and thus, with both decrees, one concerning the virtues and the other concerning the miracles, existing and promulgated, everything that is required for the formal or solemn attainment of Beatification, as derived from the law itself and the nature of the matter, is already present, as has been stated above. And since the venerable Sister Theresia of the Infant Jesus is in this second condition recently described, it can be argued and estimated, as is the common opinion of the Theologians: "True miracles cannot be wrought except by divine power; for God works them for the benefit of men, and that in two ways: in one way, for the confirmation of the preached truth; in another way, for the demonstration of the sanctity of someone whom God wishes to present as an example of virtue..." (St. Thomas, 2, 2, question 178, article 2). Therefore, this particular circumstance of the Cause, which is of no small importance, could not escape the sacred Order, which seemed to have before its eyes that which it wished to establish. In the general meetings of the same sacred Order, which were held on the sixth day of this month of March, before the Most Holy Pope Pius XI, the following question was proposed by the Most Reverend Cardinal Anthony Vico, the Relator of the Cause: Whether, with the approval of the virtues and of two miracles, it is permissible to proceed to the solemn Beatification of the venerable Servant of God, Sister Theresia of the Infant Jesus? The unanimous opinion of all those present, both the Most Reverend Cardinals and the Consultor Fathers, was: that it is permissible to proceed. Although the Most Holy Pope, with the same thoughtful mind, did not wish to conclude the judgment of this Cause, which is of such great utility and of such greatly desired joy, with His supreme decree, but, as is customary, He decided to postpone this, so that there might be time for prayer to implore the aid and light of divine Wisdom. And since He had decided to make His mind known, He chose this most auspicious day, on which the feast of the holy Patriarch Joseph, the renowned Bridegroom of the Most Blessed Virgin, Patron of the Church, is celebrated; and therefore, He wished to offer the divine Host with fervor, and to summon to the Vatican Palace the Most Reverend Cardinal Anthony Vico, Bishop of Porto and of S. Rufina, Prefect of the Sacred Congregation of Rites, and the Relator of the Cause, together with the Reverend Father Angelo Mariani, the General Promoter of the Faith, and myself, as follows:

[*Latin ed. p. 231*]

231 The Holy Congregation of Rites, with its secretary and others present, solemnly decreed: That it is safe to proceed with the solemn beatification of the venerable Servant of God, Sister Theresa of the Infant Jesus. This decree was to be made public, recorded in the acts of the Holy Congregation of Rites, and apostolic letters, in the form of a brief concerning the solemn beatification, were to be issued, to be celebrated, as

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soon as possible, in the Basilica Vaticana, on the fourteenth day before the Kalends of April, in the year 1923. Signed: His Eminence, Cardinal Vico, Prefect of the Sacred Congregation of Rites, and of the Chapters of Portua and Rufina. L.M.S.: Alexander Verde, Secretary.

II. BAYONNE. REGARDING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MICHAEL GARICOÏTS, PRIEST, FOUNDER OF THE CONGREGATION OF PRIESTS OF THE SACRED HEART OF JESUS, COMMONLY KNOWN AS "OF BÉTHARRAM."

ON THE QUESTION: Can the solemn beatification of the aforementioned venerable Servant of God proceed safely, given the approval of his virtues and two miracles?

In the year one thousand eight hundred and eighty-six, which was the third year after the venerable Servant of God, Michael Garicoïts, full of merits rather than years, had departed from this mortal life, an inquiry into the sanctity of his life, his virtues, and his miracles began in the ecclesiastical court of Bayonne. After nearly five years had elapsed, and the proceedings were brought to an end and sent to Rome, and after other preparations had been made, as prescribed by law, the introduction of the cause of beatification was obtained, since it had been truly demonstrated that all that was necessary to demonstrate had been demonstrated; the result was happy and fortunate. For, from him who was endowed with ordinary power, the fame of a life of sanctity, of virtues, and of miracles emerged, by which the Servant of God, Michael, was distinguished among men; and even after his death, this fame continued to grow, so that the memory of the same Servant of God, his actions, and his works, was pursued as if by a devoted companion, and he received ever greater increases each day, so that from the Spirit...

[*Latin ed. p. 232*]

232; Acta Apostolicae Sedis - Commentarium Officiale. It must be said that this process proceeded in a manner worthy of a saint, as Pavinus had rightly written when discussing Saint Bonaventure: "That fame is more to be attended to," because it has persisted even to these times after his death; therefore, it must be said that it proceeded by the Holy Spirit, for what is not from Him, does not endure" (cf. Benedict XIV, De Serv. Dei Beatificai, et Canonia. Beat., lib. II, cap. XXXIX, n. 9). Furthermore, from the life of the venerable Michael, and from the various aspects of his life faithfully and clearly described in those episcopal records, it became evident that there was no particular impediment that could manifestly oppose the investigation into the heroic virtues he practiced in his time, to such an extent as to serve as a peremptory exception, or even to prevent the introduction of the cause itself; indeed, when a preliminary question was raised regarding the writings attributed to the venerable Michael, the good-

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ness and purity of the doctrine he professed and defended were openly affirmed. This is all the more important, because at that time, everything around him seemed to reek of Gallicanism and Jansenism, and the venerable Michael, despite being exposed to the corruption of the atmosphere, not only did not become infected, but, as it were, through him, the atmosphere surrounding him gradually began to heal, and he worked diligently and fruitfully towards this end; therefore, in acting and behaving in this way, he wonderfully confirmed the well-known saying of Saint Gregory the Great: "For it is not very praiseworthy to be good with the good, but to be good with the wicked." As it is of greater fault to not be good among the good, so is it a great commendation to have been good even among the wicked" (Moral., lib. I, cap. I). Therefore, when all the elements were present that would allow the cause for the beatification of the Servant of God Michael Garicoïts to begin before the Sacred Congregation of Rites, it was so decreed that a "Commission" was appointed, marked by the Most Reverend Pope Leo XIII, whose principal purpose was to ensure that the cause remained subject to the reservation of the Apostolic See, with any power of the local Ordinaries being removed. Therefore, the subsequent proceedings were constructed only with the authority of the Apostolic See, and from them, suitable and appropriate evidence was drawn, both for declaring the heroic virtues and for proving the two miracles necessary for beatification, as is evidenced by a certain and renowned document, one and the other being duly published and promulgated, which is the foundation of the most important judicial act of this cause. However, it was only after the Commission, as they say, had affixed its seal, that the Holy See could proceed further in this cause for beatification, after the actors had demonstrated, through a special and appropriately constituted investigation, that the Servant of God Michael...

[*Latin ed. p. 233*]

The Holy Congregation of Rites has found that the acts presented concerning Michaelis Garicoïts do not contain any indications, nor can any be foreseen, of public and ecclesiastical significance. And this is wise; for when it is a question of religious veneration for a Servant of God, to be exhibited among men within the Church militant, not only the Christian people, but indeed any other person, whatever their position may be in ecclesiastical or civil society, cannot, in this matter, exercise any influence whatsoever, since it pertains privately to the Roman Pontiff, the Vicar of Christ on earth.

Given this, it naturally follows that, in order to complete the series of acts thus far presented, two judgments must be considered. The first, in the year 1891, was pronounced by the Judge, delegated by the Bishop of Bayonne, in the presence of the interested parties, and confirmed by the Apostolic See, in which it was declared that nothing could be found, either near the tomb

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or burial mound, or elsewhere near the relics, images, or other memorials of the Servant of God Michaelis Garicoïts, which in any way would suggest a public and prohibited cult. The second is the judgment of the Roman Pontiff, the Vicar of Christ on earth, which is the subject of the Apostolic decree of today.

In order to complete this series of acts, it remains to be investigated, according to the statutes of this sacred court, whether the venerable Servant of God Michaelis Garicoïts could safely be declared blessed. This was certainly demonstrated by the Most Reverend Cardinal Ludovicus Billot, the Relator of the cause; in the general Congregation, which was held on the tenth day of this month of April, before the Most Holy Pope Pius XI, the aforementioned Most Reverend Cardinal raised the following question: "Given the approval of virtues and two miracles, can the solemn beatification of the venerable Servant of God Michaelis Garicoïts safely proceed?" All those present, both the Most Reverend Cardinals and the Consultors, unanimously responded that it could safely proceed.

Nevertheless, the Most Holy Pope deferred his final judgment, and urged all those present to continue to offer prayers, so that more light and counsel might be obtained from divine wisdom. Having now made his decision known, he designated the second Sunday after Easter, the day on which the Church proclaims the Gospel of the Good Shepherd; therefore, having first devoutly performed the sacred rites, he wished to summon to the Vatican Palace the Most Reverend Cardinals Antonium Vico, Bishop of Porto, and S. Rufinae, Prefect of the Congregation of Sacred Rites, and Ludovicus Billot, the Relator of the cause, together with the Reverend Father Angelo Mariani, the General Promoter of the Faith, and myself, the undersigned Secretary, and in their presence, he solemnly declared: "The solemn beatification of the venerable Servant of God Michaelis Garicoïts can safely proceed."

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis - Official Commentary. This decree was ordered to be published for the public, to be inserted into the acts of the Congregation of Sacred Rites, and to be issued as an Apostolic Letter in the form of a Brief concerning the solemnities of Beatification, to be celebrated, as soon as it is possible, in the Basilica Vaticana, on the seventeenth of the Calends of May in the year 1923. A. CARD. VICO, Archbishop of Porto and Santa Rufina, Prefect. L. © S. Alexander Verde, Secretary. III. OF THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, ROBERT CARDINAL BELLARMINE, OF THE SOCIETY OF JESUS. CONCERNING A DOUBT, and concerning which miracles are established in the case and to the effect of which we are speaking? If there ever existed a cause concerning virtues, in which there was so much discussion, both diligently and copiously, this is certainly the cause

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for the Beatification of the Venerable Servant of God, Robert Cardinal Bellarmine. For if anyone should examine the true and uncorrupted history of this matter more closely, and recall to mind the various circumstances, and rightly estimate the times in which it was subjected to a long and varied period, he will easily and correctly understand why, and that it is not even two years ago that the long-awaited Apostolic decree was finally issued, by which the Most Reverend Pope Benedict XV declared the heroic virtues of the aforementioned Venerable Servant of God, Robert Cardinal Bellarmine, and approved them. Indeed, this delay, which was so long and so unusual for this most honorable cause, and which hindered the progress of its proceedings, which, from the beginning, proceeded as prosperously as expeditiously, cannot, when considered in light of the merits of the cause itself, be reconciled with them, but rather is manifestly contrary to them; therefore, this delay must be attributed to entirely different, and far more diverse, external factors, which were prepared with obstacles. The more one descends into this opinion, the more clearly it becomes apparent, from the very first proposition of this most excellent cause, namely, that no obstacle had yet arisen...

[*Latin ed. p. 235*]

The Holy Congregation of Rites, in section 235, having carefully considered the matter, seeks to acknowledge and proclaim the heroic virtues of the venerable Bellarmine, and observes that wise men have concurred in their judgment. Among these are the masters of this sacred forum, and among them, he to whom the task of presenting objections was assigned, and who immediately preceded Pope Benedict XIV in the office of Promoter of the Faith, namely, Prosper Bottini, Archbishop of Myra, from Lucensis. This Bottini, in the general congregation concerning the virtues of the venerable Bellarmine, in the year 1677, before the Most Holy and Venerable Innocent XI, expressed his opinion as follows: "According to the testimony of the Holy Spirit, the blessed one is said to be a man to whom three celestial gifts are joined, namely, that he was found without blemish, that he did not follow gold, nor hoped in the treasures of money; and therefore, the wise man, divinely inspired, declared that this triple excellence is extraordinary and heroic, exclaiming, 'Who is he, and we will praise him? for he hath done wonderful things in his life.' Therefore, the heroic virtues of Cardinal Bellarmine appear to be deserving of approval, since he was indeed found without blemish, never having fallen, even into a venial sin, spontaneously or deliberately; and he certainly did not follow gold, not only because he used it for the poor and the Church, but often incurred debts for that purpose, and he attended daily in the choir of the Archbishop, in the sacred hours, so that he might earn the means to distribute to the poor; and indeed, he did not hope in the treasures of money, since he accepted sacred honors, from which he could have enriched himself, only

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when compelled, and he rejected the revenues offered to the Church of Capua, when he relinquished it, and he did not stain his life with blood, and when dying, he left nothing to them, except a small silver cross with the relics of the saints, and so he died poor, so that without the help of the Pope, a customary funeral could not be provided for him. Since, therefore, it is abundantly clear from these prerogatives that all those things which the Wise Man requires to declare a man blessed were present in Bellarmine, it cannot be doubted that heroic charity towards God, manifested by constant prayer, was present; an admirable zeal for the salvation of his neighbors, with which he was inflamed, and who fought admirably for the Church, both with word and writing; humility of mind, gentleness, contempt for all worldly happiness, and hope fixed solely on God, and other virtues, which were admired in him, besides many sworn witnesses, by the Most Holy Roman Cardinals, of such outstanding integrity and wisdom." And adding further, he concluded his vote with these weighty words: "Therefore, Most Blessed Father, since it seems that those things which were objected against the Venerable Servant of God, from my office, have been excellently refuted, and having been ordered to express my judgment for the truth, I believe that it is fully established that his theological and cardinal virtues were of a heroic degree."

[*Latin ed. p. 236*]

236 Acta Apostolicae Sedis - Official Commentary. Prosper Bottini, Promoter of the Faith, whose opinion, as was recently seen, is so firmly rooted in the virtues of the venerable Bellarmine; for in those very processes in which he had been engaged, having been entrusted with the office of a faithful and vigilant administrator, he had not only recounted and described the virtues, but had also discovered miracles, which, through the prayers and merits of his servant Robert Bellarmine, and almost immediately after the precious death of the latter, had been wrought by God, and which, having been heroically exercised, He had deigned to ratify and confirm. And indeed, Prosper Bottini, Promoter of the Faith, has not been mistaken in his opinion, as the fortunate and successful outcome today demonstrates. Indeed, the two healings that were presented for consideration are ancient, but they cannot suffer any detriment from this fact. For, if the legal aspect is considered, the proofs used by the accusers, being collected at an opportune time, provide themselves with the necessary defenses, which, when the question of proving miracles is raised, demand the application of laws. But if the mind is turned from the legal prescription to the intimate essence of the matter, the condition of these two healings undoubtedly appears better now than it was when they occurred; since the judgment, which, almost three centuries ago, had been rendered concerning the supernatural nature of both events, and which was subsequently heard and examined in detail in the apostolic process, was fully and solemnly confirmed in

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judgment by the physician and surgeon, who had been involved in the healing of both the boy Ignatius De Lazzaris and the pious woman Arsilia, and who, having been appointed by this Holy Order, had diligently considered and examined all matters beforehand, deemed it necessary to present their judgment according to their science and conscience. Therefore, as was to be expected and was indeed necessary, these two healings, which had been weakened by age, and illuminated by the light of more recent science, were vindicated and confirmed, as truly miraculous events, and were, without difficulty, accepted and should be accepted by even those who are unlearned and ignorant of medical matters, since, as is evident from the records and proofs, in both cases, after the invocation of the patronage of the venerable Bellarmine, the following two things occurred simultaneously: namely, an organic disease and the instantaneous and perfect healing of that organic disease. For this to happen, the forces of created nature, which the Author of nature established and prescribed for it, undoubtedly stand in the way. Indeed, as everyone knows and no one can deny, when it comes to repairing materially damaged parts of the human body, nature, even with the aid of art,

[*Latin ed. p. 237*]

The Holy Congregation of Rites, in Decree 237, cannot, by its very nature, exceed the boundaries established by its Creator, nor can it transgress those limits; it can only proceed slowly, gradually, and step by step in its work of restoration. And since all these things are so, and are subject to no doubt, and no prudent and upright man can find fault with them, it was necessary that all discussion be extinguished by force and authority; therefore, the preparatory and preparatory congregations that preceded it were followed by the general congregation, which, on the tenth day of this month of April, was convened before the Most Holy Pope Pius XI. In this congregation, the Most Reverend Cardinal Aidan Gasquet, the Relator of the cause, proposed the following question for discussion: Whether, and concerning which miracles, the case in question consists, and to what effect. The Most Reverend Cardinals and Consultors, each in turn, expressed their votes, which the Most Holy Pope, with a joyful and attentive spirit, followed; but, as is customary, He refrained from revealing His mind, and, after carefully considering the weight of the matter, He took time to implore divine assistance. This very Sunday, the second after Easter, on which day Jesus Christ, in the Gospel, presents the example and form of the Good Shepherd, who gives His life for His sheep, after the sacred Mysteries were piously celebrated, He ordered the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Aidan Gasquet, the Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, the undersigned Secretary, to be summoned to the Vatican Palace, and, in their presence,

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He solemnly declared: That the case consists of two miracles; namely, the first, of the instantaneous and perfect healing of the boy Ignatius De Lazzaris from a serious concussion of the brain and from a gross hematoma in the right temporal region, which two were produced by the fall of the aforementioned Ignatius from a great height; and the second, of the instantaneous and perfect healing of Arsilia Altissimi from an ulcerated hemorrhoidal tumor. He ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites on the seventeenth day before the Kalends of May in the year 1923.

A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the S. B. C.

L. S. Alexander Verde, Secretary.

[*Latin ed. p. 238*]

238 Acts of the Apostolic See, Official Commentary IV, of the Order of Friars Minor. Doubts concerning the Paschal Candle. To the Most Reverend General Procurator of the Order of Friars Minor, the following doubts have been humbly presented to the Sacred Congregation of Rites for a suitable solution: By decree No. 3479 of the Society of Jesus, on February 8, 1879, at 11 o'clock, the following doubt was proposed: "Is it permissible to light the Paschal candle as many times as the Blessed Sacrament is exposed during the Paschal season?" The response was: No. Now, the following is inquired about concerning the meaning of this response: "I. Must the Paschal candle, which has been lit at Vespers, be extinguished, even if the Benediction with the Blessed Sacrament immediately follows? " "II. If Solemn Masses or Solemn Vespers are celebrated during the Paschal season before the Blessed Sacrament solemnly exposed, must the Paschal candle be lit, or not?" And the aforementioned Sacred Congregation, after hearing the opinion of a special Commission, having considered all things, judged that the following should be answered: To I. It is possible to keep the Paschal candle lit. To II. Affirmative to the first part, negative to the second. And thus it was written and declared, on April 13, 1923. Signed: A. CARD. VICO, Bishop of Portuense and Rufinae, Sacred Roman College, Prefect. L. S. Alexander Verde, Secretary. V. CONIMBRICEN. The Reverend Father Anthony Garcia Ribeiro de Vasconcellos, Archdeacon and Calendarist of the Cathedral Church of Coimbra, in Lusitania, with the permission of his Most Reverend Ordinary Bishop, humbly proposed the following doubts to the Sacred Congregation of Rites, for an authentic resolution: I. On the day that the external solemnity of the feast of the Most Sacred Heart of Jesus is transferred by the Ordinary, does the privilege of celebrating a Solemn Mass and Masses of the same feast remain, according to the decree of the Sacred

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Rites?

[*Latin ed. p. 239*]

•S: The Congregation of Rites, in Decree No. 3960, issued in Romana on July 23, 1897, should be observed, concerning the solemn votive Mass for a grave and public matter, and whether it establishes "Additions and variations in the Rubrics of the Missal, according to the norm of the Bull *Divino afflatu*, title I, section II, number 3"?

IL When the Divine Office is recited privately, and if, for a reasonable cause, an interruption occurs after the Lauds and other Hours, must the final Antiphon of the Blessed Virgin Mary be recited only once, namely after the Compline? And, if so, does the same apply to the recitation by a choir, if the Office is not concluded, and if one does not depart from the choir except after the Compline has been completed, as has been the custom for many years in the Cathedral Church of Coimbra? And the Sacred Congregation, having heard the vote of a special Commission, considered that the following should be the answers to the proposed questions:

Ad I. Regarding the days on which the Mass with singing and the Missa Cantata are permitted, Decree No. 3960 of Romana, July 23, 1897, should be observed. Regarding the Commemorations and Prayers in those Masses, and regarding the Commemoration of a Mass that is hindered, the new Rubrics of the Missal, title V, sections 3 and 4, and title VI, sections 1 and 4, should be observed.

Ad II. In both cases, it suffices that the final Antiphon of the Blessed Virgin Mary be recited only once, after the Compline. And thus it was written and declared, on April 20, 1923.

£8 A. Card. Vico, Archbishop of Porto and Santa Rufina, Sacred Roman College, Prefect.

L. © S. Alexander Verde, Secretary.

SACRED CONGREGATION FOR THE ORIENTAL CHURCH

APPOINTMENTS

By Decree of this Sacred Congregation, dated March 31, 1923, Our Most Holy Lord has deigned to appoint the Reverend Father Ernest Filippi, titular Archbishop of Sardica, as Apostolic Delegate to Constantinople.

By Decree of this Sacred Congregation, dated April 18, 1923, the Reverend Father Paulus Voillard, General Vicar of the Congregation of Missionaries of Africa, has been appointed Delegate ad nutum S. Sedis (by the decree of the Holy See) to the Greek-Melkite Seminary of Saint Anne in Jerusalem.

[*Latin ed. p. 240*]

240 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE

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ROMAN HOLY CONGREGATION OF RITES. Tuesday, April 10, 1923, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Holy Rites was held, in which the Most Eminent and Reverend Lords Cardinals, and the Reverend Prelates and theological Consultors, who compose it, discussed and gave their vote, first on the aforementioned doubt concerning the suitability for the solemn beatification of the Venerable Michael Garicoïts, a secular priest, founder of the Congregation of Priests of the Sacred Heart of Jesus, known as Bétharram; and then concerning two miracles, which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Cardinal Robert Bellarmine, of the Society of Jesus, which miracles are proposed for his beatification. Tuesday, April 14, 1923, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Holy Rites was held, in which the Most Eminent and Reverend Lords Cardinals, and the Reverend Prelates and theological Consultors, who compose it, discussed and gave their vote, first on the aforementioned doubt concerning the suitability for the solemn beatification of the Venerable Servant of God, Cardinal Robert Bellarmine, of the Society of Jesus; and then on the doubt concerning the heroic exercise of virtues by the Venerable Servant of God, Father Mariano of Rocca Casale, a lay professed of the Order of the Friars Minor.

SECRETARY OF STATE APPOINTMENTS. By letters from the Secretary of State, the Holy Father deigned to appoint:

April 4, 1923.

His Eminence, Cardinal Camillo Laurenti, Protector of the Sisters of Nazareth in Milan.

The Reverend Father Felice M. Cappello, S.J., Consultor of the Holy Congregation of the Council.

Monsignor Giulio Serafini, titular Bishop of Lampsaco, and the Reverend Father Giuseppe Lemius, of the Oblates of Mary Immaculate, Consultors of the Holy Congregation for the Eastern Church.

[*Latin ed. p. 241*]

Diarium Romanae Curiae, April 20th, 22nd, and 24th, 1923. His Eminence, Cardinal Gaetano De Lai, Protector of the Little Sisters of the Sacred Family. His Eminence, Cardinal Giovanni Tacci, Protector of the Pious Mothers of Ovada. His Eminence, Cardinal Andrea Frühwirth, Protector of the Sisters of the Most Holy Sorrowful Mary, in Rome. His Eminence, Cardinal Francesco Ehrle, Member of the Sacred Congregation for Extraordinary Affairs. By Apostolic Briefs, the Most Holy Father, Pope Pius XI, may he reign happily, deigned to appoint: To the Papal Throne: April 16, 1923. Monsignor Giuseppe Francesco Busch, Bishop of St. Cloud (Minnesota). Apostolic Protonotaries – as if participating: October 27, 1922.

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Monsignor Giovanni Krupinski, of the diocese of Cracow. March 27, 1923. Monsignor Costantino Bohaczewskyi, of the diocese of Premislia. April 6th. Monsignor Giuseppe Freri, of the archdiocese of Lyons. Monsignor Emmanuele Bechetoille, of the same archdiocese. April 19th. Monsignor Francesco Van Antwerp, of the diocese of Detroit. Domestic Prelates of the Holy See: December 23, 1922. Monsignor Massimo Pilon, of the archdiocese of Edmonton. March 7, 1923. Monsignor Giovanni Di Vano, of the diocese of Viterbo. April 25th. Monsignor Dionigi Morris, of the archdiocese of Toronto. Monsignor Giovanni I. Kelly, of the diocese of Hamilton. Monsignor Giuseppe A. O' Sullivan, of the same diocese. April 27th. Monsignor Augusto Bizzarri (Rome). Monsignor Basilio Pynilo, of the diocese of Premislia. April 7th. Monsignor Francesco Gozo, of the diocese of Savona. April 12th. Monsignor Tommaso Me Laughlin, of the diocese of Newark. April 14th. Monsignor Onilo Milot, of the diocese of Mcolet. Monsignor Lodovico Vittore Thibaudier, of the same diocese. April 17th. Monsignor Lorenzo Weinsteffer, of the diocese of Lausanne. April 18th. Monsignor Giovanni Allasia, of the archdiocese of Turin. April 19th. Monsignor Giovanni M. Doyle, of the diocese of Detroit. ACTA. Vol. XV, n. 5. – 5 – 9 2 3. 17

[*Latin ed. p. 242*]

Acts of the Apostolic See - Official Commentary

HONORS

With Brief Apostolical letters, the Most Holy Pope Pius X, reigning happily, deigned to bestow the following honors:

The Order of Saint Gregory the Great, with the Cross, civil class: April 16, 1923.

To Mr. Frederick Calmeyn, of the Archdiocese of Malines.

The Order of Saint Gregory the Great, civil class: April 7; April 11; April 12; April 14; April 19, 1923.

To Mr. Alfonso Versteylen, of the Archdiocese of Malines.

To Mr. Rudolph de Beding-Bibéregg, of the Archdiocese of Athens.

To Mr. Alessandro Martinengo, of the Diocese of Savona.

To Mr. Vittorio Buratti, of the Diocese of Biel.

To Mr. Giorgio de Noaïllat, of the Archdiocese of Tours.

To Mr. Peter de Magalhâes Machado, of the Archdiocese of Rio Janeiro.

To Mr. Knight Pio Pagliucchi (Rome).

The Knighthood of the Order of Saint Gregory the Great, civil class: March 24; March 26; April 7; April 9; April 10; April 14; April 15; April 16, 1923.

To Mr. Architect Giovanni Stuyt, residing in The Hague.

To Mr. Giovanni Antonio Caminada, of the Diocese of Haarlem.

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To Mr. Giuseppe Gisquière, of the Archdiocese of Malines.
To Mr. Augusto Berselli, of the Archdiocese of Bologna.
To Mr. Lawyer Giacomo de Vivie-Regie, of the Diocese of Agen.
To Mr. Brasida Poggio, of the Archdiocese of Athens.
To Mr. Doctor Agostino Molfino, of the Diocese of Savona.
To Mr. Livio Montalbetti (Rome).
To Mr. Paolo Duverger, of the Archdiocese of Cambrai.
To Mr. Doctor Sebastian Indelicato, of the Diocese of Acireale.
To Mr. Leopoldo Siili (Rome).
To Mr. Count Paolo de Rougè, of the Diocese of Amiens.
To Mr. Paolo Van Hamme, of the Archdiocese of Malines.
To Mr. Davide Fiorani, of the same Diocese (Fabriano and Matelica).
To Mr. Alessandro Micheli, of the same Diocese.
The Knighthood of the Order of Saint Sylvester the Pope: April 16, 1923.
To Mr. Giuseppe Cottino, of the Archdiocese of Turin.

[*Latin ed. p. 243*]

Diarium Romanae Curiae, May 24th.

BY ORDER OF HIS HOLINESS

With the tickets of His Most Reverend Excellency, Monsignor Maggiordomo, the Holy Father has deigned to appoint:

Secret Chamberlains in commendam:
March 16, 1923.
Monsignor Anthony De Giovanni, of the diocese of Ugento.
March 26.
Monsignor Enrico Agostini (Boma).
March 27.
Monsignor Lorenzo Yang, of the Apostolic Vicariate of Canton.
March 27.
Monsignor Michelangelo Grancelli, of the diocese of Verona.
March 27.
Monsignor Valentino Dabrowski, of the diocese of Chełmno.
April 5.
Monsignor Michele Jackowskyi, of the archdiocese of Leopoli.
April 5.
Monsignor Giovanni Aleksewicz, of the same archdiocese.
April 5.
Monsignor Stefano Juryk, of the same archdiocese.

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April 5.
Monsignor Stefano Horodeckyi, of the same archdiocese.
April 5.
Monsignor Michele Cehelskyi, of the same archdiocese.
April 5.
Monsignor Pietro Shankowskyi, of the same archdiocese.
April 7.
Monsignor Giacomo Chiaffrino, of the archdiocese of Turin.
April 7.
Monsignor Giuseppe Fravega, of the same archdiocese.
April 9.
Monsignor Carlo Francesco le Blanc, of the archdiocese of Utrecht.
April 9.
Monsignor Emmanuele Phares, of the archdiocese of Paris.
April 10.
Monsignor Giorgio Major, of the diocese of Giavarino.
April 17.
Monsignor Giovanni Brennan, of the diocese of Auckland.
April 17.
Monsignor Cirillo Bafinka, of the archdiocese of Olomouc.
April 17.
Monsignor Giovanni Müller, of the same archdiocese.
April 17.
Monsignor Luigi Carame, of the diocese of Soissons.
April 17.
Monsignor Alessandro Jaivenois, of the diocese of Troyes.
April 17.
Monsignor Francesco Kulhánek, of the diocese of Králové Hradec.
April 18.
Monsignor Luigi Wittich, of the same diocese.
April 18.
Monsignor Giovanni Sládecek, of the diocese of Litoměřice.
April 18.
Monsignor Adolfo Kühnl, of the same diocese.
April 18.
Monsignor Solomanno Széll, of the same diocese.
April 18.
Monsignor Anthony Weber, of the same diocese.

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April 20.

Monsignor Venceslao Pohl, of the same diocese.

April 20.

Monsignor Jaroslao Varhulik, of the same diocese.

Secret Chamberlains of Sword and Cape in commendam:

March 20, 1923.

The Right Honorable Count Oscar Bopp de Oberstadt, of the diocese of Bockford.

April 11.

The Right Honorable Count Fidelio Pálffy, of the archdiocese of Strigonia.

April 11.

The Right Honorable Francesco de Papen, of the diocese of Monastir.

[*Latin ed. p. 244*]

Acts of the Apostolic See - Official Commentary 244, April 17, 1923; The Most Reverend Marquess Felice Santangelo, of the Archdiocese of Naples.

The Most Reverend Mr. Giuseppe Vivó y Cervera, of the Archdiocese of Burgos.

The Count Giuseppe Caccia Dominioni, of the Archdiocese of Milan.

Honorary Chamberlains, wearing the peacock blue attire of His Holiness:

March 22, 1923. The Most Reverend Salvatore Fiore, of the Diocese of Levkosia.

April 5. The Most Reverend Anthony Carolazzo, of the Diocese of Concordia.

April 6. The Most Reverend Francesco Petrucci, of the Diocese of Città della Pieve.

April 16. The Most Reverend Alfonso Maria Frecceri, of the Diocese of Savona.

April 17. The Most Reverend Brunone Schneider, of the Archdiocese of Olomouc.

The Most Reverend Innocenzo Obdrzálek, of the same Archdiocese.

Honorary Chamberlain of Sword and Cape, supernumerary, of His Holiness:

March 21, 1923. Mr. Ippolito de Luiski, of the Diocese of Chełmno.

Honorary Chaplain *extra Urbem* of His Holiness:

April 11, 1923. The Most Reverend Guglielmo Flüeler, of the Diocese of Coira.

Secret Honorary Chaplain of His Holiness:

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March 20, 1923. The Most Reverend Paolo Zsámbski, of the Archdiocese of Strigonia.

Honorary Chaplain *extra Urbem* of His Holiness:

April 18, 1923. The Most Reverend Alessandro Kovács, of the Diocese of Vacia.

NECROLOGY

February 4, 1923. The Most Reverend Carlo O'Reilly, Bishop of Lincoln (U.S.A.).

March 25. The Most Reverend Enrico Sánchez y Paredes, Archbishop of Puebla de los Ángeles (Mexico).

April 1. The Most Reverend Emmanuele Antonio Arboleda, Archbishop of Popayán.

The Most Reverend Mariano Antonio Espinosa, Archbishop of Buenos Aires.

April 14. The Most Reverend Frederick Hopkins, titular Bishop of Atribi, Apostolic Vicar of British Honduras.

May 2. The Most Reverend Edmondo Luypen, titular Bishop of Oropo, Apostolic Vicar of Batavia (Island of Java).

[*Latin ed. p. 245*]

Year XV - Vol. XV, June 1, 1923, No. 6. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XI. SACRED CONSISTORY.

On May 23, 1923, a secret Consistory was held in the Apostolic Palace at the Vatican, the acts of which are reported in order:

I. – THE SACRED COLLEGE CHANCERY. The Most Reverend Cardinal Van Rossum presented the chain of the Sacred College of the Most Holy Roman Church, and returned it to His Most Holy Father, Pope Pius XI, who delivered it to the Most Reverend Cardinal Frühwirth, to serve as Chancellor of the same Sacred College for this year.

II. – ADDRESS. CREATION OF HOLY FATHER POPE PIUS XI AND PUBLICATION.

It is most pleasing to us to behold you assembled again, and to discuss matters of the utmost importance to the Church, in which the glory of God and the salvation of souls are concerned; and this is all the more pleasing, because, through the gift of divine goodness, there are many things which we can commemorate with you, and which you will gladly hear.

First of all, we say that the honors paid to the Most Holy Eucharist throughout Italy, and indeed throughout the entire Catholic world, are today being celebrated with such magnificent and wondrous splendor,

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as... (The text is incomplete).

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis - Commentarium Officiale. We can rightly include in the annals of the Church's sacraments. For the generous endeavors of the ancient Christians, the sudden fervor of public piety aroused by the errors of heretics, the numerous miracles wrought by divine power, the decrees and canons of the great Councils, the constant care of the Roman Pontiffs and their solemn observances, and the frequent prescriptions concerning the morals and practices of the Eucharist, such as concerning the true Body of Christ, the forty-hour prayer, the perpetual adoration of the Sacrament, the most devout and reverent preparation of children for the Holy Communion, the frequent reception of the Eucharist as is fitting, the religious families dedicated solely to the worship of the Eucharist; all these things clearly demonstrate that the Holy Church has never had anything else as its head, center, or greatest reason, or as the source or sustenance of all supernatural life, except the most holy Eucharist, and that the daily and perpetual worship of the Eucharist has always been illuminated by the most significant and splendid expressions of popular piety. These things occur in Eucharistic congregations, through sacred sermons and discourses, through the frequent reception of the Sacraments, through notable and not infrequent benefits, through daily and nightly prayers, through the most solemn and triumphant rituals and processions, in which the very essence of these Eucharistic congregations consists, and which, at the most important moments, are filled with splendor and majesty. Concerning this, We, Venerable Brothers, offer heartfelt thanks to God with you; and We also attribute praise to the Order of Bishops and the Clergy, whose constant labors and apostolic efforts have brought about this matter, which is so glorious to God and so beneficial to souls; and We praise, as is fitting, those Catholic men, who, as diligent and willing helpers, have, according to God, borne fruit from their efforts in the service of the sacred rites and the ministers. Another thing that greatly delights and consoles Us is that Our first Encyclical Letters have been received with such singular faith and piety by the entire Catholic world.

[*Latin ed. p. 247*]

The acts of Pope Pius XI continue to reach us and have not yet ceased, bringing forth remarkable testimonies. Indeed, We are greatly pleased to know that, guided by a diligent will and the duties of their office, Bishops, clergy, and laymen, having heeded Our exhortations and encouragements, are actively engaged in those institutions, undertakings, and works which encompass all that the term "Catholic Action" implies. For this very action, insofar as it is suited to the sincere spirit of Jesus Christ, and under the authority of the pastors, aims to instill virtues, and appropriately to address

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the needs of individuals and of human society, considering the variety of public, civil, and religious orders; it is clear to all how greatly it contributes, not only to the life of religion and to the good of the Church, but also to the welfare of civil society and to the benefit of human association itself. Therefore, in the Encyclical Letters which We have mentioned, We have openly and clearly stated that this very Catholic Action pertains, from one side, to pastoral ministry, and from the other, to Christian life, so that whatever is done to promote or diminish it, whatever seems to be done to foster or violate the rights of the Church and of souls, is, in fact, related to it. Therefore, as this kind of action is increasingly spread and strengthened each day; as it is seen that the charity of the Divine Eucharist deeply inflames the hearts of men and makes them more eager to act; as priests and laymen, and young people of both sexes, dedicate themselves to this most honorable endeavor, as if to an apostolate, without any concern or effort; these things fill Us with the greatest joy, and also inspire hope for a much better future. A similar great expectation of benefits, which pertain to all parts of the world where the Gospel is preached, moves Us to make a solemn proposal: that, through the coming Holy Year, whatever illuminates the nature, purpose, places, and progress of Catholic Missions, all of these things be publicly exhibited in these Our Vatican buildings: a proposal which, as you well know, Venerable Brothers, We have not yet fully announced.

[*Latin ed. p. 248*]

248 Acta Apostolicae Sedis - Official Commentary, and We have entrusted the execution of this very matter to Our beloved son, the Cardinal Prefect of the Sacred Congregation for the Propagation of the Faith. Moreover, in this most ample assembly, We wish to communicate with you that, as it now appears, this matter will indeed be successfully accomplished, since the aforementioned Cardinal and those administrators chosen by him are diligently working on it, and the letters sent for the purpose of invitation to all parts have received great approval and assurances. From this, We are certain that the most important and most sacred of all Catholic works, which is the Work of Missions, will receive the greatest assistance. For the faithful, who, during the Holy Year, from every land and region, have come to the tombs of the Apostles to obtain the fullest remission of sins and a most abundant supply of graces, will behold with their own eyes the magnitude and vastness of that divine Work, and will understand what resources and supports it requires, in order to overcome every kind of obstacle for the sacred messengers of Christ, and how much and how greatly they have already accomplished, and how much more and greater things must still be accomplished. Hence, they will easily perceive how urgently they are compelled to assist, according to their ability, those most valiant and generous men, who, having left their homeland, relatives, and friends, go to distant and barbarous regions, to

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pour out their sweat and their very lives for the salvation of souls, which Jesus Christ has redeemed with His own blood. In addition to this, the Catholic Missions themselves will also receive a not inconsiderable benefit from this very assembly, so that they may exchange moderate and prudent advice, and communicate experiences with each other at the opportune time. Moreover, We are confident that this will be especially beneficial for improving and adapting the methods and discipline of these missions, so that they may become increasingly intelligent and useful administrators of grace and sanctity; a grace and sanctity whose administration leads to Christ, and which will always hold the primary place, when the matter at hand is entirely supernatural and divine.

[*Latin ed. p. 249*]

Acts of Pope Pius XI:

It would indeed be fitting for Us, Venerable Brothers, to dwell longer with you in this joyful occasion, were it not that other matters call Us away, matters which, far from being pleasant or comforting, are accompanied by anxieties and grave concerns. For in the neighboring regions of Europe and Asia, where the Christian name endures alongside the most sacred monuments, terrible storms rage, causing incredible distress and calamities to those peoples and regions, bringing about the greatest detriment, not only to religion, but also to civil society and humanity itself. It is, of course, superfluous here to declare that We, as We have always done according to Our ability and with the utmost care, will continue to offer assistance to the Catholics in the Holy Land – which are, as is well known, far superior to all others, and which have never been subjected to any prescription – and to the needs of those nations, with all the zeal We can muster. And may it be that for all those nations, for all those children, orphaned by the horrors of war, by the loss of one or both parents, a safe refuge and a haven of salvation may be provided, which, indeed, We are already providing to many – although, admittedly, only a few in so great a multitude – with the help of the piety of those whom We gladly remember here, with grateful hearts. Furthermore, Europe itself is not free from grave evils, as nations once flourishing, and which were once the teachers of civil order, are torn apart by internecine wars, suffering immense losses and incurring dangers, which threaten not only Europe, but indeed the entire human race. We cannot express, in words, the sorrow that this causes Us, as We feel a paternal concern for all those who are suffering. For whether peoples are divided by political freedom, by opinion, or by study; whether they disagree on the interpretation of treaties or on the assessment of rights and obligations arising from them; whether they have always lived in the domestic tranquility of their homes, or whether they have recently or long ago abandoned their memories of it; all are children of the same Father,

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who, while enjoying domestic communion with

[*Latin ed. p. 250*]

Acta Apostolicae Sedis - Official Commentary. The present assembly is filled with those present, eagerly awaiting the return of those who are absent; for all are sheep and lambs from the same fold, and the Divine Shepherd continually calls them. But as We, with great concern, behold the multitude of those who come to Us from every place, Our sons arrive, some for the best of reasons and for the benefit of the Apostolic See, others for various reasons, all dear to Us: some from the Island of Saints, others from the first-born, from the land of Angelorum, or from the nation of the 'Ecclesiae, or from that Germany catholica, which, despite the schism from the Church Romana, which occurred four centuries ago, has shown such zeal, and such a solid and steadfast discipline of Christian life, even in the midst of the fury of war, and which even now compensates for that division. We are not unaware of how much benefit all these things bring to the Christian name, or how much they confirm and promote the faith of Our sons, and they are all the more dear to Us because they are burdened by such great calamities. But it is hardly necessary to say how much bitterness and sorrow follow Us. We have, indeed – may God be our witness – done everything within Our power, and certainly done everything We could, to alleviate or remove this immense suffering; and We will not cease to do so, as long as there is any hope, at least by preaching peace among those who are fighting among themselves, by instilling peace, that very peace which We even now invoke with all Our heart. We must, however, always implore God, the God of peace, that He may restore and strengthen peace in the hearts and minds of all, that He may inspire them with justice and charity, and that He may incline them towards concord and friendship: this is what We desire with all Our heart, and what We pray for now and will continue to pray for.

The news from the regions of Russia is, indeed, much sadder and more grievous. However, as these things are known to all, and have been widely disseminated through the newspapers, it is unnecessary to dwell on them individually here; but one thing We cannot pass over in silence. For there have been sent thither by the Supreme Moderator of the Catholic cause, most distinguished men, and those...

[*Latin ed. p. 251*]

251 The acts of Pope Pius XI, worthy of praise for his patience and wisdom, recount how, through his beneficent actions, he aided the people of a great nation, who, having received assistance from us and having invoked our help, were generously and constantly supported by Catholics throughout the world. Behold, the most distinguished leaders and administrators of the Catholic religion are imprisoned, subjected to

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interrogations, and condemned to long and harsh confinement; and one of them is cruelly murdered. We mention them here for the sake of honor: John Baptist Oieplak, the Archbishop of Achrida, and his associates, the priests Leonidam Fedorow, Constantinus Budkiewicz, Stanislaus Eismont, Eduardum Junewicz, Lucian Hwiecko, Paul Hodkiewicz, Anthony Wasilensky, Peter Janukiewicz, Theophilus Matulanis, John Trojgo, Dominic Iwanow, Francis Butkowski, Augustine Pronsketis, Anthony Malecki, and also the pious young man, James Sciarnas. All of this happened, first without our knowledge, and then without our consent or hearing, when we were demanding only that those who were subject to our authority be judged according to our judgment, with letters added that would demonstrate their guilt, if any existed; and we solemnly promised that we would judge their case for the sake of justice. But what is far worse – if what is reported is true – the ministers of that religion, which had earned such great merit from the Russian people, have been condemned to imprisonment and death, with many and manifest signs of hatred and contempt for the holy and divine religion which they themselves had undertaken to defend, and of which they profess to uphold the precepts and defend the oaths at any cost. Whatever weight or importance the other accusations against Archbishop Cieplak and his companions may have, especially the priest Budkiewicz, who died struck by a fatal blow, the pains which we have suffered and endure for the sake of these most valiant sons are wonderfully consoled by the glory that will subsequently redound to our religion and to God Himself, and by the certain hope that these condemnations and judgments will be...

[*Latin ed. p. 252*]

252 Acta Apostolicae Sedis - Official Commentary: The acts of the Apostolic See, concerning the punishments imposed, are primarily for the benefit of the most excellent of Catholics, just as the seeds of Christianity flourished in the very beginnings of the Church. Indeed, we have greater hope for those who suffer the punishments of our and our brothers' and sons' condemnations, whom, although removed from our communion, we nevertheless love in the charity of Jesus Christ and in the most desired unity of the flock; and for this reason, we do not wish to be separated from them in any way, but rather, invoking all those offices of humanity, which are desired by all civilized nations. And all of these things, whatever may have happened, require that we never cease to carry out those works of mercy and beneficence, without delay, and not even for a single month, in order to alleviate the immense suffering of so many. For we shall persevere, as long as it is possible and as long as the opportunity arises, mindful of that apostolic voice: "Be not overcome by evil." And this will also be a demonstration of how much we desire to maintain peace with all, provided that the rights which are due to these humble men, to the little ones, to the weak, to the

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afflicted, and especially to those who suffer for the sake of justice and truth, are preserved; and also, above all, for the good of the very civil society of men, the rights of the Catholic Church are preserved, which is one among men, by the mandate and command of God, the defender and teacher of justice and truth, as it is the eternal guardian of the incorruptible doctrine and the blood of the Redeemer. But these things, however, will always be a sacred law for us, even though we desire to have and maintain peace with all; even though we are also prepared, as far as it is right, to concede everything by which the Church everywhere may attain better ways of living, and at the same time, the harmony of souls may be reconciled. But now, in order to return to the causes of joy and consolation, we implore the patronage of those venerable servants of God, to whom divine Providence has recently bestowed the titles and honors of the blessed in heaven.

[*Latin ed. p. 253*]

Acta PUPP. XI, 253: We have decreed: concerning the Blessed Theresa of the Infant Jesus, the Blessed Michael Garicoits, and the Blessed Robert Bellarmine; concerning whom it pleases Ambrose to say: "Such defenders are worthy of praise." Let us supplement the most excellent statute of your College, Venerable Brothers. It pleases us to honor two outstanding men with the Roman purple, who, through various duties diligently and holily performed, have proven themselves very worthy to Us and to the Church. These are: IOANNES BAPTISTA NASALLI BOCCA, Archbishop of Bologna. ALOISIUS SINCERO, Assistant of the Sacred Congregation of the Consistory. What do you think? Therefore, with the authority of the Almighty God, of the Saints Apostles Peter and Paul, and Our own, we create and publicly proclaim: Most Reverend Cardinals, *ex ordine presbyterorum*, IOANNEM BAPTISTAM NASALLI BOCCA. *Ex ordine diaconorum*, ALOISIUM SINCERO. With the necessary and appropriate dispensations, derogations, and clauses. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

III. - ECCLESIASTICAL PROVISIONS. Then, the Most Blessed Father appointed proper pastors to the following churches: To the Cathedral Church of Villa Regalesi, he appointed, with the right to bear the title of Archbishop, the Reverend Father Dom Ioannem Evangelistam de Lima Vidal, Archbishop of Mytilene. To the Cathedral Church of Cortona, the Reverend Father Richardum Carlesi, formerly Bishop of Soana-Pitilia.

[*Latin ed. p. 254*]

Acts of the Apostolic See - Official Commentary 254. To the Cathedral Church of Patavinum, the Reverend Eliam Dalla Costa, archpriest of the place of Schio, in the diocese of Vicentinae. To the titular episcopal Church of Spigacensis, the Reverend Alphonsus Osia Gagnon, appointed Auxiliary to the Most Reverend Paul Stanislai La Rocque, Bishop of Sherbrooke. To

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the titular episcopal Church of Dolichensis, the Reverend Ioannes Michael Buckx, from the Congregation of the Most Sacred Heart of Jesus, Apostolic Vicar of Finlandia. Furthermore, Our Most Holy Lord announced publicly the appointment of other individuals to ecclesiastical offices, having previously relinquished their former positions, namely:

ARCHBISHOPS:

Maceiensem, Sanctus Maria de Silva Continho, formerly Archbishop of Belem.

Nicaenum, nensem.

Ioannes Tegucigalpensem, Festa, formerly Augustine Traianopolitanus, Ismaël, titular Archbishop of Tharon.

Perdomo, formerly Bishop of Ibaguém.

Messanensem and Archimandrite of the Most Holy Savior, Angelus Paino, formerly titular Archbishop of Antinoën.

Antinoënsem, Iulianus Raymundus Riveiro y Jacintho, formerly Archbishop of Guatimalensis.

Chonarum, Eduardus Duarte Silva, formerly Bishop of Uberaba.

Tamiathensem, Aloysius Pellizzo, formerly Bishop of Patavinum.

Neapolitanum, Michael Zezza di Zapponeta, formerly titular Archbishop of Ancyranum.

Tharonensem, Georgius Gauthier, formerly titular Bishop of Philippopolitanum, Coadjutor with right of succession, the Reverend Paul Bruchési, Archbishop of Marianopolitan.

BISHOPS:

De Zacatecas, Ignatius Placencia, formerly Bishop of Tehuantepec.

Pergamensem, Eduardus O'Rourke, formerly neensem. Bishop titular of Ca-

[*Latin ed. p. 255*]

255. Acts of Pope Pius XI: Cidyessus, Anthony Cech, Auxiliary Bishop to the Most Reverend Doctor Joseph Gross, Bishop of Leitmeritz. Doaera, Franciscus Campos y Angeles, already Bishop of Chilapa. Lycopolis, Johannes Floersh, Coadjutor with right of succession, to the Most Reverend Doctor Dionysius O'Donaghue, Bishop of Ludovicopolis. Punia, Fidel Cosio y Medyna. Thyatira, Casimir MichalMewicz, Auxiliary Bishop to the Most Reverend Doctor George Matulewicz, Bishop of Yilna. Massilia, Daniel Champavier, already titular Bishop of Soren. Geraldton, Richard Eyan. Mopsuestia, Gustavus Carolus Mutel, already Bishop of Milos. Diocletianopolis, Gerardus Yesters, Apostolic Vicar of Eahaul. Claudiopolis, Gabriel a Stanz, Apostolic Vicar of Daressalam. Syracuse, Daniel Curley. Calbayogan, Sophonius Hacbangy Gaborny, already titular Bishop of Anemur. Thapsus, Andreas Iacobus Brennan,

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Auxiliary Bishop to the Most Reverend Doctor Michael Hoban, Bishop of Scranton. Themisonia, Antonius Fourquet, Apostolic Vicar of Canton. Vallita, Ferdinandus Brossart, already Bishop of Covington. Oleastra, Antonius Yidemari. Bova, Andreas Taccone. Soren, Iosephus Deitmer, Auxiliary Bishop to the Most Reverend and Eminent Cardinal Bertram, Bishop of Vratislavia. De Socorro, Leonidas Medina, already titular Bishop of Chamaca. Campivalle, Raymond M. Rouleau. Mariam, Martinus Büeker. De Vladivostok, Carolus Sliwowski. Tehuantepec, Ianuarius Méndez y del Rio. Verinopolis, Togon. Johannes Maria Cesson, Apostolic Vicar.

[*Latin ed. p. 256*]

Acts of the Apostolic See - Official Commentary 256. Thespiae, John Boros. Coventry, Francis Howard. Bubastis, August Hermann, Apostolic Vicar of Volta Inferiore. Baphanearum, Paul Pichot, Apostolic Vicar of Majunga. Bovino, Cornelius Sebastian Cuccarono. Sarepta, Edward Doorley, Coadjutor with right of succession to the Most Reverend Bernard Coyne, Bishop of Elphin. Of Uberaba, Joseph Tupinambà de Frota, already Bishop of Sobral. Bapotes, William Mae Neely. Hieropolis, Michael Baldetti, already Bishop of Cortona. Finally, the Most Blessed Father declared that he had the appointment for the Melkite Rite Church of Tripoli for the Reverend Father Joseph Kallas.

II. I. - THE TRADITION OF THE RED GALERO TO THE CARDINALS. On May 25, 1923, a public Consistory was held in the Apostolic Palace at the Vatican, in which Our Holy Father solemnly bestowed the pontifical galero, of red color, upon two Cardinals already created and publicly announced in the Consistory of December 11, 1922, namely: Achille Locatelli and Henry Reig Casanova. Also, upon two Cardinals already created and publicly announced in the Consistory of March 23rd, namely: John Baptist En'as Allí Rocca and Aloysius Sincero.

Meanwhile, through the advocate of the Sacred Consistory, Vincent Sacconi, the cause for the beatification and canonization of the venerable Louis of Casauria, Founder of the Congregation of the Brothers of Charity, commonly known as the Bigi, was being prosecuted for the second time.

[*Latin ed. p. 257*]

257 Acts of Pope Pius XI, No. - CHOICE OF TITLE. On the same day, in a secret Consistory, after the Most Blessed Father, according to the customary rite, had silenced four distinguished Cardinals, the Most Reverend Cardinal Giorgi, Major Penitentiary, requested the priesthood. III. - APPOINTMENTS. OF CHURCHES. Then the Most Blessed Father, also providing pastors for other churches, namely: He appointed the Reverend Father Jordan Corsini, formerly Bishop of Hebron, as Prefect of the Cathedral Church of Guastalla. He appointed the Reverend Father Jerome, Cardinal, a theologian of the metropolitan church of Genoa, to the Cathedral

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Church of Verona. He appointed the Reverend Father James Lopez de Rey y Labarta, Apostolic Vicar of the Marian, Caroline, and Marshall Islands, to the titular episcopal church of Dionysiopolis. Then, for this occasion, He deigned to bestow the deaconry of Saint Mary in Cosmedin as a priestly title upon the Most Reverend Cardinal Giorgi. IV. - REQUEST FOR THE SACRED PALLIUM. Afterwards, Our Holy Lord granted the sacred Pallium to the metropolitan churches of Naples, Maceio, Tegucigalpa, Messina, and, by privilege, to the cathedral churches of Marseilles and Soissons. V. - TITLES ASSIGNED TO CARDINALS. Finally, the Most Blessed Father addressed the four new Cardinals, assigning to each of them: The Reverend LOCATELLI, the title of Saint Bernard at the Baths. The Reverend REIGY CASANOVA, the title of Saint Peter in Monte Aureo. The Reverend NASALLIROCCA, the title of Saint Mary in Transpontina. The Reverend SINCERO, the deaconry of Saint George in Velabro.

[*Latin ed. p. 258*]

258 Acta Apostolicae Sedis - Official Commentary

APOSTOLIC CONSTITUTION

Concerning the erection of the Collegiate Church in Clavarensis, dedicated to Saint Pius, Bishop and Servant of the Servants of God, for perpetual remembrance.

The Apostolic See, ever mindful of the dignity of all churches, and especially those to which the care of souls is attached, has always extended its care, as it has seen fit in the Lord, to promote the exaltation of the divine name and the encouragement of the devotion of the faithful. Wherefore, since a petition has been presented to Us by our beloved son Lazarus Podestà, Rector and Parish Priest of the church of Saint Mary of the Bridge in the place commonly called Lavagna, and Abbot of Saint Mary of Mercy in the place commonly called Carasco in the diocese of Clavarensis, and highly recommended by the venerable brother Vincent, Bishop of Ostia and Praeneste, and by Cardinal Vannutelli, and with the consent of the venerable brother, the present Bishop of Clavarensis, requesting that this church, which is already held in veneration by the faithful, and is distinguished by its beauty and splendor, be raised to the dignity of a Collegiate Church, We, readily adhering to the will of Our Predecessor, Pope Benedict XV, decree as follows:

The Chapter shall consist of four Canons, the first of whom shall be the one currently serving as rector, or parish priest, of the church, who shall hold the title and designation of Archpriest, and shall be the sole dignity and head of the Chapter. By this designation, our beloved son Lazarus Podestà, who is now the parish priest of the church, shall henceforth assume the office and dignity of Archpriest; and in the future, the election

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of the Archpriest and of the other Canons shall be made according to the common law.

The Archpriest, in addition to his parochial duties concerning the care of souls, shall have the responsibility of overseeing all matters pertaining to the church, both religious and material, and, as head of the Chapter, of ensuring that all duties owed by the Canons are fulfilled. Each Canon, in addition to his choral office (of which more below), shall...

[*Latin ed. p. 259*]

The Acts of Pope Pius XI, 259, impose the duty upon this foundation and present Constitution of assisting the parish priest in the exercise of the service of the parish and the care of souls, especially in the ministry of confession, and in the explanation of Christian doctrine to children and adults. Therefore, three meritorious priests, of mature age but not excessively advanced, who desire to lead a more tranquil life near the sanctuary of Saint Mary at Pontevitam, and who are in need of such assistance, shall be appointed as Canons. For the duty mentioned above shall always be borne and esteemed by all the Canons as their principal office, and as a most important and permanent obligation. The insignia of the Archpriest and Canons shall be, according to common law, those which they may wear exclusively during sacred functions in which the entire Chapter participates. The Archpriest shall, as is fitting, precede the others; the Canons shall follow in order of seniority; and in the same way, no Canon shall receive any permanent benefit from the honorary canonry by which he was raised; therefore, as soon as he leaves the office he holds, he shall also lose the honorary canonry. The choral service shall be arranged as follows: On the feast of the Nativity of Our Lord Jesus Christ, on Easter Sunday, on Pentecost, on the feast of the Assumption of the Blessed Virgin Mary, and on the titular feast of the sanctuary, as well as on Thursday, Friday, and Saturday of the greater week, the complete choral office shall be celebrated, except for the First Vespers, with the conventual Mass sung. On other feast days of precept, and on a few other more solemn days of the year, as designated by the Bishop, after consultation with the Chapter, only the lesser Hours, namely, Prime, Terce, Sext, and None, shall be recited, with the conventual Mass read, or sung, as determined by the Chapter and approved by the Bishop. The Canons shall celebrate the conventual Mass in turn, with the Archpriest reserved the celebration on more solemn feast days. Furthermore, in the present circumstances, and until a special fund for this purpose has been established, no Mass shall be offered for benefactors, and the single parish Mass for the people shall suffice to fulfill this obligation. Moreover, the Chapter shall participate in the processions on the feast of Corpus Christi and its octave, and on the days of the major and minor Litanies. In order that those who are more diligent in fulfilling their duties may be rewarded with some temporal benefit, and those

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who are negligent may be rebuked, the Bishop, after consultation with the Chapter, shall impose a certain fine against those who are negligent in the choral service or in other services to the church and the parish, according to the rule customary in similar cases, and in proportion to the revenues which each receives. Since, as stated above, the principal and permanent obligation of the Canons is to assist the parish priest in the service of the parish and in the exercise of the care of souls, therefore...

[*Latin ed. p. 260*]

260 Acta Apostolicae Sedis - Official Commentary: If someone, for this reason, or for another legitimate reason, is prevented from participating in the choral service, they shall be considered present in the choir. The revenues of the Collegiate Church, from which expenses are to be provided for the divine worship and the upkeep of the building, shall be those which are collected and the offerings of the faithful; the administration and opportune division of these revenues into specific causes shall be carried out under the vigilance and authority of the Bishop. Furthermore, that each one may more diligently fulfill his duties, a third part of the revenues, which in any way are provided to the Canons and are to be distributed among them, shall be set aside and, in proportion to the service rendered, or for the instruction of catechesis and other parochial works, or for the fulfillment of the choral office, shall be distributed. It shall be the duty of the Bishop, after hearing the Chapter, to determine what portion is to be allocated for the choral service, and what portion for catechesis. Those who are legitimately prevented, as mentioned above, shall be considered present, according to the norms of law; while the portion that is lost by the negligent will be increased for the diligent. These matters, which We have decreed by Our Apostolic authority, may not, at any time, be infringed upon, or contradicted, or in any way opposed by any human being. If anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons against those who resist the exercise of ecclesiastical jurisdiction. For all of these things, We entrust the execution to Our venerable brother Amadeus Casabona, the present Bishop of Chiavari, with the necessary and appropriate powers, including the power to delegate another person of ecclesiastical standing, and We decree that he shall pronounce judgment on any opposition that may arise in the execution of these matters, obliging him, within six months from the date of this document, to transmit to the Sacred Congregation of the Consistory an authentic copy of the completed execution. Finally, We declare that these present documents shall be valid, notwithstanding any contrary provisions, even those that are particularly and expressly worthy of mention. Given at Rome, near Saint Peter's, in the year of Our Lord 1923, on the eighteenth day of the month of February, in the second year of Our Pontificate.

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£8 C. CARD. DE L A I, Bishop of Sabina.

O. CARD. CAGIANO, Secretary of the Sacred Congregation of the Consistory.

S. B. E. Cancellarius.

Iulius Campori, Apostolic Protonotary.

Raphael Virili, Apostolic Protonotary.

In place of £g of lead, Reg. in Cane. Ap., vol. XXVII, n. 28.

[*Latin ed. p. 261*]

261 Acts of Pope Pius XI, Volume II, Concerning the Granting of the Pallium to the Bishop of Soissons. PIUS PP. XI, Servant of Servants of God, to the perpetual memory: The Church of Soissons, among the illustrious churches of Gaul, holds a distinguished place, as is demonstrated by many titles. In the early Christian era, as is reported, it was founded by Saints Sixtus and Sincius, whom the Apostle Peter sent, and it has had bishops renowned for the splendor of their sanctity, and also for the praise of their doctrine; of whom twelve were raised to the honors of the altar. Furthermore, seven Provincial Synods have been held in the Cathedral of Soissons, and the Cathedral temple, dedicated to the Assumption of the Blessed Virgin Mary, is remarkable both for the grandeur of its structure, for the precious works of art, and for the sacred relics. Moreover, a College of fifty-six Canons contributes to the dignity of this temple; and now, although, due to the ravages of time, the number of these has diminished, the choral service is nevertheless fully maintained. Finally, it is not to be passed over in silence the distinguished privilege of the Dean and Primatial Vicar, by which the bishops of Soissons have long been honored. But since such a privilege can no longer be sustained according to the dispositions of law, we have decided, after consulting with our venerable brothers, the Most Reverend Cardinals, Prefects of the Sacred Consistory, that the Bishop of Soissons should relinquish it, and that, in its place, and for the memory and honor of the See of Soissons, the sacred Pallium should be granted to the present Bishop and his successors. Wherefore, by the fullness of our Apostolic authority, we grant that the Bishop of Soissons and his legitimate successors, by a special privilege, may enjoy the use of the Pallium, in the sacred Consistory, as is customary, saving in all respects the metropolitan jurisdiction, and other rights to be observed. Therefore, by this Apostolic privilege, it is permitted henceforth to the present Bishop of Soissons and his legitimate successors, after the customary request, to use the sacred Pallium on the more solemn festive days prescribed by the sacred canons, but only within the Diocese of Soissons, and not elsewhere, even if the Ordinary... ACTA, Vol. XV, n. 6. - 1-6-923. 19

[*Latin ed. p. 262*]

Acta Apostolicae Sedis - The official record, with the agreement of all

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present, notwithstanding any dissenting opinions. Given at Rome, near Saint Peter's, in the year of Our Lord nineteen hundred and twenty-three, on the first day of March, in the second year of Our Pontificate.

83 C. CARD. DE LAI, Bishop of Sabinen.

O. CARD. CAGIANO, Secretary of the Sacred Congregation of the Consistory.

S. E. E. The Chancellor.

Raphaël Virili, Apostolic Prothonotary.

Ludovicus Schüller, Apostolic Prothonotary.

Reference: *Loco*, p. plumbi, Beg. in Gane. Ap., vol. XXVII, n. 32.

APOSTOLIC LETTER

CONCERNING THE SODALITY OF THE DIVINE INFANT OF PRAGUE, WHICH IS RESTORED TO UNITY AND EXCLUSIVELY COMMITTED TO THE ORDER OF DISCALCED CARMELITES.

PIUS PP. XI

For the perpetual memory of this matter.

— By similar Apostolic Letters, on the thirtieth day of March, in the year nineteen hundred and thirteen, sealed with the Fisherman's ring, Our Predecessor, Pope Pius X, in order to foster the piety of the faithful towards the Divine Infant, whose statue, renowned for miracles, has been venerated since the seventeenth century by the ancient religion in Prague, in the monastery of Saint Mary of Victory of the Order of Discalced Carmelites, granted, in perpetuity, to the General Superior of that Order the faculty of establishing, with the license of the respective Ordinary, and with due observance of regulations, a Sodality called the Sodality of the Divine Infant of Prague, both in churches of the Order and in other sacred buildings located throughout the world.

However, since, before the General Superior of this Order had exercised this faculty, certain such sodalities already existed, canonically established, in some churches, and these still exist at the present time, but under different laws and with varying privileges and graces, Our beloved son, the present General Procurator of the Order of Discalced Carmelites, earnestly implores Us, so that, in order to resolve all doubts and distinctions, We may establish a single center for this fruitful devotion, and that all societies, throughout the world, existing under the title of the Divine Infant of Prague, may be endowed with the same laws and privileges.

Wherefore, since it is entirely fitting that this Sodality of the Infant Je-

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sus...

[*Latin ed. p. 263*]

The Acts of Pope Pius XI, page 263, grant exclusively to the Order of Discalced Carmelites, that is, to that Order whose members have always been zealous and active promoters of that devotion, taking into consideration the devoted sentiments of Our beloved son, the Most Reverend Cardinal Caietan Bisleti, of the Sacred Congregation for interpreting the decrees of the Council of Trent, We, by Our apostolic authority, by the tenor of these present documents, grant to the present Prefect General of the Order of Discalced Carmelites, or his Vicar, the exclusive faculty to establish, throughout the world, observing the prescriptions of the sacred canons, a Sodality, which shall bear the title of the Divine Infant of Prague. Furthermore, We command, by the same Our authority, through these present documents, that for all societies of that same title, throughout the world, there be one statute, namely, that which was approved by the Sacred Congregation by decree on the twenty-fourth day of July, in the year 1913, and that all, both those already established and those to be established in the future, enjoy the same indulgences and privileges; furthermore, We command that all indulgences and graces whatsoever, which have been granted up to this day to said sodalities in any manner, be considered as revoked, as We revoke them by these present documents, by Our apostolic authority. Notwithstanding any contrary provisions whatsoever. These present documents shall be valid forever, in all times to come. We decree that to the transcripts or copies, even printed, of these present documents, signed by a public notary and sealed with the seal of a person holding ecclesiastical dignity, the same full faith shall be given as would be given to these present documents themselves, if they were exhibited or shown. Given at Rome, at St. Peter's, under the Fisherman's ring, on the fifteenth day of January, in the year 1923, in the first year of Our pontificate.

P. CARD. GASPARRI, Secretary of State.

MICHAEL GARICOÏTS, Servant of God, Priest, Founder of the Congregation of Presbyterians of the Sacred Heart of Jesus, commonly known as the "Bétharram," is numbered among the Blessed in Heaven.

PIUS PP. XI

For the perpetual memory of this matter.

— He who has decreed that nothing shall prevail against His Church, Our Lord Jesus Christ, has repeatedly raised up valiant men, whenever lost men have arisen to disturb it.

[*Latin ed. p. 264*]

^64 Acta Apostolicae Sedis - Official Commentary. Who, armed with

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sanctity and doctrine, as if with a double sword, would restrain the onslaught of the enemy and break their audacity. Among these men, who in the preceding century defended the faith against the empty boasting of German philosophers, and who, especially called by the Lord, confirmed these young men, lest they stray from the path of truth, Venerable Servant of God Michael Garicoïts, a priest, rightfully and deservedly claims a prominent place among them, who was the founder and father of the Congregation of Priests of the Sacred Heart of Jesus. This most holy priest, as stated in the petitionary letter from the Bishop of Bayonne, namely the diocese where this humble Servant of God was born, lived, and died, "taught innocence from childhood and the love of prayer; a servant, performing all duties with benevolence; a student, eager in the acquisition of piety and knowledge; a curate, observing obedience towards his superiors and the elderly, and joined with prudence in the care of souls; a professor and prefect in seminaries, possessing that highest art of instructing clerics in sound doctrine and in all good works; a director of studies, discerning the manifold wisdom of the Holy Spirit; and finally, in founding and forming his Institute, he truly possessed heavenly wisdom to build the evangelical tower upon a firm foundation, and the gift of the good Shepherd, who goes before the sheep and daily lays down his life for them." In short, this is a description of the entire life of the Servant of God, and behold, the image of his faithfulness is placed before our eyes. - The Servant of God was born in Ibarre, a town in the diocese of Bayonne, on the 15th day of April, in the year 1797, to pious parents, Arnold Garicoïts and Gratiana Etcheberry. The boy could not be brought to the sacred font until six months after his birth, due to the sad circumstances, with the most terrible upheaval occurring in the French Republic, with temples overthrown, altars profaned, and God's ministers sought after for death. He spent his childhood at home and led it most innocently. He listened to his parents, was averse to childish trifles, and, with a mind inclined towards piety, found delight in imitating the priest performing the sacred rites at the small altar he had built himself. He had barely reached his tenth year when, due to the poverty of his family, he was forced to leave his father's home and serve as a farmhand for a certain farmer, and became a shepherd, tending to the flock. Two years later, he returned to his parents and helped his father in cultivating the fields, enduring the hardships of rural life. But this pious young man was already long held by a fervent desire to enter the sacred order; however, the parish priest, not without great sorrow for the petitioner, long resisted his wishes, until, with a disposition suitable for angelic nourishment, and with almost heavenly joy, the Servant of God, nourished by the Bread of the Strong, eagerly began the path of Christian perfection. Indeed.

[*Latin ed. p. 265*]

The acts of Pope Pius XI, page 265, record that he foresaw himself being

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called to the service of the Lord and was spurred on by fervent prayer; however, the anxiety caused by family matters was a significant obstacle. All true impediments were removed by the singular servant of God from Constance. Indeed, the parish priest, Michael, admitting him as a servant, assumed the care of that institution, and thus the college of that town began to be celebrated with the consent of the parish priest. The servant of God faithfully performed domestic duties, so that whatever free time he had, he devoted to studies. Thus, he learned the rudiments of grammar. Later, in order to devote himself to higher studies, he served as a domestic in the service of the Bishop of Bayonne, diligently observing his duties, no less than in his scholastic duties, so that he gained the favor of the Bishop and the esteem of the teachers, and he was an example to his classmates, not only in diligence but also in piety, and, as a guardian of all virtues, in chastity. Because of these outstanding merits, the Bishop's secretary consulted with him about whether the servant of God should enter the Seminary of Atúrense at the Bishop's expense, where he studied philosophy; then, admitted to the larger Seminary of Augsburg, he made remarkable progress in theological disciplines. In both seminaries, the servant of God displayed examples of all virtues, not only because of his keen intelligence and merit in knowledge, but also because of the bloom of piety and modesty, so that he was deemed worthy to be admitted to the sacred Orders in a short time. Ordained a priest, on the twentieth day of December of the year 1423, he offered the Holy Sacrifice for the first time. Subsequently, the servant of God was sent to the town commonly called Gambo, to assist the parish priest, who was advanced in years, in performing his duties in the curial office; and indeed, in performing this vicarious duty, the servant of God showed remarkable prudence combined with an apostolic zeal. He showed himself to be most attentive to the parish priest, while dedicating all his efforts to the sacred ministry. Therefore, he began to fulfill all the duties of a good pastor, teaching catechism to the children, preaching to the people from the pulpit, correcting the morals of the corrupt, hearing confessions in the confessional, and attending to the dying, sparing no effort and completely forgetting his own comfort for the benefit of the people. Two years later, the Bishop of Bayonne considered it appropriate to entrust the servant of God with another, and even more important, office. He summoned him to the larger Seminary, which was then located near the famous sanctuary of Our Lady of Bétharram, to teach philosophy to the young men who were the hope of the Church. There, among the teachers, who had long been infected with Gallicanism and Jansenism, the errors of the Lamenists, recently condemned by this Holy See, had resurfaced; but the servant of God steadfastly and consistently preserved the pure doctrine according to the precepts of the Roman See, and thus he earned that splendid encomium which the blessed Gregory

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expressed in his Morals: "For..."

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis - Commentarium Officiale "It is praiseworthy to be good with the good, but it is also good to be good even with the wicked. For, 'just as it is a fault of greater magnitude to not do good among the good,' so too is it 'a great commendation that good has come forth even among the wicked' (lib. I, cap. I). The Servant of God abundantly responded to the expectations of his Bishop; for in that seminary, where religious spirit and ecclesiastical discipline were languishing, with the deeply rooted abuses quickly uprooted, through the active work of the Venerable himself, the ancient virtues flourished anew, and the hearts of the students were inflamed with the fire of divine charity. Then, the Servant of God began to consider how to provide for the needs of the diocese and for the proper discipline of the clergy, and he conceived the plan of establishing a Congregation, whose members, as priests, would be strong and capable of performing difficult pastoral duties, and would be assistants to the sacred pastors. And when the new Bishop of Bayonne restored the larger seminary to its former location in the episcopal city, the Servant of God desired to establish his Congregation in the town of Livias, from which the seminary had moved, under the patronage of the Virgin. Seeking heavenly help, he withdrew to Toulouse, and there he was divinely strengthened in his pious purpose, as, kneeling before the altar of the Virgin, he fervently prayed that the Lord would show him his ways. Returning to Bayonne, the Servant of God revealed his thoughts to the Bishop, who, however, hesitated and considered it best to postpone the matter to a more opportune time. The Servant of God, obedient to the words of his Bishop, did not lose heart nor did he lose hope; and, as it was to be, he was not long kept waiting. For, when the Bishop of Bayonne called him to teach theological disciplines in the seminary, and the Servant of God, eager to obey his Primate, responded, the Bishop, moved by the example of such obedience, ordered him to return to the sanctuary of Livias, free from all burdens, and there, as he had greatly desired, to devote himself to the founding of the new Congregation. This was the beginning of the Congregation of Priests, commonly known as that of Livias, which came into being in the year one thousand seven hundred and forty-one. And it did not lack the mark of humility and Christian poverty, which has always illuminated the most glorious works of God; the Founder had no resources, and the food of the students was also meager; but, relying on divine Providence, the Founder overcame all difficulties with patience and provided the nascent society with wise laws, strengthening it. In the year 1741, the pious Founder entrusted the same society to the Most Sacred Heart of Jesus, and in that same year, subject to the mandate of the Bishops, the Servant of God, along with his first companions, pronounced the religious vows of poverty, chastity, and obedience to

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God. The Servant of God held the governance of the Congregation, which had been entrusted to him by the Bishop of Bayonne and confirmed by his confreres, until his death, and in this office he acted more as a father than as a regulator, demanding nothing from his members that he himself had not previously provided.

[*Latin ed. p. 267*]

The acts of Pope Pius XI, XI, 267, although it was a humble and unassuming office, he neglected it, preferring that the laws of the Congregation might be observed more readily and willingly by the members. The spirit and fervor of the founder and director, wise and pious, burned brightly in the students, and in a short time, the society itself made remarkable progress; for having established new houses, the Congregation surpassed the boundaries of the Bayonne diocese and, while its founder was still alive, it migrated to distant regions of America, where a vast field opened up for evangelical works. But the Servant of God did not labor only in founding and governing his own Congregation; he also had another, and indeed important, concern. He diligently attended to the spiritual well-being of the Daughters of the Cross, also known as the Sisters of Saint Andrew, and for thirty years he faithfully fulfilled the duty entrusted to him by the Bishop of Bayonne; thus, through multiplied efforts and constant labors, as he saw his own society flourishing more and more, he also earned great merit for the Congregation of the Daughters of the Cross. Until the very last days of his life, he exercised his apostolate for the glory of God, for the good of the holy Church, and for the spiritual salvation of the Christian people. On the day that shone brightest for him, although he was already suffering from a weakened state of health, as if foreseeing the approach of death, he came to the Bishop of Bayonne, and entrusted his Congregation to him; then he visited the convent of the virgins of the Cross and blessed the entire community. In Bétharram, in the evening, he conversed with his students with a cheerful countenance, and said that he had settled all matters with the Bishop. Then he retired to his room, and there, suddenly struck by suffocation, and having been laid out and anointed with holy oil, he surrendered his spirit to God, offering fervent prayers with his heart rather than with his mouth, on the Feast of the Ascension of the Lord, during the night of May 14, 1763, in the sixty-seventh year of his life. The singular reputation for sanctity, with which the Servant of God had been honored during his life, after his death was confirmed by heavenly signs, and increased more and more. To see the body, which was exposed in the church, citizens of every order and condition flocked, bringing crosses, rosaries, and sacred objects to the body. The Bishop of Bayonne placed his pectoral cross upon the body, testifying to the holiness of the deceased Servant of God with overflowing tears. The funeral procession was similar to a triumph, and ever since, the tomb of the Servant of God has been frequented by the people. Therefore,

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the question was raised of granting heavenly honors to the Servant of God, and the proper proceedings were initiated in the courts, both in Paris and in Bayonne. Our Predecessor, Pope Leo XIII, signed a commission with his own hand to introduce the cause. Thus, judicial discussions were initiated in the Congregation of Sacred Rites regarding the virtues with which the Servant of God had shone, and after all the evidence had been duly gathered and examined, it was determined that he had reached the heroic degree of sanctity, and by a solemn decree, issued on December 12, 1906, Our Predecessor, Pope Pius X, sanctioned it.

[*Latin ed. p. 268*]

The Acts of the Apostolic See record that, following the investigation of miracles, which, through the intercession of the Servant of God, were believed to have occurred through divine power, and after the opinions of experts had been heard, and all other necessary procedures had been completed, We, by a decree dated the fourteenth day before the Kalends of April of the current year, declared that there were two miracles.

Therefore, since judgment had been rendered regarding the heroic virtues and the double miracle, it remained to inquire whether it was permissible to proceed with the solemn Beatification of the Venerable Servant of God. This was accomplished by Our beloved son, Lewis, Cardinal Deacon of the Holy Roman Church, Billot, Promoter of the Cause, at a general meeting held on the tenth day of April of the current year, in the Vatican buildings, before Us; and all those present, both Princes and Consultors, unanimously responded affirmatively. However, in this matter of such great importance, We withheld Our judgment until We might obtain the assistance of heavenly wisdom from the Father of lights through prayer. And after having implored this with fervent prayers, finally, on the Sunday after Easter, on which day the Gospel of the Good Shepherd is read in the Church, that is, on the seventeenth day before the Kalends of May of this year, after the Holy Eucharist had been duly celebrated, with the Most Reverend Fathers, Anthony, Cardinal Vico, Bishop of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites, and Lewis, Cardinal Deacon Billot, Relator of the Cause, present, together with Our beloved sons, Angelo Mariani, General Promoter of the Faith, and Alexander Verde, Secretary of the same Congregation of Sacred Rites, We solemnly decreed that it is permissible to proceed with the Beatification of the Venerable Servant of God, Michael Garicoïts, priest, founder of the aforementioned Congregation of Priests of the Sacred Heart of Jesus.

Wherefore, moved also by the prayers of the members of the Congregation of Priests of the Sacred Heart of Jesus, commonly known as Bétharram, We, by Our apostolic authority, and by the tenor of these present letters, grant the faculty that the Venerable Servant of God, Michael Garicoïts,

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priest, founder of the aforementioned Congregation of Priests of the Sacred Heart of Jesus, may henceforth be called Blessed, and that his body or relics, although not to be carried in solemn processions, may be presented for the public veneration of the faithful, and that images of him may be venerated.

Furthermore, by the same authority, We grant that an Office may be recited and a Mass celebrated for him according to the Common of Confessors, not of Popes, according to the rubrics of the Roman Missal and Breviary, with proper prayers approved by Us.

This recitation of the Office and the celebration of the Mass We grant to be performed solely in the diocese of Bayonne, and also in all churches and religious houses throughout the world where the Congregation of Priests of the Sacred Heart of Jesus, commonly known as Bétharram, is located, by all the faithful, both secular and regular, who are bound to recite the canonical hours, and, with regard to the Masses, by priests attending churches where the feast of the aforementioned Blessed is celebrated.

Finally, We grant that the solemnities...

[*Latin ed. p. 269*]

Acta of Pope Pius XI, 269: The Beatification of the Venerable Servant of God, Michael Garicoïts, shall be celebrated in the aforementioned diocese and in the churches, with the Office and a Mass of the higher rite; and We decree that this shall be done on days designated by the Ordinary, within one year after the same solemnities have been celebrated in the patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and ordinances, and decrees concerning the cult, and all other contrary things whatsoever. We wish that, from the transcription of these present Letters, even in printed form, provided that they are signed by the Secretary of the Congregation of Sacred Rites and sealed with the seal of the Cardinal Prefect, the same faith be applied in all discussions, even judicial ones, as would be given to the meaning of Our will as expressed in these present Letters. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the tenth day of the month of May, in the year 1923, in the second year of Our Pontificate.

P. CARD. GASPARI, Secretary of State.

III. VENERABLE SERVANT OF GOD, ROBERT, S.R.E. CARDINAL BELLARMINE, OF THE SOCIETY OF JESUS, BLESSED.

PIUS PP. XI, for the perpetual memory of the matter.

It is evident, beyond all doubt, that a prominent place is held among the most outstanding men of sanctity and doctrine, by whom the illustrious family of Clerics Regular of the Society of Jesus is ennobled: the Venerable Servant of God, Robert, S.R.E. Cardinal Bellarmine, who is rightly and deservedly considered the brightest glory of that Society, and of the College of Cardinals of the Church. And indeed, the same Servant of God illumi-

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nated the holy Church of God, not less by the word of doctrine than by the example of good works: upright, pure, strong, prudent, wise, humble, seeking nothing in religion, in the episcopate, or in the highest honors, except the glory of God, for whose love he burned. Our contemporaries have proclaimed him similar to the blessed Borromeo, a hammer of heretics, a restorer of sacred discipline, the summit and bulwark of the Christian faith, a zealous defender and advocate of Catholic truth; and Our Predecessors, the Roman Pontiffs, did not hesitate to call him a hero in his most holy life and in the practice of all virtues. The Servant of God was born in the city of Montepulciano in Tuscany, on the fourth day of the month of October, in the year 1542, and his parents inherited nobility, not...

[*Latin ed. p. 270*]

270 Acta Apostolicae Sedis - An Official Commentary, scarcely less distinguished by piety: namely, Vincent Bellarmin, a knight, who held the highest offices and enjoyed great esteem among the citizens, and Cynthia Cervini, a most distinguished woman, the sister of the most celebrated Cardinal of the Holy Cross, who, by the name of Marcellus II, was elevated to this Chair of Blessed Peter. The boy, cleansed with the waters of baptism, was given the names Robert, Francis, and Bomulo, and from the very beginning of his years, remarkable piety shone forth in him. For he was averse to childish amusements, and more often devoted himself to prayer, and he delighted in calling other boys to him so that they might together celebrate the praises of God; indeed, scarcely five years old, he would climb onto a bench and strive to imitate the sacred orators in their preaching. Endowed with a keen intellect, he quickly learned grammar, and, admitted to the schools of the Society of Jesus in his native city, he practiced poetry not without merit. He excelled in both Latin and Greek literature, and the student justly aroused the praise and affection of his teachers. Innocence flowed from the mouth of the Servant of God, and in public scholastic debates, he seemed to those watching to be an angel. When he was past his tenth year, and his parents were very eager to send him to Padua for further studies, the Servant of God, disregarding worldly honors, considered withdrawing himself into the Society of Jesus, and, overcoming all obstacles with a manly heart, he went to Rome and, after completing his novitiate, devoted himself to philosophical studies in the Roman College. In the early years of his religious life, he was of delicate health, nevertheless, he made such progress in learning that, after a three-year period and a public examination, he was deemed worthy to receive, with full votes, the title of Master. Sent to Florence to teach the humanities, he became so seriously ill that, according to the opinion of the doctors, he seemed to be near death; but Robert, praying fervently to God that he might be granted life, not for his own sake, but to further his greater glory, unexpectedly recovered; and with renewed zeal, he devoted himself to fulfilling the duties of his

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office as Master, and to attaining the perfection of his interior life. In the year 1564, during a harsh winter and a difficult journey, at the command of his Superiors, he went to the city of Monts Begalis, in Pedemonte, to teach the Greek language, in which office he performed with singular merit. The time he spent away from his studies was devoted by the Servant of God to exercises of piety, and, as an excellent preacher, he often addressed the people in public temples. Later sent to Padua to learn theology, he also reaped a rich spiritual harvest in that sacred city through abundant preaching; and from there, he was sent to Louvain by the General Prefect of the Society of Jesus, and in that most famous college, he gave splendid testimonies of doctrine and sanctity. He also learned the Hebrew language, and, appointed as a lecturer in sacred theology, he was a most learned man, whom...

[*Latin ed. p. 271*]

The acts of Pope Pius XI, published much later, mention that he composed a book on ecclesiastical writers. He remained in the city for seven years, and, having pronounced the solemn vows of religious life and received the sacred orders in Gandavii, the Venerable Servant of God, filled with singular joy, offered the salutary Host to God for the first time in Lovanii. Enriched by the priesthood, he obtained numerous conversions of heretics, was a most eloquent preacher of the divine word, and, in the confessional, a prudent guide of consciences. Meanwhile, a fierce war raged in the regions of Bataviae between Catholics and heretics, and the Servant of God often faced the danger of death, being delivered from the greatest peril only by the presence of heavenly help; until he was recalled to his homeland, and there, by the authority of our Predecessor, Pope Gregory XIII, a special chair of scholastic theology concerning controversies of the faith was conferred upon him in the Roman College. From this chair, the faith, wisdom, and zeal of the Servant of God shone forth in a remarkable way, burning with a desire to defend and vindicate the native doctrine of Christ. Hearing the words of the Pope, who had established the very faculty to defend the dogmas of the Faith against the machinations of the Lutherans, Calvinists, and other heretics, who were rampant in many European nations at that time, the Servant of God, for eleven years, refuted the false doctrines of the heretics through learned lectures, and these same lectures, published under the title "Controversiae" and disseminated throughout Europe, not only broke the obstinacy of the heretics, but also brought about remarkable conversions to the Roman faith. Therefore, our Predecessor, Pope Sixtus V, in the year 1589, sent the Servant of God, along with Cardinal Cajetan, the Pope's legate, to Galliam, where he was a zealous helper and advisor to the Apostolic Legate. Thirteen months after the Servant of God returned to his homeland, he was entrusted by Gregory XIV with the task of revising the Sacred Scriptures, along with other learned men; and

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he undertook this immense work with an eager heart, striving diligently to complete it splendidly. Soon after, he was appointed rector of the Roman College, and also prefect of spiritual affairs, and he inspired his students to strive for perfection in religious life and, above all, for humility, not only through counsel but also through example; then, he was called to govern the Neapolitan Province, and he performed his duties in this office with singular prudence. But, despite all these merits, the Servant of God was called to greater duties. He was summoned to Rome by Pope Clement VIII, who wanted him to be his theologian, and also a consultant to the Holy Office; and then, in a solemn Consistory held on the fourth Sunday of Lent in March of the year 1599, he was adorned with the Roman purple, and the Pope spoke these splendid words about him: "We choose him because the Church of God has no equal to him in learning." But the Servant of God, who had chosen the Society of Jesus, so that, being removed from worldly dignities, he might serve God alone,

[*Latin ed. p. 272*]

The Acts of the Apostolic See record that, upon receiving such a distinguished appointment, he was astonished; he humbly sought the counsel of his religious brethren, and, only through obedience to the Roman Pontiff, accepting the insignia of his office with copious tears. Although he had been chosen for the highest council of the Church, the Servant of God nevertheless considered it his duty to remain faithful to the tenor of his religious life; he firmly refused the generous pensions offered to him by the King of Spain, accepting only a modest sum from the Roman Pontiff, sufficient to maintain the dignity of his office; and he chose a residence, as soon as possible, near the Roman College, so that he might hear the bell of the beloved community and conform to its sound. But another burden remained for the Servant of God, one worthy of angelic shoulders. For, when the archiepiscopal see of Capua became vacant in the year 1607, Pope Clement VIII considered it fitting to entrust the governance of that Church to Bellarmine, and on the twenty-first day of April of that year, he consecrated him Archbishop of Capua with his own hands. Received in Capua with great pomp, his reputation for holiness being so outstanding that it was like a triumph, he was greeted by the clergy, nobles, and citizens of all conditions, and he immediately began to exercise his pastoral ministry with the utmost diligence. He thoroughly inspected the entire diocese with the most careful visitations, restored the discipline of the clergy, eradicated old abuses, revived the common life in the religious houses, took care of the decorum of the divine worship, and, above all, achieved a remarkable conversion of morals, primarily through sacred sermons. The vigilant Pastor not only looked to the spiritual, but also to the temporal well-being of the archdiocese: he took care to restore the archiepiscopal house, which was decaying from age, and, forgetting his own comfort, he devoted all

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the revenues of the episcopal table to the adornment of the cathedral and the splendor of the divine worship. For three years, the Servant of God governed the see of Capua, until, upon the death of Clement VIII and Leo I, Pope Paul V, elected, retained Bellarmine in the Curia, in order to benefit from his wise counsel. Thus, having relinquished the see of Capua, the Servant of God remained in Rome, and there he devoted himself with great zeal to the apostolic congregations, steadfastly defending the rights of the Church with his words and writings, and demonstrating the brilliance of his doctrine and prudence in dealing with the most serious matters; and even at this time, he was accustomed to instruct young boys and those newly initiated in the Christian faith; of whose teachings, indeed, he had previously written a most excellent Compendium, perfectly adapted to their understanding, at the order of Pope Clement VIII of Rome. Finally, weakened by his labors, and having obtained permission from the Supreme Pontiff, he retired to the house of his Order, at St. Andrew on the Quirinal Hill, in order that, freed from all business, he might prepare himself for death, which he knew was approaching. And indeed, he was seized by a fever, and, after a few days, as the illness worsened, he received the sacraments of the Church at the last.

[*Latin ed. p. 273*]

Acts. Pius PP. XI 273. "Desiring to be dissolved and to be with Christ," he patiently endured the pains of his infirmity, constantly repeating the sweet names of Jesus and the Virgin. The news of the imminent death of this great man deeply grieved the entire City, and many citizens, both from the nobility and the common people, flocked to the house of St. Andrew, in order to see him for the last time. The same Pope Gregory XV approached the bedside of the infirm Servant of God, and fortified him with his supreme apostolic blessing before his death. Finally, on the day which he himself had foretold would be his last, namely the seventeenth day of the month of September of the year 1621, on which the memory of the blessed Francis of Assisi is celebrated in the Church, the Servant of God peacefully exchanged this mortal life for the immortal, at the age of seventy-nine. The Venerable Servant of God's body was transferred at night from the aforementioned place of his novitiate to the church dedicated to the Name of Jesus, and there, although the humble Servant of God had written in his will that a simple funeral without any pomp should be arranged for him, the Roman Pontiff, at his own expense, nevertheless wished him to be buried with that solemn ceremony which is fitting for a Cardinal. With the doors of the temple open, a vast multitude of people flocked to see the sacred remains, so eagerly that the summoned soldiers were unable to control the crowd. After the solemn Masses, the mitre was removed from the head of the deceased and torn into pieces, as were the tassels of the Cardinal's hat and the fringes of the sacred vestments with which the body was clothed,

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and these were, as if relics, hastily distributed to the people, until, with the crowd dispersed by the military, and with the faithful shouting the holy man's name with great fervor, the body of the Servant of God was placed in the temple, first in the common burial place assigned to the priests of his Society, but then, in the following year, it was transferred to that very funeral crypt, where already lay the mortal remains of Ignatius of Loyola, the founder of the Society of Jesus. But the opinion of the sanctity of the Servant of God, which had already been deeply ingrained in the hearts of men while he was still alive, grew even more after his departure from this mortal life, especially through heavenly signs and miracles, which were obtained from God through his intercession. Therefore, investigations were immediately initiated, both in this beloved City and in the ecclesiastical courts of Naples, Capua, and Monte di Procida, by the Ordinary authority, regarding the fame of the sanctity of his life, as well as his virtues and miracles, and our Predecessor, Pope Urban VIII, signed the Commission for the introduction of the Cause on the tenth day of the month of September of the year 1626. But this Cause, so auspiciously begun, remained silent for three centuries, due to various external reasons, until, on the sixteenth day of November of the year 1922, in the Ordinary Congregation of Sacred Rites, the status of the same Cause was considered.

[*Latin ed. p. 274*]

274 The Acts of the Apostolic See – An Official Commentary on the virtues of the Venerable Servant of God is presented in its entirety; and after all juridical proofs have been completed, Our Most Holy Father Benedict XV, Our Predecessor, on the twentieth day of the month of December of the same year 1737, by a solemn decree declared "that the heroic virtues of the Venerable Servant of God, Cardinal Robert Bellarmine, are established." After the heroic virtues of the Venerable Servant of God have been approved, by the inescapable judgment of the Apostolic See, an investigation was instituted concerning two miracles, which, through the intercession of the Venerable Bellarmine, were said to have been granted by God, and with all rigor of judgment applied, after hearing the opinions of expert witnesses, and after all things had been carefully considered, We Ourselves decreed that those two prodigies were true, on the second Sunday after Easter of the year 1923. Therefore, since the matter of the heroic nature of the virtues and of the two miracles had been decided, it remained to be considered whether the Cardinals and Consultors of the Congregation of Sacred Rites should be asked whether they considered it safe to proceed to the solemn Beatification of the Venerable Servant of God. This was accomplished by Our beloved son, Aidan, Cardinal Gasquet, of the Holy Roman Church, Deacon, Relator of the Cause, in the general assemblies held before Us, in the Vatican buildings, on the twenty-fourth day of the past month of April; and all the Cardinals, as well as those who were present among the

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Consultor Fathers, responded unanimously in the affirmative. However, in this matter of such importance, We postponed opening Our mind, until We might obtain the help of the heavenly wisdom of the Father of lights. And when, after fervent prayers, We had finally accomplished this, on the fifth day before the Kalends of May of this year, that is, on the day solemnly dedicated to the Holy Cross found in Jerusalem, after the Holy Eucharist had been duly celebrated, in the presence of Our venerable brother, Anthony, Cardinal Vico, of the Holy Roman Church, Bishop of Oporto and of S. Rufina, Prefect of the Congregation of Sacred Rites, and Our beloved son, Aidan, Cardinal Gasquet, of the Holy Roman Church, Deacon, Relator of the Cause, together with Our beloved sons, Angelo Mariani, General Promoter of the Faith, and also Alexander Verde, Secretary of the same Congregation of Sacred Rites, We solemnly decreed that it is safe to proceed to the solemn Beatification of the Venerable Servant of God, Robert, Cardinal of the Holy Roman Church, Bellarmine. Since these things are so, We, also moved by the prayers of the entire religious family of the Clerics Regular of the Society of Jesus, by Our Apostolic authority, in the presence of you all, We grant the faculty that the Venerable Servant of God, Robert, Cardinal of the Holy Roman Church, Bellarmine, may henceforth be called Blessed, and that his body and relics, although not to be carried in solemn processions, may be presented for the public veneration of the faithful, and that images of him may be displayed. Furthermore, by the same authority of Ours, We grant that the Office may be recited for him, and that Mass may be celebrated according to the rubrics of the Roman Missal and Breviary. And also,

[*Latin ed. p. 275*]

Acta of Pope Pius XI, 275: We grant permission that the recitation of the Office and the celebration of Mass be performed solely in this esteemed City and its district, as well as in the archdiocese of Capua and in the diocese of Monte Polito, and in all temples and houses, wherever located on earth, which belong to the Clerics Regular of the Society of Jesus, by all, both secular and regular, who are obligated to recite the canonical hours, and with regard to Masses, by priests in temples in which the feast of the aforementioned [Saint] is celebrated, confessing. Finally, we grant that the solemnities of the Beatification of the aforementioned Servant of God be celebrated with the Office and Mass of a double major rite; and we permit this to be done in the aforementioned City, dioceses, and temples or chapels, as we have named them, on a day designated by the Ordinary, within one year after the same solemnities have been celebrated in the patriarchal Basilica of the Vatican. Notwithstanding the constitutions and apostolic ordinances, as well as the decrees concerning the non-cult, and all other contrary things whatsoever. We wish that, with respect to these present Letters, even those printed, as long as they are signed by the Secretary of the Congregation for

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Sacred Rites and are sealed with the seal of the Cardinal Prefect, the same faith be given to them in all discussions, even judicial ones, as would be given to these Letters, which signify Our will. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the thirteenth day of May, in the year 1723, in the second year of Our pontificate. P. CARD. GASPARRI, Secretary of State. LETTER I TO THE REVEREND FATHERS, DOCTORS PHILIPP RINCÓN GONZALEZ, ARCHBISHOP OF CARACAS, AND TO OTHER BISHOPS OF THE REPUBLIC OF VENEZUELA: CONTAINING SOME ADMONITIONS, WITH A FATHERLY SPIRIT, FOR THE BENEFIT OF THE CHURCH. Venerable brothers, greetings and the apostolic blessing. — That it has recently been permitted to establish four new dioceses here has brought Us, for no small reason, great joy. For We have seen that, along with your common zeal for the promotion of religion, the governors of the Republic and the orators who propose laws have recognized a benevolent and equitable will in this matter, which contributes most to the benefits of the aforementioned city, and indeed of the Church, among you. And so, through this increase in the number of episcopal sees, the activity of the Church will be...

[*Latin ed. p. 276*]

176 Acta Apostolicae Sedis - Official Commentary: We desire that, with a view to more thoroughly and earnestly pursuing this same action, beginning from here, that there are not a few things in which we desire to encourage your endeavors – which, indeed, are quite clear to Us. Therefore, first of all, venerable brothers, strive for this: that those in whom the seeds of divine vocation are discovered, not only be more carefully instructed in piety, but also be received first into the diocesan seminaries. These seminaries, so that they may be, as they ought to be, homes for the proper and holy upbringing of young men, well-equipped and furnished in every way, you must arrange and enrich them as best as possible; yet, so that nothing detrimental may come to the Caronense seminary, which, being destined for the instruction of higher disciplines, requires your utmost care and attention above all else. Furthermore, take care that the Christian people do not remain ignorant of what they ought to believe, or what they are obligated to do according to the law of the Lord. Moreover, it is truly remarkable how much benefit will result from establishing and properly equipping parish schools everywhere: for when younger minds are thoroughly molded to the duties of the Christian life, then only will a remedy be found for restoring the integrity of morals. In this regard, above all, we urge you to labor in preserving the sanctity of the family; for, as it is clearly evident, the character of domestic life will determine the future of human society, unless God, by the great Sacrament of marriage, presides over the family and strengthens it with His grace; already, from the very firmness of this union, from the mutual duties of parents and children, and from

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the common decency of morals, everything depends. If the precepts of God and the Church are disregarded, then all things will be corrupted and perverted, justice, charity, and harmony will be destroyed: these virtues are of great importance for the good of your republic, so that, with internal divisions and wars removed, your nation may enjoy the benefits of peace and all civil progress. Another matter, moreover, causes Us no small concern: we understand the sacred missions for bringing the natives to Christ, of whom there is such a vast number in these extensive regions. Indeed, from Our own pontifical acts, you know, venerable brothers, how devoted we are to the cause of spreading the faith; therefore, it is not surprising that we strive to alleviate and improve the miserable condition of so many non-believers. Although we erected the apostolic vicariate of Caronense last year, certainly much greater needs demand attention. Therefore, we earnestly urge you, after careful consideration, to see in what way the work of missions can be better organized and more effectively promoted among you, by inspiring the zeal and generosity of your faithful. You have, venerable brothers, what the conscience of your apostolic office has prompted us to write to you; it is now up to you to receive these things with the same piety that you always show, and to carry them out to the best of your ability. In the meantime, may heavenly gifts be bestowed upon you.

[*Latin ed. p. 277*]

277 The acts of Pope Pius XI and Our paternal benevolence bear witness to this, and We impart to you, venerable brothers, and to your clergy and people, Our apostolic blessing in the Lord. Given at Rome, near Saint Peter, on the twenty-fifth day of the month of April, in the year nineteen hundred and thirty-two, in the second year of Our Pontificate. PIUS PP. XI. TO THE MOST REVEREND FATHER JOSEPH LERAY, OF THE CONGREGATION OF MISSIONARIES OF THE SACRED HEART OF JESUS, BISHOP TITULAR OF REMESIANENSE, APOSTOLIC VICAR OF THE GILBERTINE ISLANDS, WE WISH HIM A HAPPY BIRTHDAY OF HIS SILVER JUBILEE. Venerable brother, greetings and Our apostolic blessing. — We are not unaware of how diligently your religious brethren, your companions, devote themselves to the sacred missions entrusted to them, and how admirably they merit the distant regions in which they strive, with much effort, to bring souls to the true faith. In this regard, you, venerable brother, distinguish yourself, both by your zeal in implanting the doctrine of the Gospel in the hearts of the natives, and by the sufficiently long period of time you have devoted to such an apostolate; for it is now thirty-seven years since you left your homeland to bring aid to those who are ignorant of Christ, and, although you are beginning to reach the seventieth year of your age, you are said to still possess a youthful ardor for this laborious ministry. Now that the fifth and twentieth anniversaries of your episcopate are approaching, we do not wish to let them pass without giving you a

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special sign of the favor We hold for you. Therefore, we congratulate you on the approaching event, which will surely be a source of joy for your Congregation and for those, both clergy and laity, whom you have brought into the Catholic Church; and we are supremely confident that it will be a good omen for a more abundant harvest in the future. Therefore, venerable brother, rejoice in this, and may Christ the Lord bless your active old age, and may you look forward to a rich reward that awaits you in heaven. May this be accompanied by Our apostolic blessing, which We impart to you, venerable brother, and to those under your care, missionaries and faithful, in the Lord. Given at Rome, near Saint Peter, on the twenty-seventh day of the month of April, in the year nineteen hundred and thirty-two, in the second year of Our Pontificate. PIUS PP. XI. ACTA, Vol. XV, n. 6. - 1-6-923.

[*Latin ed. p. 278*]

278 Acta Apostolicae Sedis - Official Commentary III A.B. R.P. D. Paschalem Berardi, Archbishop of Caieta, celebrating the 25th anniversary of his episcopate with a diocesan Eucharistic Congress next month. Venerable brother, greetings and the apostolic blessing. — We have received information that, next month, a diocesan Eucharistic Congress will be held in your diocese, and that, on this very occasion, the clergy and the faithful entrusted to your care will solemnly commemorate the fifth and twenty-fifth anniversaries of your episcopate. We heartily congratulate you on both events, venerable brother: one, because it will greatly contribute to fostering and strengthening the love of your people for the Sacrament in Aoste; the other, because it will ensure that, as a kind of return, you will diligently promote the good of your archdiocese. We therefore hope that these sacred celebrations will proceed well and will bring forth the fruits that will fulfill the common expectation. We have learned that the Catholic faith is deeply rooted in the hearts of the people in this region; and we desire, and consider it a pleasant and useful undertaking, that the actions of life should correspond to the faith in each individual, and that all should exert themselves in such a way that the faith they hold may be of great importance for the salvation of the commonwealth. This, indeed, will undoubtedly be the case if your flock, drawing abundantly from the fire of Christian charity hidden within the Sacred Heart of Jesus Christ, under the Eucharistic species, will receive it and foster it daily. In order that the Eucharistic Congress may conclude with minds completely cleansed and prepared for improvement, we grant, that on the last day, on which day you will celebrate the Sacred Office with the pontifical rite, with our name present, you may, with the permission of those admitted, and under the usual conditions, obtain the indulgences. In the meantime, as a witness of the heavenly gifts and of our paternal benevolence, we impart to you, venerable brother, and to your clergy and people, the apostolic blessing with all our heart. Given in Rome, at Saint

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Peter's, on the twenty-eighth day of the year 1923, in the second year of Our pontificate. PIUS PP. XI, in the month of April.

[*Latin ed. p. 279*]

From the Acts of Pope Pius XI, page 279.

TO THE REVEREND FATHER AUGUSTINE DELAROCHE, SUPERIOR GENERAL OF THE CANONICAL REGULARS OF THE IMMACULATE CONCEPTION, ON THE OCCASION OF THE FIFTYTH ANNIVERSARY OF HIS PRIESTHOOD.

Beloved son, greetings and the apostolic blessing.

The Sodalitas owes you much, for you, whom it has long since chosen from this very Apostolic See to guide it, second only to the Founder; it owes this, besides the general benefits received, for the increase it has experienced in this very sphere of your ministry, because you have generously contributed a patrimony sufficiently ample for the acquisition and improvement of houses, and because you have defended the Congregation from extreme peril in the most difficult of circumstances. But there is also another reason, which, since it concerns a matter of great concern to Us, makes Us wish to commend you most strongly. For when the City began to expand and spread out with the increase in the number of citizens, and therefore it was necessary to provide suitable assistance for divine worship and the care of souls in this new expanse, you, beloved son, with a mind prepared to fulfill the desires of the Roman Pontiff and eager to promote religion above all else, not only established a house in a recent part of the City, but also readily accepted the spiritual governance of it to be carried out by your own. And indeed, We are not unaware that you have spared no effort, and that, wherever your members reside, a faithful group is preparing, as We hear, to honor and follow you on the thirteenth day of this month, on which day you will celebrate the fiftieth anniversary of your priesthood. And so that this occasion may be made even more joyful and august by Us, We wish to share in the common joy of you and yours, and to offer you all Our congratulations; We hope that you will continue to be present among your Sodalitas and among this people entrusted to you for as long as possible, and that you will remain safe and sound. May the Lord grant you an abundance of divine blessings, and may Our paternal benevolence towards you be manifested by this apostolic blessing, which We impart to you, beloved son, to the Canons Regular whom you govern, and to the faithful of this urban region, in the Lord.

Given at Rome, near Saint Peter's, on the fifth day of the month of May, in the year 1923, in the second year of Our Pontificate.

PIUS PP. XI.

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[*Latin ed. p. 280*]

280 '..' Acta Apostolicae Sedis - Official Commentary V TO REVEREND FATHER HENRY QUENTIN, O.S.B.: CONCERNING THE VOLUME "MEMOIR ON THE ESTABLISHMENT OF THE TEXT OF THE VULGATE" GRATITUDE AND PRAISE. Beloved son, greetings and the apostolic blessing. — We have received with considerable pleasure the book you have written with such erudition, which, from the Latin Biblical Collections of Sestri Ponente, under this title "Mémoire sur l'établissement du texte de la Vulgate," you recently presented, a small gift of piety towards Us, as the letter inscribed on its cover declares. In it, you demonstrate how the true and authentic reading of the Vulgate edition can be attained, according to established principles and laws, which will greatly contribute to the complete restoration of that Hieronymian version, which Our predecessors entrusted to the members of the distinguished Order of Saint Benedict. To adorn such a work, you appear to have been admirably prepared, due to the subtlety of judgment which you possess, and which you have cultivated through long experience, first when investigating the Martyrologies, and then when collecting handwritten copies of the Vulgate itself, and comparing them with each other. The power and ability of your judgment are most evident whenever you carefully discern and consider various readings, and when, arranging the codices into families, as they are called, you compare them with each other. In this, you have followed and developed a method and approach by which, even though there is such a large number of codices and such a variety of readings, it will not be possible to fail to safely achieve the intended goal. Therefore, we strongly approve of your studies, and we are entirely confident that they will bear abundant fruit, especially with the hope that you and your colleagues will complete this laborious work of correcting the Vulgate to the fidelity of the codices in a short time, with great benefit to the Church and with Catholic praise for doctrine. In the meantime, signifying our gratitude for the volume you have presented, and as a witness of the heavenly gifts and paternal benevolence towards you, we impart to you, beloved son, the apostolic blessing, earnestly in the Lord. Given at Rome, near Saint Peter, in the year 1923, in the second year of Our pontificate. PIUS PP. XI, on the 10th day of the month of May, in the year.

[*Latin ed. p. 281*]

Acta Pii PP. XI 281 VI Ad R. P. PAULUM MARIAM REYNAUD, Episcopum Tit. FUSSALANUM, Vicarium Apostolicum de Ce-Kiam Orientali: Cuius actuosam operam pro missionibus impensam LAUDE honestat. Venerabilis frater, salutem et apostolicam benedictionem. — Ad te mentis Nostrae aciem convertimus, de quo plura nuntiantur apprime digna, quae peculiarem tibi benevolentiam Nostram concilient. Quodsi omnes habemus caros, quotquot proferendo inter infideles Evangelium dant

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operam, at Nobis profecto in visceribus haerent generosiores ii viri qui inter missionales eminent, quemadmodum ipse sine ulla dubitatione emines. Novimus enim quam singulari amore a clero indigena diligaris, quem, praeceptis optatisque huius Apostolicae Sedis rehgiosissime obsecutus, ad sacras disciplinas, ad pietatem, ad sacerdotales virtutes effingere atque informare non desinis. Grande sane est istud, quo fungimini, apostolatus munus, et tale, quo efficienter fructuoseque fungi nemo quisquam possit, nisi sincero apostolorum spiritu sit penitus imbutus; proptereaque recte facis, cum eundem spiritum, quo tu, venerabilis frater, affiuis, in clericos sacerdotesque indígenas transfundere omni contentione niteris. Sed aliam pastoralis animi tui laudem praecipue commemorare libet, insignem scilicet caritatem, qua Sinenses istos tuos complectens. Insignem merito dicimus; in summa enim annonae gravitate, qua antehac provincia Ce-Kiam ista miserrime pressa est, non modo ipsemet, quicquid habebas facultatem, in iuvandos fame enectos contulisti, sed etiam vestimentorum tuorum partem iis levandis pignerasti. Quae quidem egregia facinora Ille aliquando retribuet qui Caritas est; Nos autem, qui Eius vices, nullis Nostris meritis, gerimus, et ea tibi impense gratulamur et laetitiam illam participamus quae obventura tibi est plenior hoc anno, vitae religiosae quinquagesimo eodemque episcopatus quadragesimo. Hancutinam duplicis eventus faustitatem uberior comitetur caelestium gratiarum effusio, quae Christo infidelium animas lucretur, fidelium arctius coniungat; earundem interea auspicem paternaeque voluntatis erga te Nostrae testem, tibi, venerabilis frater, et missionalibus populoque vicariatus istius tui apostolicam benedictionem peramanter in Domino impertimus. Datum Romae apud Sanctum Petrum, die x mensis man, anno MDCCCCXXXIII, Pontificatus Nostri secundo. PIUS PP. XI

[*Latin ed. p. 282*]

282 Acta Apostolicae Sedis - Official Commentary VII A.D. To PETRUM MARIAM GENDREAU, Bishop in Title of Chrysopolis, Apostolic Vicar of Ton-Kyn Occidental: CONGRATULATIONS ON THE FIFTIE Anniversary OF HIS PRIESTHOOD. Venerable brother, greetings and the apostolic blessing. — After fifty years, since you first offered God's sacrifice in the chapel of the Seminary of Paris for foreign missions, it has been evident to this Apostolic See that you have been a most active minister of the divine Word to the Chinese, and that you have demonstrated prudence and skill in governing. In this regard, we gladly recall certain things, from which it is clearly evident that you enjoy great esteem and favor, both among the clergy, whether European or indigenous, not because of anything else, but because of your outstanding virtues, and because of the merit you have earned for the mission. Not long after beginning your sacred ministry here, at the order of your superior, you instituted the ordinary process, which is called, concerning the martyrdom of four hundred and fifty Servants of

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God, who, as is said, were killed shortly before by King Tu-Duc, out of hatred for the faith; and as soon as you completed this, you were raised to the episcopal dignity and appointed as assistant to the Apostolic Vicar. Having fulfilled your duties during those times, when it finally became permissible for all to publicly profess the Christian religion, you were concerned to repair the damages previously caused by those persecutions, and to use the new situation in the vicariate in every way possible for the good. Your efforts in this regard have had a most felicitous outcome, as the very state of the missions clearly shows, where the number of stations, churches, indigenous priests, the precepts of Christian doctrine, and the number of faithful have wonderfully increased. This increase in the Christian name, although it was carried out with the help of both men and women religious who were there, and the families that were established, owes much to your often given, most effective sermons to the clergy and the people, to your pastoral visits, which, not without great effort of body and soul, you are always eager to direct towards the people of Christ in order to instill faith or to improve them, and also to the charity with which you have always looked to the needs of the indigenous people, especially when they were afflicted by hunger or floods. Therefore, the fiftieth anniversary of your priesthood, which you will celebrate next month, if it pleases you, will certainly be a source of great joy for you; and it will be, as it were, a fitting tribute to that long and arduous work that you have so faithfully and diligently performed.

[*Latin ed. p. 283*]

Acts of Pope Pius XI, 283, We congratulate you most heartily, venerable brother, and as the Prince of Pastors, Jesus Christ, will surely bestow abundant consolations and graces, as we firmly believe, to make this a memorable occasion. In the meantime, as a witness to the divine benefits and of Our paternal benevolence, We impart from the heart Our apostolic blessing to you, venerable brother, and to the clergy and people of your vicariate. Given at Rome, near Saint Peter's, on the tenth day of the month of May, in the year 1921, in the second year of Our pontificate. PIUS PP. XI. TO THE MOST REVEREND FATHER ANTONIUS, of the Holy Roman Church, Cardinal, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation for the Rites: CONCERNING THE SOLEMNITIES TO BE OBSERVED FOR THE BLESSED TERESA OF THE CHILD JESUS. Venerable brother, greetings and Our apostolic blessing. — We know, above all others, from your own office, how gladly and with what joy We have recently decreed the honors due to the Venerable Servant of God, Teresa of the Child Jesus. Indeed, We believe that it has happened, not without the special mercy and most loving counsel of God, that, not yet having completed the tenth year since this matter was first raised, and in the fifth and twentieth year since the most blessed death of Teresa, the matter is con-

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cluded happily, with all due rites observed. In this very great forgetfulness of heavenly things, in this great contempt for the supernatural order, and in these times, when not a few men display such great arrogance as to ignore or pretend to ignore the Catholic Church, the mother of all sanctity and the refuge of all humanity, it is a matter to be gratefully acknowledged to God that that very young woman, who had lived unknown in the cloister of Carmel, has emerged everywhere among the nations, both because of the simplicity and innocence of her soul, and because of her angelic-like life, and also because of the splendor of her virtues and miracles, and finally because of the perfection which she displayed, the spiritual infancy of which she became the teacher in that wonderful book which, at the order of her Superiors, she wrote about her life – a book, indeed, not sought after for its artistry, but for its beauty. We certainly propose her as a most excellent and beloved example for the children of the Church to imitate; We propose that she be duly venerated, since she has proven to be a heroine of sanctity, and We have appointed her as patron and intercessor, since, as she herself foretold, she will continue to send down a shower of roses from heaven upon the people. Now, concerning the sacred ceremonies to be held in...

[*Latin ed. p. 284*]

284 Acta Apostolicae Sedis - Commentarium Officiale. Having completed the ceremonies at the patriarchal Basilica of the Vatican, it remains to be seen that, among the Discalced Carmelites and in the dioceses of Bayeux and Lisieux, the supplications customary during the triduum should be held, from which we confidently expect to bring to God and to the glory of the blessed Therese no less spiritual benefit to the faithful. In this regard, we have received with pleasure your request, venerable brother, that you, representing Lisieux, should preside over these solemnities in that city. We strongly approve of this invitation, both because it is due to you, a learned and diligent reporter on the cause of Therese, and because those supplications will be made with greater solemnity by the Roman purple. Therefore, we gladly encourage you to undertake this journey; and we urge our citizens of Lisieux, since they possess within their walls the body of the blessed Carmelite, to never cease offering prayers at her glorious tomb, drawing from it excellent incentives for Christian virtues, for the common good of all. Meanwhile, to you, venerable brother, we impart, as a witness to the reconciling of divine benefits and the testimony of our paternal charity, our apostolic blessing. Given at Rome, near Saint Peter's, on the fourteenth day of the month of May, in the year 1923, in the second year of Our pontificate. PIUS PP. XI. TO THE REVEREND FATHER CHARLES LAGIER, BISHOP URBAN, GENERAL DIRECTOR OF THE PII SCHOOLS OF THE ORIENT, COMMENDING THE UTILITY OF THAT WORK. Beloved son, greetings and apostolic blessing. — The work to which you are dedicated has been

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repeatedly praised and commended by Our predecessors, and entrusted to the pious generosity of the faithful. And they rightly and deservedly did so, not only because it confirms the purpose that you strive to achieve, but also because the actions of yourselves are in harmony with that purpose, and have brought very great benefits to the Christian East to this day. For, besides many other things that you have accomplished in those regions, illuminating them with glorious memories, you especially strive to support Catholic missions there with every kind of assistance, and to care for the proper education of youth and to protect them from the errors of heretics through the opportune presence of schools. There is nothing that can be conceived that is more beneficial to your institute. Therefore, we are pleased to hear that you are striving to—

[*Latin ed. p. 285*]

The Acts of Pope Pius XI, page 285, attest that each year, the faithful of Galliae contribute a sum for the benefit of the Orientals, and that this sum was somewhat larger in the past year. However, we understand, as you yourselves state, that all of this is far from sufficient to meet the great needs. Therefore, we commend your zeal, which you demonstrate in striving so greatly for the salvation of the Orientals, and we invoke the generous spirit of the Gallic episcopate and of your citizens. Indeed, in no undertaking that concerns religion and humanity is generosity lacking; but we desire that it be remembered that such generosity should not diminish domestic affairs, but rather, with God's help, should increase and flourish all the more. In the meantime, we commend your endeavors, confident that, with the cooperation of Catholics from Galliae, they will achieve such growth as is fitting for the importance of the work and its greatest benefit. And that these things may come to pass as you desire, we impart, as a pledge of heavenly assistance and of our paternal benevolence, to you, beloved son, and to all those who assist you in this council, and to all those who, having received a contribution, support your work or are about to support it, our apostolic blessing. Given at Rome, at Saint Peter's, on the fourteenth day of the month of May, in the year 1723, in the second year of Our pontificate. PIUS PP. XI.

TO THE REVEREND FATHER BONAVENTURE CERRETTI, ARCHBISHOP TIT. C. OF ORNTHIEN, APOSTOLIC NUNTIUS IN GALLIA: CONCERNING THE SECULAR HONORS IN COMMEMORATION OF LOUIS PASTEUR.

Venerable brother, greetings and apostolic blessing.

The invitation extended to the Holy See to participate in the centenary celebrations of Louis Pasteur was particularly pleasing to Us, and We wish to associate Ourselves with it by delegating you to represent Us in this circumstance. Pasteur is too noble a figure of a Christian scientist, his scientific achievements have been too beneficial, and his work of charity and devo-

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tion is too universal, for the Holy See not to participate in the celebrations organized to commemorate his memory. His studies on the origin of life, his struggle against microbial diseases, have been the foundation and the starting point of a whole series of advancements.

[*Latin ed. p. 286*]

286 Acta Apostolicae Sedis - Commentarium Officiale, so that its benefits may never cease to spread to all suffering humanity. But above all, amidst his studies and his magnificent discoveries, he maintained a faith that was upright, simple, and confident, and his scientific studies led him to discover, ever more deeply, the infinite God, [who illuminated and consoled his soul, who inspired his charity. It was with this divine assistance that he was able, as he affirmed in his inaugural address at the Institute that bears his name, to push back the boundaries of life: which, certainly, is not a modest title of glory for a mortal man. Glad to associate ourselves with the solemn celebrations of the centenary of this learned man, great among the greatest, We express the wish that the studious youth and the men of science may be inspired by the magnificent examples of this master. As a sign of Our special benevolence, We grant you, with all Our heart, the Apostolic Blessing. From the Vatican, May 20, 1923. PIUS PP. XI.

[*Latin ed. p. 287*]

The Most Holy Congregation of the Holy Office.

ACTS OF THE MOST HOLY CONGREGATION OF THE HOLY OFFICE.

CERTAIN WORKS OF M. MIR AND I. DE RECAUDE ARE CONDEMNED.

DECREE. Thursday, May 2, 1923.

In the general session of the Most Holy Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with safeguarding the faith and morals, after the vote of the Most Reverend Fathers Consultors, condemned, rejected, and ordered that the following works be placed among the prohibited books:

I. *Historia interna documentada de la Compania de Jesus*, by Father Miguel Mir, member of the Royal Spanish Academy. Volume I and II.

II. *Histoire intérieure de la Compagnie [de Jésus d'après les documents, adapté par I. DERÉCALDE du récent ouvrage espagnol de Bon Miguel Mir: I, «Les principes»*. Paris, Librairie Moderne, 2, Rue de l'Echaudé Saint-Germain, 2, 1922.

And on the following Friday, May 3 of the same month and year, the

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Most Holy Lord Pope Pius XI, by divine Providence, in the usual audience granted to the Reverend Fathers Assessors of the Holy Office, approved, confirmed, and ordered that the resolution of the Most Reverend Fathers be made public.

Given at Rome, from the offices of the Holy Office, on May 4, 1923.

Aloysius Castellano, Notary of the Most Holy Congregation of the Holy Office.

II. THE FOLLOWING PAMPHLET IS CONDEMNED:

«L'APPARITION DE LA TRÈS SAINTE VIERGE À LA SALETTE».

DECREE. Thursday, May 9, 1923.

In the general session of the Most Holy Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with safeguarding the faith and morals, condemned...

[*Latin ed. p. 288*]

Acts of the Apostolic See - Official Commentary 288: Certain individuals have published a pamphlet: "The Apparition of the Most Holy Virgin on the holy mountain of La Salette on Saturday, September 19, 1845." - A simple reprint of the complete text published by Melanie, etc. Société Saint-Augustin, Paris-Rome-Bruges, 1922; it is commanded that those to whom this pamphlet has been distributed take care to withdraw copies from the hands of the faithful. And on the same day, the Most Holy Lord Pope Pius XI, during his customary audience granted to the Reverend Father Assessor of the Holy Office, approved the resolution presented to him by the Fathers. Given in Rome, from the offices of the Holy Office, on May 10, 1923. Aloysius Castellano, Notary of the Supreme Sacred Congregation of the Holy Office.

SACRED CONSISTORIAL CONGREGATION: The Abbey of Saint Peter at Muenster is established as a suffragan church of the Metropolitan Church of Regina. DECREE: Whereas the Reverend Father Michael Ott, Abbot Ordinary of Saint Peter at Muenster, has presented prayers to His Holiness Pope Pius XI, that the Abbey of Saint Peter, which was established as immediately subject to the Holy See by Apostolic Letters dated January 6, 1921, be united to the ecclesiastical province of Regina, as if it were a suffragan diocese; His Holiness, graciously accepting these prayers, has granted the grace requested. Therefore, by the present Consistorial decree, the aforementioned Abbey of Saint Peter at Muenster is declared and established as a suffragan church of the Metropolitan Church of Regina, and as a diocese within that ecclesiastical province: notwithstanding any contrary provisions. Given in Rome, from the offices of the Consistorial

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Congregation, on November 18, 1922.

gg C. CARD. DELAI, Archbishop of Sabina, Secretary. L. S. Aloysius Sincero, Assessor.

[*Latin ed. p. 289*]

Most Holy Father, Our Lord Pius the Divine, by Decree of the Sacred Consistory Congregation of March 3, 1923, appointed the Reverend Joseph Deitmer as titular Bishop of the Church of Sorens, and constituted him Auxiliary to His Eminence, Cardinal Adolph Bertram, Bishop of Breslau, with the obligation of residing in the city of Berlin.

SACRED CONGREGATION FOR RELIGIOUS ORDERS

A DOUBT CONCERNING THE WEARING OF THE HABIT BY NOVICES CONVERTING TO ANOTHER RELIGION

The following question was presented to the Sacred Congregation for Religious Orders for proper resolution: "Does a Religious, who, having professed in one religious order, obtains an Apostolic dispensation and converts to another religious order, continue to wear the habit of the novitiate of the religion to which he is admitted, during the novitiate in the new religion?"

The Sacred Congregation, after mature deliberation, judged that the following response should be given: Affirmative.

Given at Rome, from the Secretariat of the Sacred Congregation for Religious Orders, on May 14, 1923.

C. CARD. LAURENTI, Prefect.

L. © S. Maurus M. Serafini, Abbot, O.S.B., Secretary.

[*Latin ed. p. 290*]

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SACRED CONGREGATION FOR RITES

OF ROME

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, ROBERT, R. E. CARDINAL BELLARMINE, OF THE SOCIETY OF JESUS.

ON A DOUBT:

Whether, with the approval of virtues and two miracles, it is possible to proceed to the solemn beatification of the aforementioned Venerable

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Servant of God?

It is the case that, after three centuries, the illustrious members of the Society of Jesus, having presented themselves with due reverence to this Holy See, under the guidance of their Superior General, and having earnestly requested the honors of the Blessed in Heaven for their most deserving member, Robert, Cardinal Bellarmine, R. E., they rightly rejoice, having, after so many, both prosperous and adverse events, which this most learned group has experienced in the cause of beatification, finally attained, with all that which it was necessary to observe according to the established formulas of judgment, and with God's help, what they justly and deservedly sought.

Indeed, considering all that has transpired, and all that has been added in this judgment and in the advancement of the cause of the Venerable Bellarmine, with so much time having passed, and with such variety of events, it is certain that a tranquil mind, and one free from preconceived opinions – as is fitting for a prudent man, a diligent seeker of truth, and a just estimator of truth – must, upon reflection, acknowledge and revere the singular providence by which God, ever rich in His mercy, governs and directs these causes of beatification and canonization, especially for the good of the faithful, since they pertain to the primacy of the Roman Pontiff, His Vicar on earth, and are most closely joined and connected with the infallible Magisterium of the same Roman Pontiff.

Indeed, the doubts, contradictions, and repugnances which have been raised and brought forward again and again, when, like a lance aimed at the truth, they have been brought back, and, with keen and diligent study, examined and discussed, if they seemed to present any appearance of difficulty,

[*Latin ed. p. 291*]

The Holy Congregation of Rites decreed that these [objections] must be immediately and completely rejected, just as darkness vanishes and dissipates with the rising of the sun. Therefore, they proved to be of no value whatsoever, and even less so – if it could have been, and if, after all human diligence and precautions had been employed, and after earnestly imploring the help and light of the Holy Spirit, God Himself would have permitted it – to disturb in any way the solemn decree of the Most Holy Pope Benedict XV concerning the virtues of the venerable Bellarmine. Moreover, that most recent decree, which has brought such certainty and firmness to the cause, is confirmed by the testimony of two miracles, of which one was published and duly promulgated last April by our Most Holy Lord Pope Pius XI. Indeed, such doubts, contradictions, and inconsistencies, of which mention has been made, have, as was to be expected and necessary, met with the result that they have greatly contributed to bringing to light the exalted dignity of this noble cause: so that, as a result of all these repeated blows, the venerable Servant of God, Robert, Cardinal of

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the Holy Roman Church, Bellarmine, has emerged even more beautiful and illustrious, and has appeared to all as completely and sincerely, not maimed, nor lacking in any part, nor tainted with false colors, but truly and faithfully filled in all its parts, and surrounded by its native splendor. Therefore, at the general meetings of this Holy Order, which were held on the twenty-fourth day of last April, before our Most Holy Lord, the Relator of the cause, the Most Reverend Cardinal Aidan Gasquet, proposed the question: "Now that the virtues and two miracles have been approved, can the solemn beatification of the venerable Servant of God, Robert, Cardinal of the Holy Roman Church, Bellarmine, proceed safely?" All those present, both the Most Reverend Cardinals and the Consultors, with one voice, answered that it could proceed safely. Although our Most Holy Lord was very pleased with this unanimous affirmation, and signified that He had taken great joy in it, He nevertheless did not wish to conclude this cause of such dignity and such utility with His supreme judgment, but, according to the old and wisely established custom, He decided to postpone it, so that there might be time for prayer to obtain the illumination of the Holy Spirit. Having thus determined to make His will manifest, He designated this day, which is solemn, being consecrated to the Holy Cross found in Jerusalem; and therefore, He ordered the Most Reverend Cardinals Anthony Vico, Bishop of Porto, and

[*Latin ed. p. 292*]

The Acts of the Apostolic See – Official Commentary. The Prefect of the Congregation for the Sacred Rites, and Aidan Gasquet, the Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, the undersigned Secretary, and with those present, solemnly declared: That it is permissible to proceed with the solemn beatification of the Venerable Servant of God, Robert Cardinal Bellarmine of the Most Holy Roman Church. Furthermore, it was ordered that this decree be made public, be recorded in the acts of the Congregation for the Sacred Rites, and that apostolic letters, in the form of a Brief concerning the solemn beatification, be issued as soon as possible, to be celebrated in the Vatican Basilica, on the fifth of May in the year 1867. © A. CARD. VICO, Prefect of Portuensis and Sublacensis, Sacred Roman Church. L.'93 s. Alexander Verde, Secretary. II: CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, Father Marian Ab Arce Casali, a lay brother of the Order of the Friars Minor, in the recess near Civitella. REGARDING THE DOUBT: Does it appear that the theological virtues of Faith, Hope, and Charity in God and neighbor, and also the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, together with those things connected with them, were present in a heroic degree, in the case and in effect, of which we are speaking? The proofs which are brought forward, and by

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which this simple, yet not less noble and illustrious, cause of the Venerable Father Marian concerning his virtues, is advanced, and which he seeks to examine and make certain, allow him to be moved by a certain difficulty, which concerns the omission of a particular and juridical investigation regarding the first part of the life of the Servant of God, which spanned thirty-seven years, of which twenty-four were spent in his native town, and the remaining years among the Franciscan Friars of the Province of Apulia. Although not yet five years have passed since the death of the Venerable Father Marian, namely, in the year one thousand eight hundred and seventy-one, the matter was brought before the ecclesiastical court of Subiaco, and the evidence was collected according to the judicial rite.

[*Latin ed. p. 293*]

The Holy Congregation of Rites, having examined the matter, would have been better informed and more suitably prepared to judge, if they had also inquired in the places where the earlier period of the life of the Servant of God had unfolded; if they had properly and legitimately questioned witnesses. However, from such an omission, no impediment arises by which one could judge that the Cause has been deprived of necessary support. Indeed, in order to grant the power to exercise a just judgment regarding the virtues of a Servant of God, it is undoubtedly necessary to examine the entire series of his life, and to carefully investigate each and every action. However, if we are speaking of Servants of God who died in their advanced old age, for whom Brother Marian is to be proposed, as is the case here, since he reached almost ninety years of age before laying down this mortal life, then, as is readily understood, it is impossible to find witnesses who are well-informed about the earlier years of these same Servants of God; for they would have to be more than a hundred years old. Therefore, by a certain necessity, the judge, in the case recently described, is compelled to make use of legal and appropriate proofs, and to seek out those which are perfectly suitable for presenting and illustrating those virtues which are considered, according to the status of any Servant or Handmaid of God, to be particularly fitting. Therefore, the Patron, having foreseen with ease how to provide for this, immediately sought to apply the aforementioned rule, which is the most accepted norm in the discipline of this sacred forum, for the benefit of the Cause; and therefore, after having presented a few witnesses who recounted, with considerable value, some things about the earlier stage of the life of the Servant of God, and after also presenting one or two documents of not inconsiderable authority, he devoted all his attention and all his efforts to that which is the very heart of the Cause. Indeed, the elements that are necessarily required for recognizing and judging heroic virtues can, in fact, be drawn abundantly from a single source, such as the humble office of a doorkeeper, which Brother Marian held, and still holds, for more than forty years, in the sacred Civitellian retreat,

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in such a way that he deserves the admiration of all, as has been amply testified by those, especially, to whom the opportunity and the time, over so many years, were lacking to witness these things with their own eyes. These things, the more briefly they are expressed, the more generous, if they are pondered more deeply, they reveal, as if encompassing a hidden meaning, and they make manifest the virtue. For if one imagines Brother Marian before his eyes, exercising the office of doorkeeper, he cannot help but reflect and consider diligently that Brother Marian was placed by the Providence of God at the gate of the monastery, that is, at the boundary between the outside world and the cloister.

[*Latin ed. p. 294*]

294 Acta Apostolicae Sedis - Official Commentary. Therefore, so that the Brother Marian, to whom this task was entrusted, might perform his office with such piety and dedication, as indeed it is established by the records and testimonies that, for forty years and more, until his death, he truly demonstrated virtues that were not ordinary or commonplace, but of a heroic degree, virtues which, among all others, he diligently cultivated, especially with the poor and uneducated masses who flocked to him daily. And in order to achieve this, charity had to be employed without limit, and it had to be joined with a constant, fervent, and unwavering interior striving, with which he was imbued and which he increased day by day. Therefore, in acting in this manner, Brother Marian wonderfully demonstrated how even a life filled with many external activities and difficulties can excellently contribute to the attainment of the highest virtues, if, according to the will of God, which is uniquely proposed to him, each person perfectly fulfills the duties of his own condition. With these things preceding and serving as an example, the demonstration of the heroic nature of his virtues became clearer, and at the same time, it showed how great the dignity and importance of this Cause were, a dignity and importance which must be recognized and justly valued by the Superiors of religious communities, by the Rectors of seminaries, and by the Presidents of colleges and other institutions of this kind, for they will be able to promise even greater benefits to themselves and to all of humankind, the more that their own members will strive to emulate Brother Marian. Thus, with all these things brought to light, and with the merits of this Cause being easily understood, it is readily explained why the inquiry regarding the virtues, which was proposed from the beginning, proceeded quickly and legally, and which achieved its outcome in the General Congregation, which, after two previous preparatory congregations, on the twenty-fourth day of the month of April, was convened before our Most Holy Lord Pope Pius XI. In this congregation, the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, the Relator of the Cause, proposed the following question for discussion: Whether it is established that the venerable Servant

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of God, Brother Marian of Arce Casali, possessed the theological virtues of Faith, Hope, and Charity in God and in his neighbor; and also the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and their corresponding virtues, in a heroic degree, in the case and to the extent that is being considered? The Most Reverend Cardinals and Fathers Consultors expressed their own opinions, which our Most Holy Lord listened to with a joyful and attentive spirit; but, as is customary, He deferred His final judgment, so that, in this matter of such great importance, the help of the Divine Spirit might be sought through fervent prayers. Today, on this day which commemorates the anniversary of the finding of the Holy Cross in Jerusalem, after the sacrifice was offered to Almighty God, He ordered that the Most Reverend Cardinals be summoned to the "Vatican Buildings."

[*Latin ed. p. 295*]

The Holy Congregation of Rites, with Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Januarius Granito Pignatelli di Belmonte, Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, the undersigned Secretary, and with those present, solemnly decreed: That the theological virtues of Faith, Hope, and Charity in God and neighbor, and also the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and those things connected with them, are present in a heroic degree, in both circumstances and in effect, in the venerable Servant of God, Brother Mariani of Arce Casali. This Decree was ordered to be published and inserted into the records of the Sacred Congregation of Rites on the fifth of May, in the year 1723. [Signature] A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the S. R. C. [Signature] Alexander Verde, Secretary.

In the preceding volume, page 238, line 8, for what is written "of the Society of Jesus," read: "of the Society of the Most Holy Sacrament."

THE HOLY CONGREGATION FOR THE EASTERN CHURCH GRANTS CERTAIN PRAYERS FOR THE SALVATION OF RUSSIA.

When the undersigned Assistant of the Holy Congregation for the Eastern Church presented a humble petition to His Most Holy Lord Pope Pius, by Divine Providence Pius XI, to obtain an indulgence of three hundred days, applicable also to the deceased, for all those who devoutly recite the prayer "Savior of the World, Save Russia," *Spasai Mir, Spasi Rossiyu*, which is already in use among Russian emigrants, both Catholic and dissenting, in order to obtain the salvation of Russia, the Most Holy Father deigned to consent "for the sake of grace in prayers" on the day of May 24, 1922.

Given in Rome, from the offices of this Holy Congregation, on the day

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of May 24, 1923. [Signature] L. œ s. Isaias Papadopulos, Assistant.

[*Latin ed. p. 296*]

Acts of the Apostolic See – Official Commentary

ACTS OF THE SACRED ROMAN ROTA OF TRIBUNALS

DIOCESE X, DAMNUM CASE

INCIDENTAL QUESTION REGARDING JURISDICTION

Under the blessed reign of Pope Pius XI, in the second year of his pontificate, on the 30th of April, 1923, the Most Reverend and Most Learned Fathers Francis Parrillo, Francis Solieri, and Joseph Florczak, Auditors of Tournon, in the cause of the Diocese of X, concerning the *Damnum*, between the Reverend Doctor X. X., Canon of the Cathedral of X, the plaintiff, represented by his lawful procurator, the advocate Angel d'Alessandri, and the Reverend Father Doctor X. N., Bishop of the Diocese of X, the defendant, represented by his lawful procurator, the advocate Henry Benvignati, with the intervention and dissent of the Promoter of Justice of the Tribunal, rendered the following interlocutory judgment: The Reverend Canon X. X. of the Cathedral of X, was fined for the penalty of suspension for two days, on the 16th of August, 1921, because he had been absent from the choir in the recent feast of the Blessed Virgin Mary, assumed into heaven; and since the decree of suspension, besides the reason of habitual absence, also mentioned "grave facts of which I have had to admonish him repeatedly," the aforementioned priest, having interposed an appeal before the Sacred Congregation, asserted "that the Sacred Congregation declare and recognize the penalty of suspension to be null and void, and that, for the protection of his honor, which has never been tarnished, Monsignor F. be compelled to specify and to prove the grave facts, which he has dared to attribute to me." After receiving the customary information, the Sacred Congregation, on the 9th of November, 1921, rejected the appeal, and replied to him in writing: but, the aforementioned Reverend Father N. N. still insisting, especially that the Ordinary be compelled "to specify the grave facts of which he has repeatedly had to admonish him," considering "that nothing, either in the past or in the present, can ever be imputed to him, and that he has never, absolutely never, been admonished for any reason whatsoever."

[*Latin ed. p. 297*]

The Roman Rota, in document 297, "nito," having been summoned again by the Sacred Congregation for examination, responded on March 9, 1922:

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"The appeal is accepted, and the appellant is warned to take care in the future not to incur the censure of the Ordinary." This response was reaffirmed by the Congregation on April 6 of the same year. When the appellant, seeing that no further satisfaction could be obtained from the Sacred Congregation, and having persistently insisted in subsequent letters, was informed of the serious consequences and warnings, such as that "he would not be able to demonstrate the falsity of the accusations, and would be ready to suffer any penalty," he considered that he could initiate legal action against the Bishop in the first instance before the Tribunal of the Sacred Rota, in accordance with canon 1557, § 2, no. 1, and canon 1599, § 2. Subsequently, in a petition presented on July 28 of the previous year, he filed a complaint "of slander and damages against his Ordinary, Monsignor F., so that, having proven the slanderous accusations made against him by his Bishop, he could obtain, according to canon 2210, § 1, no. 2, "that just reparation which his injured honor and his sacerdotal dignity demand." He further clarified this complaint in a subsequent petition of March 2 of the current year: "Canon N. N. has been accused by his Ordinary, not only before the Sacred Congregation, but also before public opinion, of serious facts; various statements have been made regarding the publicity of these accusations... Therefore, since these serious facts and the warnings that would have followed them have never occurred, and do not exist, it is evident that the Bishop committed the crime of slander even when he reported these facts to the Sacred Congregation and issued a warning to the appellant." After receiving information from the Sacred Congregation and after receiving appeals from the Reverend N. N. presented in this matter, the Pope, before proceeding further, ordered that the appellant's petitions be communicated to the Most Reverend Bishop X; and when this Bishop objected to the jurisdiction of the Tribunal, arguing that the matter should be dealt with not through the supreme law, but through a disciplinary procedure, exclusively reserved to the Sacred Congregation, "which has fully vindicated the Bishop," the same Pope ordered that the incidental question be presented for consideration to the Most Reverend and Most Illustrious Lords Auditors in a hearing held this morning. After reading and carefully considering the allegations presented by the advocates of the parties, as well as the observations of the Promoter of Justice of this Tribunal, the undersigned Auditors have determined the following in law: "Undoubtedly, according to the cited canons, residential bishops are to be judged in contentious matters in the first instance by the Tribunals of the Apostolic See, and specifically by the Tribunal of the Sacred Rota, except for the controversies mentioned in canon 1572, § 2, of which there is no question in this matter. Although a contentious judgment is involved, according to the meaning of canon 1552, § 2, no. 1, whose object is "to pursue

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or vindicate the legal or moral rights of ”

[*Latin ed. p. 298*]

298 Acta Apostolicae Sedis - Official Commentary: ”legal matters to be declared,” it is nevertheless implied that a contentious judgment must be distinguished from a criminal matter and opposed to it, as the Code immediately states in n. 2 of the same canon. However, if it can be inferred from this rule whether a controversy, brought before the Holy Roman Rota, pertains to the terms of a contentious judgment, relating to residential bishops, or rather falls within the province of Our Tribunal, which considers criminal cases of bishops, it would be incongruous to argue that the Holy Roman Rota is competent in controversies concerning bishops, based solely on the cited canon, which, as explained, simply states that they must be objectively contentious. This is even more so because the term ”contentious judgment,” which the Code uses today, takes the place of another, previously accepted in legal usage before the Code, namely ”civil judgment,” under whose name controversies were understood that were not criminal: but since the Code, apart from terminology, has not changed anything in this matter regarding the old discipline, it must be said that contentious cases, relating to the competence of Our Tribunal in the subject matter, are those that, not only concern legal rights or legal facts, as cited in the canon, but are of such a nature that they require or can undergo a judicial process and trial. Regarding the Constitution *Sapienti consilio* of Pope Pius X, dated July 29, 1908: ”adhering to those things which Our Predecessors have sanctioned,” we not only order that the Holy Congregations no longer receive or hear contentious cases, whether civil or criminal, requiring a judicial process and evidence, but we also decree that all contentious cases, not major ones, shall henceforth be referred to the tribunal of the Holy Roman Rota.”

2° For the understanding of canon 1557, § 2, n. 1, which prescribes that residential bishops are to be judged in contentious matters by the Holy Roman Rota, it must be kept in mind that, as far as we are concerned, bishops can be considered either as judges in their diocese, or as administrators or moderators of ecclesiastical discipline, or as subjects of rights and obligations, or as private persons. Those things that bishops do as judges are fully subject to the tribunals of the higher hierarchical order; but those things that they do as administrators or moderators of discipline have no judges, except the Holy Congregations; therefore, ”there is no appeal or recourse to the Rota from administrative or disciplinary decrees issued,” but ”the Holy Congregations exclusively hear such appeals” (canon 1601). Regarding the words of Cardinal De Luca: ”The Holy Congregations were not established in order to decide contentious cases, either civil or criminal, in the form of judges and tribunals with a process and trial... but in order to summarily and extrajudicially resolve or settle controversies arising between bishops and their subjects, in order to prevent lawsuits and

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controversies from being heard among them with scandal to the secular world."

[*Latin ed. p. 299*]

S. Romana Rota 299 (De iudiciis, Disc. 47, n. 7). Conversely, as subjects of rights or obligations, or as private individuals, Bishops are judged in the first instance in contentious matters, requiring a judicial process with proceedings and evidence, by the Sacred Rota, except for controversies concerning which the provisions in can. 1572, § 2, apply, and except for the cases referred to below in n. 4. 3° With this distinction established, it is now clearly evident that the Rota is incompetent in those cases in which, although the residential Bishop is present as a party in the judgment, the origin and action are rooted in an administrative or disciplinary decree of the Bishop himself. For, as stated in the aforementioned canon 160.1, the Rota is absolutely incompetent in these matters, since they exclusively pertain to the Sacred Congregations, and therefore it cannot, either in the merits of the case, or incidentally or tangentially, address them, as is clearly prescribed in canon 17 of the Proper Law of the Sacred Roman Rota: "The lack of authority of the Sacred Rota in these matters is absolute, so that it cannot even 'incidentally' consider them, and if it nevertheless pronounces a judgment, 'this judgment is null and void by law'." 4° The incompetence of the Sacred Rota in judging residential Bishops in the first instance in contentious matters can be understood not only in terms of the subject matter, to the extent that these proceedings either do not require or do not allow for a formal legal process, but also in terms of prevention, since any case that can be equally pursued through a judicial or administrative process, with the consent of the parties, or at least without the objection of one of them, is brought before the Sacred Congregations for resolution through an administrative or disciplinary procedure. This is explicitly cautioned against in the special norms of chapter III, n. 10 (Ordo servandus in Officiis Romanae Curiae): "Once a matter has been initiated before a Congregation through an administrative or disciplinary process, and the parties have accepted or at least not rejected this method of proceeding, they are no longer permitted to 'institute the same action strictly judicially concerning the same matter.' And even less is it permissible to do so 'after the matter has been deliberated upon and a judgment reached.'" These norms are still in force today after the promulgation of the new Code, as stated in canon 243, § 1: "In each Congregation, Tribunal, and Office, the regulations must be observed and matters must be handled according to the general and special norms that have been established by the Roman Pontiff." Similarly, the Most Reverend Auditors considered this in the following case: A certain N.N. instituted a civil action for damages against his Bishop, presenting pleadings based on two grounds, namely, information that he had provided to the Sacred Congregation of the Council, which had been issued

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for the purpose of a warning, and the imputation of defamation contained in a decree of suspension (regarding grave matters), which is now so well known that it is publicly rumored, as evidenced by the testimonies presented, that N.N. himself had been suspended by the Bishop for grave reasons.

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - Commentarium Officiale. Regarding the motives involved. However, with respect to the first point, the incompetence of the Sacred Roman Rota is evident, when the matter concerns a decree of the Bishop himself, the judgment of which is exclusively reserved to the Sacred Congregation of the Council. Furthermore, since no sane person would admit that a petitioner, or, in its place, the Tribunal, can compel the Sacred Congregation to transmit received information so that it may be judicially examined, it is now clearly evident that either the object or the subject matter of the dispute is lacking for the institution and acceptance of the action. b) Nor can the action be instituted, and therefore be accepted, on the grounds that the imputation contained in the decree of suspension has become public knowledge today, resulting in damage to the plaintiff's reputation, as the plaintiff himself contends in another passage: "Canon N. N. has been 'not only brought before the Sacred Congregation of the Council, but also before the public opinion, accused by his Ordinary of serious facts; various statements have been made regarding the publication of these accusations, among which is of 'fundamental importance that of the parish priest B., who states that he intervened with his good offices to avoid unpleasant consequences, and that the Bishop would have agreed to withdraw all accusations, if it had not damaged his episcopal dignity.'" Indeed, the testimonies that the plaintiff mentions do nothing other than indicate that it has been spread among the common people that the plaintiff has been suspended by the Bishop for serious reasons; but who spread this information, it is completely omitted. And although the plaintiff were to swear to the words of the parish priest B., and consequently, an extrajudicial confession of the Bishop were to be found in these words, as the plaintiff claims, nevertheless, an action for damages could not be instituted in court, as we shall see. Even if it were to be assumed that the Bishop had generally imputed serious facts to the plaintiff, even outside the decree of suspension, namely, "serious facts for which he had repeatedly admonished him," the plaintiff could not demonstrate that he had been calumniated by the Ordinary (as he claims he can), unless the specific facts, together with the subsequent admonitions, were presented, which would obligate the Bishop to reveal them in court. However, Bishops are not bound by any law to reveal secrets of the office, to betray extrajudicial informants, or to exhibit in court documents of a hidden nature (can. 1823, § 1; 2309, § 5), especially since all of these would have to offer the plaintiff an opportunity

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to investigate a crime in them, imputable to the Bishop, which no one is obliged to confess in court, and even less to demonstrate (can. 1743, § 1). Therefore, questions of this nature, which are necessarily connected with the Bishop's office, as a moderator of discipline, must be addressed not through the highest court, but through an administrative or disciplinary channel; and in these matters, the Auditors of the Rota are not competent, according to...

[*Latin ed. p. 301*]

The Roman Rota, section 30.1, quotes from the decree of Lucca: "Within the sphere of commutative justice and the laws, there is a restricted jurisdiction," but exclusively for the Holy Congregations, which, "as vicars of the Pope, sometimes, for the sake of the matter at hand, may overstep the strict boundaries of the law, and proceed according to those laws or regulations which are called prudential, so that a more suitable end or adjustment may be granted to the affairs" (Relatio Romanae Curiae, Discursus 32, n. 2).

e) The question which the petitioner intends to raise before the Rota is, in its object, no different from that for which he was rejected by the Holy Congregation of the Council itself: namely, to compel the Bishop to disclose to him certain grave matters and warnings, so that he may demonstrate their falsity or non-existence, and consequently be cleared of suspicion, either before the Holy Congregation, or before others who have been informed of the alleged defamation. The most recent document presented by the aforementioned N. N. to the Holy Congregation of the Council, on June 21 of the previous year, clearly indicates this: "Even if this appeal were to be rejected, or were not to be considered in any way, he formally declares that he will pursue legal avenues, presenting a complaint for defamation against his Ordinary before the competent tribunals," as he indeed did in the subsequent document of the following month. Therefore, since, in the matter at hand, the Holy Congregation of the Council has already considered the object of the question, "it is no longer permissible for the parties, for the same reason, to institute a strictly judicial action," as is prescribed in the aforementioned Norms; and thus, the Roman Rota has also become incompetent to receive and examine the proposed action.

d) Finally, as is prescribed in title I, n. 3, of the aforementioned Norms, "In expostulations addressed to the Holy See, if a petition has been presented to the Roman Rota, the Dean, together with two Principal Auditors, will examine the nature of the matter, to determine whether the matter should be handled through administrative and disciplinary channels, or whether a legal process should be initiated. If the former occurs, the judgment of the matter is reserved to the Holy Congregation to which it pertains," and the aforementioned Auditors, in declaring their own incompetence in this case, especially due to its disciplinary nature, will order the aforementioned documents to be sent to the Holy Congregation of the

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Council, to which it is reserved to determine what further action should be taken, according to its own prudence. Although such a duty may be requested of the Dean, together with two Principal Auditors, even when a Turno [appeal] has been constituted, and an exception against their competence has been raised, the aforementioned duty remains assigned to them (canon 1610, § 1; canon 1611).

Considering all of the above, in law and in fact, the undersigned Auditors decide that the Roman Rota is incompetent to examine the case, as mentioned above, and to proceed according to section 3 of the Order to be followed in the Congregation.

[*Latin ed. p. 302*]

302 Acta Apostolicae Sedis - Official Commentary, concerning matters, etc., the second part, concerning the act of referring the question to the Holy Congregation of the Council. Regarding judicial expenses, the same Fathers decree that they are to be considered as offset between the parties, except for the taxes of this interlocutory judgment to be paid by one, namely, N. N. In Rome, at the seat of the Tribunal of the Holy Roman Rota, on the 30th of April, 1923. Franciscus Parrillo, President. Franciscus Solieri. Iosephus Florczak. From the Chancery, on the 7th of May, 1923. T. Tani, Notary.

[*Latin ed. p. 303*]

Diarium Romanae Curiae

WEDNESDAY, MAY 9, 1923. His Holiness received in solemn audience the Most Excellent Lords, King GEORGE of England and his most august consort, Queen MARIA.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

The Most Reverend and Most Illustrious Signor Cardinal Guglielmo Van Rossum, Prefect of the Sacred Congregation for the Propagation of the Faith, in execution of the august commands of the Holy Father, as set forth in his letter of April 24th, has thus constituted the governing committee of the Vatican Missionary Exhibition which will take place in the Holy Year of 1925:

President: The Most Illustrious and Reverend Monsignor Francesco Marchetti Selvaggiani, titular Archbishop of Seleucia, Secretary of the Sacred Congregation for the Propagation of the Faith;

Vice-President: The Most Illustrious and Reverend Monsignor Cesare Pecorari, Under-Secretary of the same Sacred Congregation;

Secretary: The Most Reverend and Reverend Monsignor Giuseppe Nogara, General Secretary for the Pontifical Work of the Propagation of the

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Faith;

Full Members: The Most Illustrious and Reverend Monsignor Caccia Lominioni, Master of the Sacred Palace of His Holiness; The Most Illustrious and Reverend Monsignor Carlo Respighi, Prefect of the Pontifical Ceremonies; The Reverend Monsignor Pietro Ercole, Director for Italy of the Work of the Holy Childhood; and the Most Illustrious Signor Commendatore Federico Mannucci, Under-Chamberlain of the Sacred Patriarchs.

The seat of the Committee is in the Palace of the Sacred Congregation for the Propagation of the Faith, in Piazza di Spagna.

SACRED CONGREGATION OF RITES.

On Tuesday, May 8, 1923, before the Most Reverend Signor Cardinal Gaetano Bisleti, Promoter of the Cause of Canonization of the Blessed Maddalena Sofia Barat, Foundress of the Society of the Sisters of the Sacred Heart of Jesus, the Preliminary Congregation was held to discuss the doubt concerning two miracles which are asserted to have been wrought by God through the intercession of the same Blessed, and which miracles are proposed for her Canonization.

[*Latin ed. p. 304*]

204 Acta Apostolicae Sedis - Official Commentary. Tuesday, May 22, 1923, in the Apostolic Palace at the Vatican, with the participation of the Most Eminent and Most Reverend Lords Cardinals, and with the votes of the Most Reverend Prelates and the theological Consultors, comprising the Sacred Congregation of Rites, a Preparatory Congregation was held, to discuss the following question: Whether the martyrdom and the cause of the martyrdom, and the signs or miracles, of the Venerable Servants of God, Lorenzo Imbert, Bishop of Gafsa, and his companions, who were killed, as is asserted, out of hatred for the Faith, are to be considered.

SECRETARY OF STATE. By letters from the Secretary of State, the Holy Father, Pope Pius XI, of blessed memory, deigned to appoint:

February 17, 1923. Monsignor Domenico Baruzzi, Prelate Referendary of the Apostolic Signature.

April 3. His Eminence, Cardinal Tommaso Pio Boggiani, Protector of the Congregation of the Little Daughters of Mary Immaculate of León (Mexico).

May 3. His Eminence, Cardinal Ludovico Billot, Protector of the Sisters of St. Joseph of Annecy.

May 10. His Eminence, Cardinal Giovanni Bonzano, Protector of the Franciscan Sisters of the Immaculate Conception of Clinton (U.S.A.).

The same Most Eminent Cardinal, Protector of the Sisters of Christian Charity, daughters of the Immaculate Conception, of Boma.

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SACRED CONGREGATIONS ASSIGNED TO THE NEW CARDINALS. By letters from the Secretary of State, the Holy Father deigned to assign to the new Most Eminent and Most Reverend Cardinals, who, in the public Consistory of May 25, received the cardinal's hat, the following Sacred Congregations:

To His Eminence, Cardinal Achille Locatelli, the Sacred Congregations: of the Sacraments, of Religious Orders, and of Extraordinary Ecclesiastical Affairs.

To His Eminence, Cardinal Enrico Reig y Casanova, the Sacred Congregations: of the Sacraments, of the Council, and of the Reverend Fabric of St. Peter's.

To His Eminence, Cardinal Giovanni Battista Nasalli-Rocca, the Sacred Congregations: of the Ceremonies, of the Seminaries, and of the Universities of Studies, and of the Blessed Fabric of St. Peter's.

To His Eminence, Cardinal Luigi Sincero, the Sacred Congregations: of the Sacraments, of the Council, and of the Seminaries and Universities of Studies.

[*Latin ed. p. 305*]

305 From the Roman Curial Diary: By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to appoint:

As Assistant to the Papal Throne: May 11, 1923. Monsignor Pasquale Berardi, Archbishop of Gaeta.

Protonotaries Apostolic, with the same privileges as those participating: April 20, 1923. Monsignor Giovanni Mamos, of the Archdiocese of Athens.

April 26. Monsignor Antonio Uberto Hensen, of the Diocese of Haarlem.

May 3. Monsignor Enrico Saudeur, of the Diocese of Evreux.

May 8. Monsignor Ambrogio Galbusera, of the Diocese of Novara.

Domestic Prelates of His Holiness: February 26, 1923. Monsignor Martino S. Brennan, of the same Archdiocese.

April 3. Monsignor Federico G. Holweck, of the same Archdiocese.

April 16. Monsignor Francesco S. Wilmes, of the same Archdiocese.

April 25. Monsignor Timoteo Dempsey, of the same Archdiocese.

April 26. Monsignor Stanislao Figielski, of the Diocese of Plock.

May 3. Monsignor Leone Goscicki, of the same Diocese.

May 7. Monsignor Giovanni Tornay, of the Diocese of Eosnavia.

May 11. Monsignor Lorenzo Pavanelli, of the Diocese of Brzesc.

May 14. Monsignor Luigi Vigna, of the Diocese of Cremona.

May 16. Monsignor Ferdinando Manzini, of the Diocese of Modena.

Monsignor Filippo Campetti, of the Diocese of Treia.

Monsignor Pietro Tramontana, of the Archdiocese of Reggio.

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Monsignor Carlo Oberdoerfer, of the Archdiocese of KolÃn.

Monsignor Eugenio Beaupin, of the Diocese of Evreux.

Monsignor Francesco Steffens, of the Diocese of Losanna and Geneva.

Monsignor Lodovico Skowronek, of Polish Silesia.

Monsignor Umberto Bertini (Rome).

HONORS: By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow the following honors:

Knighthood of the Order of Saint Pius: May 5, 1923. To Mr. Ugo Ludovico Carlo De Sade, of the Archdiocese of Paris.

The Plaque of the Order of Saint Gregory the Great, civil class: May 16, 1923. To Mr. Giuseppe Benaglia (Rome).

[*Latin ed. p. 306*]

306 Acta Apostolicae Sedis - Commentarium Officiale. The Order of Saint Gregory the Great, civil class: April 28, 1923. To the Reverend Professor Virginio Prinzivalli (Rome). May 1st. To the Reverend Francesco Buum, of the diocese of Breslau. To the Reverend Ernesto Behagel, of the diocese of Lille. To the Reverend Giovanni Ludovico Hulot, of the archdiocese of Paris. To the Reverend Arturo Amato Bonnet, of the same archdiocese. April 4th. To the Reverend Luigi Gille (Belgium). April 9th. To the Reverend Augusto Calarne, of the diocese of Chiavari. The Knighthood of Saint Gregory the Great, civil class: April 25, 1923. To the Reverend Emilio Gaupin, of the diocese of Bruges. April 28th. To the Reverend Giuseppe Bajossini, of the diocese of Novara. May 1st. To the Reverend Alberto Modler, of the archdiocese of Breslau. To the Reverend Antonio Blümel, of the same archdiocese. To the Reverend Bernardo Dijckhofí, of the diocese of Haarlem. To the Reverend Antonio Dutrey-Lassus, of the archdiocese of Paris. April 4th. To the Reverend Alberto Zwanepoel (Belgium). April 7th. To the Reverend Giovanni Telesforo Zaluski, of the diocese of Plock. April 14th. To the Reverend Secondo Piovesan, of the diocese of Vicenza. To the Reverend Paolo Bertolini, of the same diocese. The Knighthood of the Order of Saint Sylvester the Pope: March 14, April 25, 1923. To the Reverend Luigi Montanari, of the archdiocese of Fermo. To the Reverend Giovanni Battista Castaldie, of the Patriarchate of Venice.

MAJORDOMO OF HIS HOLINESS. By letters from His Eminence, the Reverend Monsignor, the Holy Father Pius XI, may He reign happily, has deigned to appoint:

Extraordinary Secret Chamberlains: February 14, 1922. Monsignor Luigi Campa (Rome). May 1, 1923. Monsignor Pietro Jankowski, of the diocese of Vladislavia. Monsignor Boleslao Korwin-Szymanowski, of the same diocese. Monsignor Gaspare Brigidi, of the diocese of Cesena. April 6th. Mon-

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signor Ferdinando Bernardi, of the diocese of Iglesias.

[*Latin ed. p. 307*]

From the "Roman Curia" Bulletin, May 6, 1923.

His Excellency, Monsignor Vincenzo Skarpa, of the diocese of Sebenico.

His Excellency, Monsignor Vincenzo Gallerà, of the diocese of Massa.

His Excellency, Monsignor Giuseppe Lubelski, of the diocese of Tarnovia.

His Excellency, Monsignor Giovanni Pilch, of the same diocese.

His Excellency, Monsignor Francesco Pawlikowski, of the same diocese.

His Excellency, Monsignor Alessandro Siemienski, of the same diocese.

His Excellency, Monsignor Adolfo Albin, of the same diocese.

His Excellency, Monsignor Casimiro Lazarski, of the same diocese.

His Excellency, Monsignor Azeglio Tosi, of the diocese of Arezzo.

His Excellency, Monsignor Geysa Jalsovszky, of the archdiocese of Strigonia.

His Excellency, Monsignor Mariano Okolski, of the diocese of Plock.

His Excellency, Monsignor Bonifacio Raess, of the diocese of San Gallo.

His Excellency, Monsignor Giuseppe Llombart, of the archdiocese of Tarragona.

His Excellency, Monsignor Vincenzo Marciano, of the archdiocese of Beggio Calabria.

His Excellency, Monsignor Alfredo Marsano, of the archdiocese of Genova.

Secret Chamberlains of Sword and Cape, honorary, of His Holiness: April 26, 1923.

The Honorable, free Baron de Twickel, of the diocese of Munster.

May 3rd: The Honorable, Count Vincenzo Giorgio Thurn-Valle Sassina, of the archdiocese of Prague.

Honorary Chamberlains in peacock blue attire of His Holiness: April 30, 1923.

His Excellency, Monsignor Giuseppe Messare, of the Abbey of Monte Cassino.

May 1st: His Excellency, Monsignor Francesco Buchalski, of the diocese of Vladislavia.

His Excellency, Monsignor Stanislao Kowalski, of the same diocese.

His Excellency, Monsignor Giuseppe Biguzzi, of the diocese of Cesena.

May 2nd: His Excellency, Monsignor Pietro D'Inca, of the diocese of Belluno.

May 5th: His Excellency, Monsignor Carlo Ferrari, of the Abbey of the

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Three Fountains.

May 7th: His Excellency, Monsignor Ermanno Kamp, of the archdiocese of Colonia.

May 12th: His Excellency, Monsignor Bartolomeo Cisternino, of the diocese of Monopoli.

May 14th: His Excellency, Monsignor Antonio Scaramucci, of the diocese of Montalto (Marehe-en-Famene).

His Excellency, Monsignor Francesco Saverio Lapastina, of the Abbey of the Most Holy Trinity of Cava dei Tirreni.

His Excellency, Monsignor Francesco Oapasso, of the same Abbey.

His Excellency, Monsignor Giuseppe Baccari, of the same Abbey.

Honorary Chamberlains of Sword and Cape, honorary, of His Holiness: May 7, 1923.

The Honorable, Lorenzo Valeri (Boma).

The Honorable, Nicola de Esty, of the archdiocese of Strigonia.

The Honorable, Eustachio Korwin-Szymanowski, of the diocese of Vladislavia.

[*Latin ed. p. 308*]

308 Acta Apostolicae Sedis - Official Commentary.

Chaplains of honor outside the City of Rome, of His Holiness, May 1, 1923.

Most Reverend Monsignor Giovanni Galimberti, of the archdiocese of Milan.

Most Reverend Monsignor Ferdinando Perrino-Ruggiero, of the diocese of Cava and Sarno.

Most Reverend Monsignor Ludovico Zatryb, of the diocese of Plock.

NECROLOGY

May 3, 1923.

Most Reverend Monsignor Giuseppe Claudio Excoffier, titular Bishop of Metropoli.

NOTICE.

Due to expenses of transmission or transport, the price for subscription to this Commentary, Official, Acta Apostolicae Sedis, from the beginning of the year 1924, shall be as follows:

Within the boundaries of Italy: 18 Italian lire.

Outside of Italy: 24 French francs.

Notice.

In consequence of increases in postal rates, the price of subscription to the Acta Apostolicae Sedis, Official Bulletin of the Holy See, beginning with the coming year 1924, is thus modified:

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For Italy: 18 Italian lire.

For foreign countries: 24 French francs.

Notice.

Since postal rates are increased, the price of subscription to the Acta Apostolicae Sedis, Official Bulletin of the Holy See, from next year 1924, has had to be fixed as follows:

For Italy: 18 Italian lire.

For foreign countries: 24 French francs.

NOTICE.

Owing to the increase in postal rates, the subscription to the Acta Apostolicae Sedis, Official Bulletin of the Holy See, will be, from the beginning of next year 1924, as follows:

For Italy: 18 Italian lire.

Outside Italy: 24 French francs.

ANZEIGE.

Infolge der Erhebung des Posttarifes, ist der Preis für die Acta Apostolicae Sedis vom Beginn des Jahres 1924, wie folgt, festgesetzt:

Für Italien: 18 Italian lire.

Für das Ausland: 24 French francs.

[*Latin ed. p. 309*]

Year XV - Vol. XV, July 5, 1923, No. 7.

ACTA APOSOLICAE SEDIS, Official Commentary.

ACTS OF POPE PIUS XI.

LETTERS ENCYCLICAL TO VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARYS OF PLACES, HAVING PEACE AND COMMUNION WITH THE APOSTOLIC SEE:

CONCERNING THE DECREES OF SAINT THOMAS AQUINAS, WHO PASSED AWAY IN THE SIXTH CENTURY, HONORING THE SAINTS OF HEAVEN.

PIUS XI,

TO THE VENERABLE BROTHERS,

GREETINGS AND APOSTOLIC BENEDICTION.

We have decreed, by an Apostolic Letter, that the study of the sacred

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sciences should not be neglected by the youth, and that Thomas Aquinas should be esteemed as a guide for studies, confirming the statutes of Canon Law.

A most excellent opportunity presents itself to us to impress these matters more and more upon our minds, and to declare to them in what manner they may profitably pursue the studies of so great a Doctor, as the day approaches when, six hundred years ago, he was rightly enrolled among the Saints. For there is a wonderful connection between knowledge – that is, the true name – and, accompanying all virtues, piety; and since God is both truth and goodness, it will certainly not suffice for the ministers of the sacred rites to be well instructed in things, unless they also abound in suitable virtues. This doctrine, combined with piety, and with...

[*Latin ed. p. 310*]

310 Acta Apostolicae Sedis - The official commentary clearly demonstrates that the Angelic Doctor was, in every respect, a society united with virtue, truth, and charity; indeed, he was rightly given the emblem of the sun, as one who, by bringing the light of knowledge, kindles the sparks of virtues in souls. Therefore, God seems to have wished to demonstrate in Thomas that one of these things helps the other, that is, the practice of virtues leads to the contemplation of truth, and conversely, the more profound meditation on truth perfects and strengthens virtues. For he who lives purely and with integrity, and who has subdued his desires through virtue, is, as if freed from a great obstacle, able to raise his mind to heavenly things much more easily and to contemplate the mysteries of God more deeply, according to the words of Thomas himself: "Life before doctrine; for life leads to the 'knowledge of truth'." Likewise, he who has devoted much effort to studying those things which are above nature, will find himself greatly spurred on to live perfectly; for the knowledge of such things is not merely passive, but is very active, drawing and converting the whole person with its beauty. These are, above all, Venerable Brothers, the things that we can learn from this record of secular memory; but in order that these things may appear more clearly, We have considered it necessary to briefly discuss Thomas Aquinas and his sanctity and doctrine in these letters, then to demonstrate what flows from them for the benefit of the sacred Order and, above all, for the benefit of those devoted to the sacred studies, and finally, for the benefit of the entire Christian name. Thomas possessed all the virtues that are in any way related to good morals, and he joined and connected them together in such a way that, as he himself wishes, they coalesced in charity, "which gives form to all the acts of virtue." But if we seek to find the notes that characterize this sanctity as its own and particular qualities, the first that occurs is that virtue of chastity, which, as

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it were, reveals a similarity between Thomas and angelic natures.

[*Latin ed. p. 311*]

311 The Acts of Pope Pius XI attest that, in the face of the present danger, he remained unharmed; therefore, he is worthy to be encircled by the mystical zone of the angels. To this great purity of character was joined the flight of wicked men, and also their contempt for honors. It is clear that the most steadfast [person] in Constance, surrounded by those who strove with all their might to adapt to the comfortable conditions of the world, broke through their resistance, and then, before the Supreme Pontiff, offering sacred vestments, he prayed that no burdensome duty be imposed upon him. But that which most distinguishes the sanctity of Thomas is that he is called by Paul the "word of wisdom": 1 and that double wisdom, acquired and infused, which is joined with humility, with the desire to pray, and with the love of God. Indeed, it is clear that humility has been like a foundation upon which all the other virtues of Thomas were based, when one considers how obediently he conformed to the common customs of life with his lay brother. It is no less evident to the reader of his writings, from which such great reverence for the Fathers of the Church emanates; for he venerated the "ancient" Doctors so highly that he seems to have "inherited" 2 their understanding in some way. This is excellently illustrated by the fact that he did not expend the faculties of his divine intellect for his own glory, but for the benefit of the truth. While philosophers serve their own personal fame, he strives to obscure himself entirely in the transmission of doctrine, so that the light of heavenly truth alone may shine forth. Therefore, this humility, joined with that charity of heart of which we have spoken, and with the constant practice of holy prayers, made the mind of Thomas docile and receptive to the inspirations and illuminations of the Holy Spirit, in which indeed the very principles of contemplation consist. To obtain these things from above, he often abstained from all food, often spent entire nights in prayer, repeatedly approached the august tabernacle of the Sacrament out of the impulse of his sincere piety, and constantly turned his eyes and his heart with sorrow to the image of Jesus Crucified, as he confessed to his familiar friend, Saint Bonaventure.

1 1 Corinthians 12:8.

2 Leo XIII, from Cardinal Cajetan, letter *Encyclical Aeterni Patris*, dated August 4, 1879.

[*Latin ed. p. 312*]

312 Acta Apostolicae Sedis - The Commentary is officially from that book, from which he learned, as far as he knew, the most. Therefore, it is fitting that the well-known saying about Saint Dominic, the legislator, applies to Thomas, who is said never to have spoken except about God or concerning God. For, since he was accustomed to contemplate all things as

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tending towards the same ultimate end, namely God, as the first cause, it was natural for him, as in his *Summa Theologica*, and as is remembered in his life, to follow wisdom; and this is how he describes wisdom: "There is a wisdom that is acquired through human study... by which one forms a right judgment about divine things according to the perfect use of reason... But there is another that descends from above... and judges about divine things 'by a certain natural affinity' for them. This is the gift of the *Spiritus Sancti*... by which a man becomes perfect in divine things, not only 'learning' but also 'experiencing' the divine." This wisdom, therefore, which descended from God, along with the other gifts of the Holy Spirit, constantly increased in Thomas, just as did charity, the queen of all virtues. For this was the surest doctrine for him: that the love of God must always grow, "from the very form of the precept: 'You shall love the Lord your God with all your heart'; for 'all' and 'perfect' are the same thing." Charity is the end of the precept, as the Apostle says, and "in the end," no measure is applied, but only to those things that tend towards the end. This is precisely why perfection in charity falls under the precept, as that to which all must strive according to their own condition. Moreover, since "charity properly makes a man tend towards God, uniting the affection of the man to God, so that the man 'lives not for himself, but for God'"; therefore, in Thomas, as his wisdom grew, his love of God constantly increased, leading him to the very end of himself, so that, when Jesus Christ spoke to him, he replied: "Lord, you have written about me; and now, what reward will you give me for my labor?" And he answered: "Nothing but You." And so, moved by charity, he devoted himself to the service of others.

[*Latin ed. p. 313*]

313 The acts of Pope Pius XI do not cease, whether through composing excellent books, or assisting working brothers, or providing for the poor by divesting himself of his own garments, or even by restoring the health of the sick, as when, in the Basilica of the Vatican, where he was preaching during the Paschal celebrations, he suddenly freed a woman, whose garment he had touched, from a long-standing flow of blood. And where else, than in this Angelic Doctor, is this wisdom of Paul more clearly praised? For he does not merely suffice to instruct the minds of men, but he also most diligently strives to lead their wills to the love of God, the author of all things. "The love of God is the source and creator of goodness in all things." Thus he most beautifully affirms: 1 And he never ceases to illustrate this diffusion of divine goodness, treating each mystery individually. "Therefore, what pertains to the reason of the highest good is communicated in the highest degree, which indeed happens most perfectly through the Incarnation." 2 Nothing, however, more clearly demonstrates the power of both his genius and his charity than the Office which he himself composed concerning the august Sacrament: and how, in all of his life, he had

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been affected towards the Sacrament, that voice of the dying man, when receiving the holy Viaticum, declared: "I have desired Thee, O price of redemption, I have watched, I have labored." And for whose love? Thus, with these great virtues of Thomas briefly outlined, it is no longer difficult to understand the preeminence of his doctrine; whose authority, indeed, is wondrously powerful in the Church. Truly, our predecessors have always extolled it with one voice. Even while he was still living, Alexander IV did not hesitate to write: "To my beloved son, Thomas of Aquino, a man certainly conspicuous for the nobility of his lineage and the honesty of his morals, and who, through the grace of God, has acquired a treasure of literary knowledge." - But after he had passed away, not only his virtues, but also his doctrine itself, were seen to be consecrated by John XXII, who, addressing the Cardinals, recalled that in the Consistory, he had expressed the opinion: "He illuminated 1 2 I, q. XX, a. 2. III, q. I, a. 1.

[*Latin ed. p. 314*]

314 Acta Apostolicae Sedis - Official Commentary

"He founded the Church, which all other Doctors have enriched; in whose books one progresses more in one year than in the teachings of all others throughout his entire life." Therefore, since he flourished with such great intelligence and science, Pope Pius Y added him to the number of the Doctors of the Saints, conferring upon him the angelic title. Furthermore, what could more clearly indicate the Church's high opinion of this Doctor than the fact that the Fathers of Trent, with the Sacred Scriptures and the Summa Theologica as their guides, wished to reverently place only these two volumes upon the altar? And in this regard, lest we pursue in order all the documents of the Apostolic See, which are innumerable, it has fortunately come to our memory that, by the authority and insistence of Leo XIII, the discipline of Aquinas was revived; and this merit is so great that, as we have said before, if our illustrious predecessor had not established so many excellent and wise things, this one achievement alone would suffice for the immortal glory of Leo. Following in these footsteps, the blessed Pope Pius X, especially in the Motu Proprio concerning the Angelic Doctor, declared with great eloquence: "After the blessed departure of the holy Doctor, no Council has been held in which he himself, with the power of his doctrine, did not participate." Moreover, our most beloved predecessor, Benedict XV, has expressed his desire to have this affirmed once again: and he deserves praise for having promulgated the Code of Canon Law, in which the "reason, doctrine, and principles" of the Angelic Doctor are clearly set forth.

We, for our part, approve of these tributes so generously bestowed by divine genius, to the extent that we consider Thomas not only the Angelic Doctor, but also the Common or universal Doctor of the Church, whose

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doctrine, as has been testified by many in all branches of literature, the Church has made its own. However, since the reasons explained by our predecessors in this matter are almost infinite, it seems to us that to list them all here would be impossible; therefore, we shall simply state that Thomas lived, wrote, and was inspired by a supernatural spirit, and that his writings, in which all sacred things are...

1 Cf. can. 1366 § 2.

[*Latin ed. p. 315*]

The principles and laws of discipline are set forth in Pius XI's acts, and they are declared to be of universal nature. Indeed, whether he teaches or writes, he provides theologians with a most excellent example of what is necessary between the intellect and study. For, just as a certain region, however distant, is known to be well-governed by those who understand its description, so the knowledge of God is not attained by anyone who has lived there for a long time, unless he also lives most closely with God. Truly, Saint Thomas teaches that all theology aims to lead us to live intimately with and God. Just as a child, approaching Mount Oisin, did not ask "What is God?", so all that is contained in his books, whether it be about the creation of the world, about man, about laws, about virtues, about the Sacraments, or anything else, all revolves around God, the author of eternal salvation. Therefore, when discussing the causes of the sterility of these studies, which are either curiosity, that is, immoderate desire for knowledge, or slowness of intellect, or the avoidance of perseverance, he seeks no other remedy for them than great zeal for work, which should be animated by the fervor of piety and seem to spring forth from the very life of the spirit. Thus, when sacred studies are guided by a threefold light, namely, by right reason, by infused faith, and by the gifts of the Holy Spirit, by which understanding is perfected, no one will ever surpass him; for he, after having diligently applied the resources of his intellect to some difficult matter, would implore the explanation of the difficulties from the Lord through fasts, prayers, and humble supplications: and God, so accustomed to hear the supplications of the supplicant, would sometimes entrust him with teaching the leaders of the Apostles. Therefore, it is not surprising that, as the end of his life approached, he had reached such a degree of contemplation that he said that everything he had written seemed to him to be of the greatest insignificance, like chaff, and that he no longer felt able to dictate anything; that he now looked only to eternity, and sought nothing else but to see God. Indeed, following Thomas, this is the one who is most suited to sacred studies.

[*Latin ed. p. 316*]

316 Acta Apostolicae Sedis - The official commentary states that it should bear fruit, a great love and a great desire for eternal things. But when he

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teaches by his example, how we ought to engage in the same variety of studies, he also transmits firm and stable precepts regarding the individual disciplines. For, at the beginning, who explained the nature, reason, and power of philosophy better than he? And with what clarity does he demonstrate the agreement and harmony of all its parts, thereby making this science into a body. "It is the mark of a wise man," he says, "to arrange [things]. The reason for this is because wisdom is the perfection of reason, whose proper function is to know order: for, although the sensitive faculties know some things absolutely, it is only intellect or reason that knows the order of one thing to another. And according to the different orders which reason considers, there are different sciences. The order which reason brings about in its own activity pertains to rational philosophy [or Logic], which considers the order of the parts of speech to one another, and the order of principles to one another and to conclusions. To natural philosophy [or Physics], pertains the consideration of the order of things which human reason considers but does not bring about: so that under natural philosophy we understand also Metaphysics. The order of voluntary actions pertains to the consideration of moral philosophy, which is divided into three parts: the first considers the ends to which a man is ordered, the second considers the operations of the state, which is called Politics." 1 The operations of those who live in a monastic community; the progress which is called the domestic multitude, is called Oeconomics; the third considers the operations proper to individual things which are most closely connected to human reason, gradually ascending to more remote things, and thus "reaches the very summit of all things." 2 And it is a sacred thing that is transmitted to us concerning the power or value of the human mind. "Our intellect naturally knows being and..."

[*Latin ed. p. 317*]

Acta Pii PP. XI 317: « These things are sought after by beings themselves, insofar as they are beings, and in this knowledge, the knowledge of first principles is 'founded'. From this, the errors and opinions of more recent times are derived, which seek to understand not the being itself, but the one who understands, through affections; and these agnostic errors are also condemned in the Encyclical Letter *Pascendi*. But the arguments by which Thomas teaches that God exists, and that He is the only subsistent Being, are even today, as in the Middle Ages, the most solid for proving [His existence]: and they clearly confirm the dogma of the Church solemnly proclaimed in the Vatican Council, which Pius X interprets in this excellent way: 'God, the principle and end of all things, has been known by the light of natural reason through the things that have been made, that is, through the visible works of creation, as if through causes, and therefore can be demonstrated.' 2 Furthermore, his metaphysical doctrine, although it has often aroused the acrimony of some judges, nevertheless, like gold, which

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no acid can dissolve, retains its splendor and force even now; therefore, our predecessor rightly said: 'To abandon Aquinas, especially in matters of metaphysics, is not without great detriment.' 3 Indeed, philosophy is a most noble discipline among human disciplines, but, given how things are constituted by divine Providence, it is not to be said that it excels over the others, since it does not pertain to the universal [order of things]. For in the very beginning of *Contra Gentes* and of the *Summa Theologica*, the holy Doctor describes another order of things, placed above nature, and exceeding the grasp of reason, which man would never have suspected, unless divine goodness had revealed it to him. This is the realm where faith reigns: and this science of faith is called Theology. Truly, this science is the more perfect in proportion as it allows one to better understand the proofs of faith, and as it possesses a fuller and more suitable capacity for philosophizing.

1 *Contra Gentes*, II, c. 83.

2 *Motu proprio Sacrorum Antistitum*, September 7, 1910.

3 *Litt. Encycl. Pascendi*, September 8, 1907.

[*Latin ed. p. 318*]

Acta Apostolicae Sedis - Official Commentary: It is to be doubted whether Theology has been elevated to the highest pinnacle of dignity through the work of Aquinas, for whom the complete knowledge of all divine things was granted, and whose intellectual power was wonderfully manifested in philosophical inquiry. Therefore, Thomas holds the principal place in our schools, both through his philosophical system and through his studies in this discipline. For there is no part of Theology in which he has not most felicitously exercised the incredible abundance of his genius. First, he established apologetics on its own proper and genuine foundations, clearly distinguishing, with a well-defined distinction, between those things which are of reason and those which are of faith, and accurately distinguishing the natural order from the supernatural. Thus, the most holy Vatican Council, when it established that those things which can be known about religion can be known naturally, and that, in order that all such things might be known with certainty and sincerity, it was necessary that they should be revealed by God, and that for the knowledge of true mysteries, divine revelation was absolutely necessary, used arguments which, apart from Thomas, no one else has presented to the Christian doctrine with such authority. Those who have undertaken the defense [of the faith] must hold this principle: "To assent to those things which are of faith is not a sign of levity, although they may be above reason." 1 He shows that, although the things which are believed may be mysterious and obscure, there are nevertheless clear and evident reasons by which a man is led to believe, if "he would not believe, unless he saw that it ought to be believed." 2 And he adds that it is so far from the case

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that faith should be considered a burden or a servile yoke, that, on the contrary, it should be considered to be of the greatest benefit, if "faith in us is the beginning of a certain eternal life." 3 Another part of Theology, which deals with the interpretation of dogmas, also has Thomas as its most prolific author; for no one has penetrated more deeply or explained the august mysteries more subtly, concerning the intimate nature of God, the obscurity of eternal predestination, the supernatural governance of the world, and the gifts offered to natures endowed with reason.

1 Contra Gentes, I, c. 6.

2 II-II, q. I, a. 4.

3 Qq. disp. de Verit., q. XIV, a. 2.

[*Latin ed. p. 319*]

Acta Pii PP. XI 319, in order to attain the ultimate end of his pontificate, concerning the redemption of the human race accomplished by Jesus Christ and continued through the Church, and through the Sacraments, which the Angelic Doctor calls "certain vestiges of the divine Incarnation." Furthermore, he established a solid doctrine of theology concerning morals, which is capable of guiding all human actions in accordance with the supernatural end of man. And since he is perfectly accomplished in theology, as we have said, he provides certain reasons and precepts for living, not only for individuals, but also for society, both domestic and civil; in which the science of morals, both economic and political, consists. Hence, those excellent discussions are found in the second part of the *Summa Theologica* concerning paternal governance or the domestic sphere, and concerning legitimate authority, whether of a city or a nation, concerning natural law and the law of nations, concerning peace and war, concerning justice and dominion, concerning laws and obedience, concerning the duty of both private individuals and of those who seek to promote the public good, both in the natural order and in the supernatural. If these holy and inviolable precepts are observed privately, publicly, and in the mutual duties between nations, then nothing else is required to bring about that peace for mankind which the world so greatly desires, namely, "the peace of Christ in the kingdom of Christ." Therefore, it is to be hoped that those things which Saint Thomas Aquinas teaches, especially concerning the law of nations, and those laws by which the relationships between peoples are ordered, and which contain the true foundations of the so-called League of Nations, may be more and more discussed. Moreover, his knowledge in asceticism and mysticism is not to be overlooked; for he excellently defines that discipline of morals, which is directed towards the cultivation of virtues and the bestowal of gifts, for the various orders of men, whether those who wish to live according to a common institution, or those who strive for Christian perfection and absolution, and those who live in the two forms of life, active and contemplative. Thus, the precept concerning the love of God, which is

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widely proclaimed, and charity, and how these grow and multiply in the various states of life, such as the life of perfection, the religious life, and the apostolate, and what the differences are between them, and what...

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis - An official commentary: If anyone wishes to thoroughly understand the principles of ascetic and mystical theology, it is fitting that he first consult the Angelic Doctor. And here, whatever he wrote, he carefully founded and constructed upon the divine Scriptures. For, being convinced that the Scripture is, in all and every part, truly the word of God, he diligently demands that his interpretation conform to those very laws which our predecessors, Leo XIII in the Encyclical Letter *Providentissimus Deus*, and Benedict XV in the Encyclical Letter *Spiritus Paraclitus*, established; and with the principle established that "The principal Author of the Sacred Scripture is the Holy Spirit... But man was the 'instrumental' author," 1 it is not doubtful that the absolute historical faith in the Scriptures is essential, but the words, sentences, or literal meaning constitute the foundation for the abundance and riches of the spiritual meaning, of which he was accustomed to explain three kinds most subtly: allegorical, tropological, and anagogical. Finally, our Doctor possessed a singular gift and function, namely, to convert his precepts and teachings into the prayers and hymns of the liturgy, and thus to become the greatest advocate and herald of the divine Eucharist. For wherever there is the Catholic Church, among all nations and peoples, it diligently uses and has always used these hymns of Thomas, in which, at the same time, the highest flame of the supplicating soul is breathed, and there is such a clear exposition of the doctrine on the august Sacrament – which is especially called the Mystery of Faith – that was handed down by the Apostles, that nothing could be more perfect. If these things are considered, and also the very proclamation of Christ, which we have cited above, it is truly astonishing that this Doctor also received the surname of Eucharist. From what has been stated so far, we gather that Thomas is indeed very fitting. First of all, young people should especially consider the saint, and diligently imitate the great virtues that shine forth in him, above all humility, which is the foundation of spiritual life.

1 Quodlib., VII, a. 14, ad 5.

[*Latin ed. p. 321*]

321 The Acts of Pope Pius XI on merit and chastity. Let them learn from a man of the highest intellect and profound doctrine, who, while abhorring all lust of the flesh, at the same time seeks to enrich his studies with the light of divine wisdom; let them learn, from the same teacher, to reject nothing so diligently as the allurements of pleasure, lest they cloud the eyes of the mind, hindering it from contemplating wisdom. For, as he demonstrated

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in his life, as we have said, so he confirms by teaching: "If anyone abstains from bodily pleasures in order to devote himself more freely to the contemplation of truth, this pertains to the rectitude of reason." 1 Therefore, we are admonished by divine words: "Wisdom will not enter into a malicious soul, nor will she dwell in a body subjected to sin." 2 And so, if Thomas, whom we saw, in the face of extreme adversity, had fallen, it is likely that he would never have been the Angelic Doctor of the Church. Therefore, since we see that, deceived by the temptations of the world, many young men neglect the most sacred purity and surrender themselves to pleasures, We, Venerable Brothers, earnestly urge you to promote the Society of the Angelic Militia, founded to safeguard chastity in the manner of Thomas, and to spread it among the students, especially through the pontifical offices, which have been accumulated by Benedict XIII and other predecessors of Ours; indeed, we confirm them. And in order to make it easier for anyone to dedicate himself to this Militia, those who participate in it can wear, in place of a belt, a sacred medal suspended around the neck, on one side of which is depicted the image of Saint Thomas, surrounded by angels, and on the other side, the Most Holy Rosary of Our Lady. For Saint Thomas is rightly established as the patron of all Catholic schools, he who, as we have said, wonderfully united in himself both wisdom, acquired through reason, and wisdom revealed by God; he who employed fasting and prayer to resolve the most difficult problems; he who, like all the books of Jesus Christ Crucified, used the image of the Cross; we say, let him be a guide to the sacred youth.

1 II-II, q. CLVII, a. 2.

2 Sap., I, 4.

[*Latin ed. p. 322*]

Acts of the Apostolic See - An official commentary, so that, as in the best studies, it may be diligently and fruitfully pursued. - Let those of religious families, as in a mirror, contemplate the life of Thomas, who refused offered degrees of honor, even the highest, so that he might live in the practice of perfect obedience and die in the sanctity of his profession. - Finally, let all the faithful of Christ, taking as an example the piety of the Angelic Doctor, whom it was his custom to frequently invoke in his angelic greetings and to inscribe his sweet name in his pages, also seek from him, the Eucharistic Doctor, love for the divine Sacrament. And as is fitting for others, the priests, "For he said Mass every day," (Thomas) "unless illness prevented him, and he attended another Mass offered by a brother or another, to which he often ministered," as his most diligent biographer says. But who can express in words the fervor with which he celebrated the sacred rite, the diligence with which he prepared himself for it, the divine majesty to which he offered his prayers, and the gratitude he rendered? Then, regarding the errors to be avoided, in which lies the source and head of all the miseries

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of our time, the most religious, as ever, must adhere to the teachings of Aquinas. Indeed, the writings of Thomas completely refute the Modernists in every kind of opinion; in philosophy, defending the power and strength of human intelligence, as we have remembered, and proving God with the most solid arguments; in dogmatic matters, distinguishing the supernatural order of nature and explaining the causes of belief and illustrating the very dogmas themselves; in theology, showing that all that is believed by faith does not rest on opinion but on truth, and that it cannot change; in biblical matters, transmitting the true notion of divine inspiration; in moral discipline, in social matters, and in law, establishing correct principles regarding legal justice or social justice, and also commutative or distributive justice, and explaining the reasons by which justice is joined with charity; in asceticism, instructing in the perfection of the Christian life, and even defending his own time against the adversaries of religious orders. Finally, contrary to what is commonly boasted, reason...

[*Latin ed. p. 323*]

323 The Acts of Pope Pius XI affirm the freedom of man, delivered over to God, and our Lord's authority over us in matters of truth. Hence, it is clear why the Modernists fear no one in the Church so much as Thomas Aquinas. Just as it was said to the Egyptians, who were in great need of grain, "Go to Joseph, from whom you will receive a supply of grain to nourish your bodies," so we say to those who now desire truth, "Go to Thomas." We say this so that from him they may obtain the nourishment of sound doctrine, by which they may strive for the eternal life of their souls. And this nourishment is readily available to all, for when the matter was being considered of adding Thomas to the number of the blessed in Heaven, it was testified by a solemn oath: "Under the bright and open doctrine of this Doctor, many religious and secular masters have flourished, because of the concise, clear, and easy manner... even the laity and those of little understanding desire to have his writings." We, and our predecessors, first and foremost Leo XIII and Pius XII, who decreed this, and We ourselves last year, desire that all these things be diligently attended to and inviolably observed, especially by those who hold positions of teaching in the schools of the clergy. And let these individuals be assured that they will fulfill their duty and also fulfill our expectations, if they begin to study the writings of Doctor Aquinas diligently and for a long time, if they communicate the fervor of this love to their students, interpreting the Doctor himself, and if they make them fit to arouse a similar zeal for study in others. Indeed, among the lovers of Saint Thomas, which is how all should be who are children of the Church and are engaged in the best studies, we desire that honest and just emulation should arise, from which studies may progress, which does not hinder truth, but supports it, and alone is capable of dispelling all detraction, as

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stated in the Encyclical *Aeterni Patris*, June 29, 1904.

[*Latin ed. p. 324*]

324 Acta Apostolicae Sedis - Official Commentary on matters of charity. Therefore, it is fitting for each and every one of them to adhere to what is prescribed in the Code of Canon Law, namely, that "professors should, without exception, treat of the studies of philosophy and theology, and the instruction of students in these disciplines, according to the method, doctrine, and principles of the Angelic Doctor, and should hold these sacredly"; and that all should conduct themselves in such a way that they may truly be called masters. But let no one demand of others anything more than what is demanded by the entire Magisterium and the Mother Church; for in those matters on which, in Catholic schools, authors of greater renown often dispute on opposing sides, no one should be prohibited from following the opinion that seems most plausible to him. Therefore, since it is fitting for all Christians to duly celebrate these sacred and secular events – if indeed, in honoring St. Thomas, something greater than the esteem of St. Thomas himself is considered, that is, the authority of the teaching Church – it pleases Us greatly that such a celebration be held throughout the world, from the eighteenth day of the month of July until the end of the following year, wherever young clerics are properly instructed; namely, not only among the Brothers Preachers, to whom, as we may say, "laudi" [Lodi] should be given, not because they nurtured the Angelic Doctor, but because they have never, not even in the slightest degree, deviated from his discipline; 2 but also among other religious families, and in all Seminaries, large Lyceums, and Catholic schools, to which the heavenly Patron has been assigned. It is fitting that the city of Lodi, in which the Magisterium of the Sacred Palace was once held by St. Thomas, should be the principal place for these solemnities; and that, above all, the Pontifical College of the Angels, where Thomas may be said to have resided in his own home, and furthermore, the Clerical Athenaeum and other houses of sacred studies that are present in Rome, should participate.

1 Can. 1366 § 2. - Acta Apostolicae Sedis, vol. VIII, (1916), p. 397.

[*Latin ed. p. 325*]

325. The Acts of Pope Pius XI: We, in order to increase the solemnity or splendor, or the fruit, of this feast, grant the following, according to Our Apostolic authority: 1) That in all churches of the Order of Preachers, as well as in other sacred edifices or chapels open to the people, especially in seminaries, colleges, or houses for the education of young people, prayers be held for three days, or for an octave, or for nine days, with the same pontifical indulgences offered, which are customarily granted in the prayers for the blessed saints; 2) That in the churches of both Brothers and Sisters of the Order of Saint Dominic, once during the secular year, on any day of the

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octave, it may be permitted to all who have duly confessed their sins and received Holy Communion to obtain a plenary remission of sins as many times as they offer devout prayers before the altar of Saint Thomas; 3) That also in the churches of the Dominican Order, priests, members, or tertiaries, during the course of the secular year, on any Thursday, or on any other day of the week that is free, may celebrate Mass in honor of Saint Thomas, as on his feast day, with or without the Gloria and Creed, according to the rite of the day, and to obtain a plenary remission of sins; and those who attend the same Mass, under the usual conditions, shall also participate in this indulgence. Furthermore, it is to be done that, in the sacred seminaries and other houses for the instruction of clerics, during this entire period of time, some celebrated discussion on philosophy or other important disciplines be held in honor of the Angelic Doctor. And in order to carry out these things, we wish that the feast day of Saint Thomas, as is fitting for him, who is the patron of all Catholic schools, be a holiday for the students, and that it be celebrated not only with a solemn Mass, but also, at least in the seminaries and among religious families, with a discussion of the kind we have mentioned. Finally, in order that our efforts, dedicated to the Master of Aquila, may yield ever greater fruit for the glory of God and the benefit of the Church, we add to these documents the formula of prayer that He Himself used, and we implore you to take care that it be disseminated. ACTA, Vol. XV, n. 7. – 5-7-1923.

[*Latin ed. p. 326*]

326 Acta Apostolicae Sedis - Let it be known to all who have read this, by Our authority, that a remission of seven years and forty days of penance is granted to them. Moreover, we, moved by the testimony of divine benefits and by Our paternal benevolence, impart to you, Venerable Brothers, and to the clergy and people, Our loving apostolic blessing. Given in Rome, at Saint Peter's, on the twenty-ninth day of the month of June, in the year 1922, in the second year of Our pontificate. PIUS PP. XI

ORATIO

O Creator, ineffable, who from the treasures of Your wisdom, designated three hierarchies of Angelorum, and placed them above the heavenly firmament in wondrous order, and most elegantly distributed all things: You, I say, who are called the true Fountain of Light and Wisdom, and the surpassing Principle, deign to pour forth the rays of Your clarity upon the darkness of my understanding, removing from me the two shadows in which I am born, namely, sin and ignorance. You, who make the tongues of infants articulate, enlighten my tongue and infuse grace into my lips, the grace of Your blessing. Grant me the keenness of understanding, the capacity of memory, the manner and ease of learning, the subtlety of interpretation, and the abundant grace of speech. Instruct my entrance, direct my progress, and complete my exit: You who are the true God and man,

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who live and reign through the ages of ages. Amen.

[*Latin ed. p. 327*]

327. ACTS OF POPE PIUS XI CONCERNING THE ESTABLISHMENT OF AN INSTITUTION FOR THE CHRISTIAN EDUCATION OF THE ENTIRE CATHOLIC WORLD. POPE PIUS XI, addressing the entire Catholic world through Encyclical Letters, declared that, if peace of Christ is sought in the Kingdom of Christ, there is one remedy: and He added that this Kingdom on earth cannot be established in any other way than through the labor and industry of the Church, striving to educate men. The Church, indeed, accomplishes this most effectively when, desiring to impart the doctrine of religion to young people and adults through its wise institutions and laws, Our predecessor, of blessed memory, so desired. Therefore, Pope Benedict XV, through letters issued by the Sacred Congregation of the Council, inquired of Italy whether the various sacred prelates were complying with the prescriptions concerning the religious instruction of the people; and those inquired of, with all due diligence and care, responded. Truly, what the most vigilant Pontiff had opportunely begun, We, receiving this as a heritage from him with a willing heart, have decided to complete entirely. For this purpose, and also to extend the benefits of this undertaking to all nations, it seems very fitting to establish, within the Roman Curia, a special office, through which We may better and more easily provide the utmost vigilance and care, which We owe to this most important matter, throughout the entire Church, and to strengthen and support, in this matter in which nothing is of greater importance, the sacred pastors throughout the world, uniting the thoughts and efforts of all for the common cause of salvation. Therefore, through a Motu Proprio, and by the fullness of Our Apostolic authority, We establish within the Sacred Congregation of the Council a special Office.

[*Latin ed. p. 328*]

3*28 Acta Apostolicae Sedis - Official Commentary: By these Letters, We establish an institute, through which the Apostolic See may, as an instrument, promote obedience throughout the world to its laws, and to the precepts of Christian doctrine, whose office, acting within the Church, will be to regulate and promote catechetics. Indeed, We are confident that salutary fruits will result therefrom, especially if the authority of the Apostolic See receives prompt and zealous support from Bishops, clergy, and good laymen, as it is wont to do, which We do not doubt. However, We ask that associations and societies of Catholics, of both sexes, may request of Us, either to hold established catechism lectures in their respective parishes, setting an example by frequent attendance, or to assist the parish clergy, or to dedicate days to the Church, in this very matter, in which no Catholic man or woman could be more necessary or more beneficial. And We also

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earnestly implore devout families of both sexes, not only to assist the individual ordinaries of their respective dioceses in this matter, but also to take care in their schools to gradually instruct their students in catechetics, so that, having received Christian doctrine more fully and wisely than usual, they may be able to defend their faith against those objections which are commonly raised, and to strive to instill or persuade others of the same. Moreover, We greatly desire that, in the principal seats of religious and other societies dedicated to the instruction of youth, schools be opened, with the consent of the Bishops, for selected young men and women of both sexes, who, having completed their studies, and having duly renounced all worldly pursuits, will be prepared to undertake the teaching of Christian doctrine and sacred and ecclesiastical history. Therefore, those who are in charge of religious houses should take care to select from among their members those who wish to establish such schools, or to teach the precepts of religion to boys and girls.

[*Latin ed. p. 329*]

The Acts of Pope Pius XI state that it is the duty of all Bishops to diligently oversee matters concerning religion, and also to report accurately to the Sacred Congregation of the Council, at least every third year, on the works undertaken in this area, and especially on the schools, both those mentioned and colleges. Thus, we hope, that great stain upon the Catholic nations will be removed, which is the ignorance of the divine religion, and that the number of souls thirsting for truth and grace will increase, drawing from the inexhaustible fountains of eternal life. And these things which we have established in these documents, we command to be always valid and firm, notwithstanding any contrary provisions. Given at Rome, near Saint Peter, on the twenty-ninth day of June, in the feast of the Princes of the Apostles, in the year 1923, in the second year of Our Pontificate.

PIUS PP. XI

APOSTOLIC CONSTITUTIONS

I. CONCERNING THE DIVISION AND ERECTION OF THE DIOCESE OF VERACRUZ.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the matter, having been entrusted by the inscrutable counsel of divine Providence with the governance of the Catholic world, it is required that, when in any region, either because of the excessive size of the territory, or because of the increase in the number of inhabitants, or because of the difficulty of travel, or for other reasons, a single Bishop can-

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not adequately provide for the spiritual welfare of his flock, new dioceses be established, so that the care of souls, divided among more pastors, may be exercised more easily and healthily. Therefore, having heard the pious requests of the Most Reverend Brother Bishop of Veracruz in the Republic of Mexico, who, in order to provide for the spiritual needs of his diocese, has supplicated Us, We have decreed:

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis - The official record states that the diocese would be divided into two parts, and, while the ancient seat in Verae Crucis, located in the southern region, would be preserved, a new diocese would be established in the northern region, and, furthermore, several parishes would be detached from the diocese of Tamaulipa and added to the part of the diocese of Verae Crucis that is being separated. When these requests were presented by Our Apostolic Delegate in the Mexicana Republic, and the venerable brothers, the Bishop of Tamaulipa and the Metropolitan Archbishop, agreed with this sentiment; We, to whom it is most pleasing to assist the spiritual needs of the faithful, having also sought and obtained the vote of the Most Holy Roman Church's Cardinals in the Sacred Congregation Consistorial, accepted the requests presented and, in order to bring about the desired division and to establish a new diocese in the northern part of the diocese of Verae Crucis, We decree. Therefore, supplementing what is necessary, or what may seem advantageous, with the consent of those involved, by the fullness of Apostolic authority, We establish a new Cathedral Church, to be called Papantlensem, from the city of Papantla, and We declare it erected by these present letters. Its boundaries will be the same as those of the following parishes, from which the new diocese is formed, namely: Papantla, Mizantla, Yiealtepec, Tlapaeoyan, Martínez de la Torre, Espinal, Coijntla, Goxquihui, Gutiérrez Zamora, Tuxpan, Temapaehe, Tihuatlan, Tepetzintla, Tamiahua; all of which have, until now, belonged to the diocese of Verae Crucis. To these, We add the following parishes, which have hitherto belonged to the diocese of Tamaulipa, namely: Ozuluama, Tantima, Tamalin, Citlaltepec, Chouila, and Ixeatepec, which are therefore separated from the Church of Tamaulipa and united to the new Church of Papantla. The seat and cathedral of this newly established diocese will be in the city of Papantla, to which seat and to its Bishops for the time being, We grant the honors, insignia, favors, rights, and privileges with which other cathedral churches and their prelates in America are commonly endowed and enjoy by legitimate custom. We constitute this cathedral church as a suffragan of the metropolitan church of Angelorum, and We subject its Bishops for the time being to the metropolitan jurisdiction of the Archbishop of Angelorum, reserving, however, to the Apostolic See the faculty of determining the division of this ecclesiastical province and of

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this diocese, whenever it may seem opportune in the Lord. With regard to the administration and governance of the new diocese, We command that the election of a capitular vicar, or administrator, in the event of a vacancy, the rights and obligations of the clergy and the faithful, and other matters of this kind, be observed according to what the sacred canons prescribe.

[*Latin ed. p. 331*]

We also desire that the documents and records pertaining to the parishes from which the new diocese is constituted be, as soon as it is possible, delivered by the chancelleries of the ancient dioceses of Verae Crucis and Tamaulipanae to the chancery of the newly established Cathedral Church. Furthermore, the priests assigned to that Church shall be considered to be legitimately residing within its boundaries. The Episcopal Table of the Curia Episcopalis shall constitute the emoluments and other offerings which are customarily provided by the faithful. We also command that two chosen young men, or at least one for the present, be sent to the Pontifical College Pio Latino Americano in the City, at the expense of the new diocese, without interruption. Moreover, the Ordinary shall, as soon as possible, establish a seminary, in accordance with the provisions and norms prescribed by the Sacred Congregation for Seminaries. These present Letters, and all that they contain, even those things which any individual, whether they believe it to be in their interest or not, may not have heard, and who have not agreed to the aforementioned, even if they are worthy of express, specific, and individual mention, shall never, at any time, be subject to the defect of surreptition, or fraud, or nullity, or of our intention, or by any other means, even a substantial and unforeseen defect, be noted, impugned, or brought into controversy; but that these, as having been made and issued with full knowledge and authority, shall always remain valid and effective, and shall have their full and complete effect, and shall be inviolably observed by all to whom they apply, and if, contrary to this, anyone, by any authority, knowingly or unknowingly, should attempt to interfere with these matters, we will and do decree that it shall be entirely void and of no effect. Therefore, having established the foregoing, we entrust the execution of all these matters to the Most Reverend Lord Titus Crespi, Prefect for the affairs of the Holy See in the Mexican Republic, granting him, for this purpose, the necessary and appropriate powers, including the power to delegate any man constituted in ecclesiastical dignity, with the condition that he shall send to the Sacred Consistorial Congregation, within six months from the receipt of these Letters, an authentic copy of the completed execution. Finally, we command that the same faith be given to copies of these Letters, whether printed or handwritten, that are duly maintained and provided with a public note, signed and sealed by someone constituted in ecclesiastical dignity, as would be given to these Letters if they were originally exhibited or shown. Notwithstanding, as may be nec-

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essary, the rules established in synodal, provincial, general, and universal councils.

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis – An Official Commentary on papal constitutions, ordinances, and other decrees of the Roman Pontiffs, and all other contrary matters whatsoever. Therefore, it is not permitted for anyone to infringe upon or contradict Our Letters of division, erection, elevation, decree, mandate, derogation, and will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God, and of the Blessed Peter and Paul, His Apostles. Given at Rome, near the Holy Peter, in the year of Our Lord nineteen hundred and twenty-two, on the twenty-fourth day of the month of November, in the first year of Our Pontificate.

% C. CARD. DELAI, Bishop of Sabina, O.S. Congreg. Consistorial Secretary.

CAGIANO, S. B. E., Chancellor.

Ludovicus Raphael CARD. Schüller, Apostolic Protonotary.

Apostolic.

In place of 8 pounds of lead, Register in Cane. Ap., vol. XXVII, n. 29.

II. DETACHMENT OF THE HUEJUTLA DIOCESE

PIUS – BISHOP, SERVANT OF THE SERVANTS OF GOD

FOR PERPETUAL REMEMBRANCE

Among the matters that are proper to the office of the Apostleship, it is of the greatest importance to ensure that the ecclesiastical divisions of the world are appropriately adapted to the needs of the times. Thus, the regions bearing the Catholic name should be distributed into dioceses, so that the faithful may be better instructed in the word of life and in the most holy precepts of our religion, and may be able to enter the path of salvation. With the best of intentions, therefore, the Ordinary of Tulancingo, once and again, petitioned the Apostolic See, that a new cathedral church be erected within the boundaries of his diocese. In order that a new diocese, beyond the mountains, in...

[*Latin ed. p. 333*]

According to the lower part of the acts of Pope Pius XI, 333, the current Bishop indicated that it would be better to add several parishes to this diocese, which currently belong to the dioceses of Tamaulipas and San Luis Potosí. We, after the matter had been carefully considered by the

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Apostolic Delegate in the Republic of Mexico and proposed by the Sacred Congregation of Bishops, with the consent of the Ordinaries of Tamaulipas and San Luis Potosí, after consultations with Our beloved sons, the Cardinals of the Holy Roman Church who preside over the aforementioned Sacred Congregation of Bishops, have considered the offered petitions to be favorably received. Therefore, to the extent possible, and with the consent of those whose interests may be involved, by the fullness of Our Apostolic authority, We establish a new diocese, to be called Huejutla, and We assign to it the following twenty-seven parishes: Huejutla, Platon Sánchez, San Felipe Orizatlan, Goacuilco, Yahualica, Huatzalingo, Tlanchinol, Pisaflores, Chapulhuacan, Tepehuacan, Ganali, Zolotla, Xochicoatlan, Huatla, Chicoutepec, Xochiatipan, Ylamatlan, Zontecomatlan, Ixhuatlan, Metlaltoyuca, Pantepec, Jalpantepec, all of which are detached from the diocese of Tulancingo; and also Tamazundtle, San Martin Chalchicuantla, and Jilitla, which are likewise detached from the diocese of San Luis Potosí; to which are added the other parishes commonly called Tantoyuca and Tempoal, which until now belonged to the diocese of Tamaulipas. We establish the seat and the episcopal cathedral of this newly erected diocese in the city of Huejutla, from which the diocese takes its name; and We grant to this seat, and to its Bishops for the time being, the honors, insignia, favors, rights, and privileges with which other cathedrals of the Church and their prelates are commonly endowed and enjoy by common law or legitimate custom in Latin America. We constitute this cathedral church as a suffragan of the metropolitan Church of Puebla, and We place its Bishops for the time being under the metropolitan jurisdiction of the Archbishop of Puebla, reserving to the Apostolic See the faculty of determining the division of this ecclesiastical province and of this diocese, whenever it shall seem opportune in the Lord. As for the administration and governance of the diocese, We command that the election of a capitular vicar, or administrator, in the event of a vacancy, the rights and duties of the clergy and the faithful, and other matters of this kind, be governed according to what the sacred canons prescribe. With regard to the clergy, We decree that, as soon as the erection of this diocese is effected, the presbyters of the Church assigned to it are to be considered as belonging to it, legitimately residing within its territory, either for the care of souls or for some office in the Church.

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis - Official Commentary. The Episcopal table constitutes the revenues and other offerings of the Curial administration, which are customarily provided by the faithful, for whose benefit this new diocese has been established. The Ordinary shall, as soon as possible, according to the provisions and norms of the Code and those transmitted by the Sacred Congregation for Seminaries, establish at least a small seminary.

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Furthermore, two chosen young men, or at least one for the present, shall be sent at the expense of this diocese to the Pontifical College Pio Latino Americano in the City of Rome, without interruption. The documents and acts pertaining to this new diocese shall be delivered from the Chancery of each of the former dioceses, from which territories are to be taken for this new diocese, to the Chancery of the newly established cathedral church. The foregoing, and all that is contained herein, even if anyone, whether for their own benefit or under the presumption of their own benefit, should have disagreed with the foregoing, even if they are worthy of express, specific, and individual mention, shall never, at any time, be subject to the vice of surreptition, or subversion, or nullity, or the intention of Our Holy See, or any other defect, whether substantial or unforeseen; but that these [documents] shall, as if made and issued with full knowledge and authority, always remain valid and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they pertain; and if, contrary to this, anything should happen to be attempted by anyone, knowingly or unknowingly, with any authority, We will and decree that it shall be entirely void and of no effect. For all of the foregoing, in order that all that has been arranged may be carried out, We entrust the Most Reverend Lord Titus Crespi, Prefect for the affairs of the Holy See in the Mexican Republic, with the execution of these matters, granting him the necessary and appropriate powers, including the power to delegate, to any man constituted in ecclesiastical dignity, to carry out the aforementioned purpose, and We impose upon him the duty of sending to the Sacred Consistorial Congregation, within six months from the date of receipt of these documents, an authentic copy of the execution completed. We also decree that the same faith shall be given to copies of these documents, whether handwritten or printed, accompanied by the endorsement of a public notary and the seal of a man constituted in ecclesiastical dignity, as would be given to these Our documents if they were presented or shown in their original form.

[*Latin ed. p. 335*]

335. Acts of Pope Pius XI. Notwithstanding the rules established in synodal, provincial, general, and universal councils, special or general Apostolic constitutions and ordinances, and any other dispositions of Our predecessors, the Roman Pontiffs, and all other contrary matters. To no one, at any time, shall it be permitted to infringe or contradict these Our Letters of division, erection, elevation, decree, mandate, or will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-second, on the twenty-fourth day of the month of November, in the first year of Our pontificate. [Signature] C. CAED. DE LAI, Bishop

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of Sabina. O. CARD. CAGIANO, Secretary of the Sacred Consistorial Congregation. S. B. E. Chancellor. Ludovicus Schüller, Apostolic Protonotary. Raphael Virili, Apostolic Protonotary. In place of £8 of lead, Registry in the Council Archives, vol. XXVII, no. 36. APOSTOLIC LETTER CONCERNING THE DIVISION OF THE DIOCESE OF OSAKA IN JAPAN AND THE ERECTION OF A NEW APOSTOLIC VICARIATE OF HIROSHIMA. For the future record. — Since the care of all the Churches has been entrusted to Us through the apostolic office which We exercise, We strive to promote their well-being and prosperity, according to reason and circumstance. Indeed, when the venerable brother John Baptist Castanier, Bishop of Osaka in Japan, proposed to Us that his territory be divided into two parts due to its excessive size, and that a new mission be established accordingly, We, after consulting with the Most Reverend Fathers, Cardinals, Prefects of the Congregation for the Propagation of the Faith, and after carefully considering all aspects of the matter, deemed it fitting to favorably receive the proposal of the Prelate. Wherefore, by Our own motion,

[*Latin ed. p. 336*]

336 Acta Apostolicae Sedis - Official Commentary. With certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the present document, We separate or dismember from the diocese of Osaka the territory comprising the five prefectures of Yamaguchi, Shimane, Hiroshima, Okayama, and Tottori, and from this, We establish a distinct apostolic vicariate, to be called the Apostolic Vicariate of Hiroshima, and We entrust it to the care of the Society of Jesus. These things We decree, ordaining that the present Letters shall always remain firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and that they shall most amply support those to whom they pertain, now and in the future; and that, from this moment, whatever is contrary to these things shall be considered null and void, if anyone, with any authority whatsoever, knowingly or unknowingly, should attempt to alter them. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the fourth day of May, in the year 1923, in the second year of Our pontificate. P. CARD. GASPARRI, Prefect of the Secretariat of State. II. SUPPRESSED APOSTOLIC VICARIATES. THE APOSTOLIC VICARIATE OF THE MARSHALL ISLANDS AND THE CAROLINE ISLANDS. For future reference. — From this most exalted chair of the Prince of the Apostles, which We hold by divine right, as if from the highest vantage point, We turn the eyes of Our mind to all parts of the Christian world, so that We may continuously determine what is best for the advancement of religion and for the better administration of sacred affairs. Indeed, since the apostolic vicariates of the Marianas and Carolines, recently entrusted to the care of the Fathers of the Society of Jesus, have boundaries that, for particular and weighty reasons arising from recent political changes,

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it has seemed opportune to reform, We, having carefully considered all the circumstances and after diligent examination of all matters pertaining to said changes, with W. P. F. N. N. S. E. E. Cardinals entrusted with the affairs of the Propagation of the Faith, have finally decided that the following should be established. Therefore, by Our own motion and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the force of the present document, We establish the apostolic vicariate of the Marshall Islands.

[*Latin ed. p. 337*]

The Acts of Pope Pius XI, 337, hitherto granted to the Missionaries commonly known as the "Sacred Heart of Jesus," we hereby decree to cease; and concerning those islands upon which the aforementioned vicariate was formed, we suppress it by these present decrees. We attach the island of Nauru to the Apostolic Vicariate of the Gilbert Islands; and we wish and command that all the other islands become part of the Vicariate of the Marian and Caroline Islands, which shall henceforth be called the Apostolic Vicariate of the Marian, Caroline, and Marshall Islands. Furthermore, we decree that these present Letters shall always exist and remain valid and effective, and shall produce and obtain their full and complete effects, and shall most amply benefit those to whom they pertain, now and in the future; and it shall be rightly judged and defined, and declared null and void from this moment, if anything contrary to these should, knowingly or unknowingly, be attempted by any authority whatsoever. Notwithstanding any contrary provisions. Given in Rome, near Saint Peter's, under the Fisherman's Ring, on the fourth day of May, in the year 1923, in the second year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

A SANCTUARY DEDICATED TO THE BLESSED VIRGIN MARY, WITHIN THE ARCHDIOCESE OF SALERNO, IS ENHANCED WITH THE TITLE OF A BASILICA MINOR. For the perpetual memory of the matter.

From the century following the birth of Christ, within the territory of the Archdiocese of Salerno, there exists an ancient sanctuary dedicated to the Blessed Virgin Mary, in which the ancient image of the Virgin Mother, holding the Infant Jesus in her arms, is preserved with great devotion by the Christian people. Over a long series of years, princes, kings, and nobles have adorned this temple with splendid works of art; and Our predecessors, the Roman Pontiffs, have enriched it with numerous indulgences and privileges. The image of the Virgin is indeed renowned for miracles, and, by Apostolic authority and solemn rite, was adorned with a golden diadem in the year 1759; and the custody of the sanctuary was first entrusted to the Brothers of Humility, then to the Basilian monks, and finally to the Brothers Minor of the Order of Saint Francis, who are presently diligently serving the divine cult there. Bearing these things in mind, we have freely and

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gladly accepted the humble petitions of our beloved son, Callistus Zuccotti, General Procurator of the Order of the Minor Friars, who had urged us to enhance the sanctuary, to which pious crowds flock every year.

[*Latin ed. p. 338*]

338 Acta Apostolicae Sedis - Official Commentary: Numerous faithful, we deem worthy to be drawn to the Basilica at Grado. These prayers are also abundantly supported and adorned by the most fervent intercession of the most esteemed son, Orestes, Reverend Father, Cardinal Giorgi, Protector of the Order of the Minorites, communicated through supplicatory letters from the Sacred Prelates of Salernitano, Nucerino, Cava e Sarno, and also of the municipality of Luceria Superior. Therefore, having heard the venerable Brother Anthony, Most Reverend Cardinal Vico, Bishop of Oporto and of the Holy Eufemia, Prefect of the Congregation of Sacred Rites, by our apostolic authority, and by the force of the present document, forever and perpetually, we elevate the ancient and renowned sanctuary, called by the Mother of God, located within the boundaries of the archdiocese of Salernitano, now belonging to the Order of the Friars Minor, to the title and dignity of a Minor Basilica, with the honors and insignia of a basilica, without, however, the ornamentation of gold or silver, bells, or a coat of arms, according to the form of the Minor Basilicas of this Holy City. We grant this, decreeing that these present Letters shall always exist and remain valid and effective, and shall fully and completely produce their intended effects, and that they shall abundantly benefit those to whom they pertain, now and forever; and that it shall be rightly judged and defined, and declared null and void from this moment and forever, if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the twelfth day of the month of June, in the year 1923, in the second year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. IV. THE TITLE OF MINOR BASILICA IS CONFERRED UPON THE CHURCH OF SAINT MARY OF THE SEA, IN THE CITY OF BARCELONA. For the perpetual memory of the event. — The venerable Brother Raymond Guillamet y Coma, Bishop of Barcelona, offering the prayers of himself, his clergy, and the people of the diocese entrusted to him, earnestly implored us to deign to elevate the church in that city of Barcelona, dedicated in honor of the Virgin Mother, commonly called Santa Maria del Mar, to the title and dignity of a Minor Basilica. We, recalling the venerable antiquity of that temple, as well as the magnificence of its structure and the excellence of its artistic works; and considering also the frequent celebration of sacred functions and divine

[*Latin ed. p. 339*]

339 The acts of Pope Pius XI enhance the splendor of the cult; while

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also bearing in mind the active ministry, both of the parish and of the distinguished College of Beneficiaries, and of numerous confraternities and religious associations, which add to the splendor of the divine cult in that place; finally, having learned that the sacred edifice itself was recently rebuilt and restored, and that the fourth centenary of the founding of the confraternity of the Most Holy Body of Christ will soon be celebrated there, founded in the model of that which has been canonically established in this esteemed City since the year 1508, we readily and willingly approved of these intentions. Since these things are so, having heard the venerable Brother Anthony, of the Regular Canonici, Cardinal Vico, Bishop of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites, by our Apostolic authority, and in perpetuity, we elevate the church of Santa Maria, called "de Mari," located in the illustrious city of Barcelona, to the title and dignity of a minor basilica, and we grant it all the privileges that rightfully belong to the minor basilicas of this esteemed City. We decree that these present letters shall always remain valid and effective, and shall have their full and complete effect, and that they shall be most amply supported by those to whom they pertain, now and in the future; and that it shall be rightly judged and defined, and that it shall be declared void from this proceeding and forever, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, by whatever authority. Notwithstanding all contrary things. Given in Rome, at St. Peter's, under the Fisherman's ring, on the eleventh day of June, in the year 1923, in the second year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. LETTER I TO THE MOST EM. D. ANTONIO, TITULAR BISHOP OF SS. MARCELLINUS AND PETER, CARDINAL MENDES, ARCHBISHOP OF BELEM, AND PATRIARCH AND BISHOP OF OLISIPPON, OF LUSITANIA: LETTER RESPONDING TO OTHERS FROM THE GENERAL CONVENE. Dear and venerable brothers, greetings and Apostolic blessing. — We received with great pleasure the letter which you, jointly from the Olissipponese convent, sent on April 17th last.

[*Latin ed. p. 340*]

340 Acta Apostolicae Sedis - Official Commentary. We have received [your document]: in it, indeed, having observed your outstanding diligence in promoting the good of the Catholic and civil order, we have clearly perceived a new demonstration of piety towards Us and the Apostolic See. Already, through the common letters which you wrote to your faithful on the 29th of September of the past year, you have brought considerable benefit to the Catholic cause in Lusitania, following the norms of this Apostolic See. And if these same norms are put into practice with a faithful and sincere spirit, guided by the Bishops, very abundant fruits are to be expected, not only for the good of the Church, but also for

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the strengthening of true peace in the hearts of the Portuguese. And we are especially confident that this will be the case, which is what We most desire, that the Portuguese Catholics, setting aside all causes of division, may happily associate with one another in the utmost unity and concord. With this hope, and also as a sign of Our paternal benevolence, and under the auspices of divine blessings, We impart to you, our beloved son and venerable brother, and to the entire clergy and people, our most loving apostolic blessing. Given in Rome, at St. Peter's, on the 14th day of the month of May, in the year 1923, in the second year of Our Pontificate. PIUS PP. XI.

TO THE MOST REVEREND CHARLES GIBIER, BISHOP OF VERSAILLES, CELEBRATING THE FIFTIETh ANNIVERSARY OF HIS HOLY PRIESTHOOD. Venerable brother, greetings and the apostolic blessing. — Since the Fiftieth anniversary of your priesthood will be completed on the 7th of the coming month, We consider this an occasion not only for your clergy and people to congratulate you most deservedly, but also for Us to publicly acknowledge it. For you have led a life full of good works as a priest and bishop, and, amidst the many duties of your office, you have written more than thirty volumes to illuminate and defend the doctrine of the Church, which are also judged to be most excellent. And, as We reflect on some of the things you have accomplished in your episcopate, We know that, in these seventeen years, you have greatly improved this diocese. Which, formerly lacking priests and having a quite insufficient number of students, now has a sufficient number of priests and a not inconsiderable number of students for the sacred studies.

[*Latin ed. p. 341*]

341 The acts of Pope Pius XI are enriched by your efforts. This is certainly due to your prudence, since you have so wisely established the work of vocations and so diligently cared for its growth, that the dioceses, with greater willingness and generosity, contribute to the expenses and concerns of your office. We send a large number of those whom you have drawn forth from the earth, to sacred parish churches and schools; but we cannot pass over in silence that wonderful gathering of groups from each parish and deanery, which they call "ordination"; these groups are so aptly united among them, that the actions of all can be readily directed towards a single and the same goal. Therefore, we easily understand that religion and piety have been revived in your people; which, moreover, has been brought about by the very pious and humble example of your own life. Therefore, hasten to enjoy the consolations of this rapidly unfolding event, and know that our joy is equally your joy. We ask the most benign God to preserve you, your flock, and your people, whom you have prepared to serve, for a long time and in good health, and that you may never cease, as long as you have the strength and years, to dedicate yourself to their good.

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In the meantime, as a pledge of heavenly gifts and a witness to paternal benevolence, we impart to you, venerable brother, and to your entire clergy and people, our apostolic blessing. Given in Rome, at St. Peter's, on the tenth day of the month of May, in the year 1923, in the second year of Our Pontificate. PIUS PP. XI

TO THE MOST REVEREND FATHER D. PATRITIUM HIERONYMUM, SUPERIOR OF THE CONGREGATION OF THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY OF THE INSTITUTE OF THE BROTHERS OF HENNESSY, FOUNDED FOR CHRISTIAN SCHOOLS: APOSTOLIC BENEDICTION.

Beloved son, greetings and apostolic blessing.

The Institute, founded in Ireland in 1822 by Edmund Ignatius Rice, and canonically confirmed by Our predecessor of immortal memory, Pius VII, twenty-eight years later, although it began with humble origins, has, through the goodness of God, flourished so much over time that it now has many houses, established in almost all parts of the world. Indeed, the number of these houses would have grown much more, if there were as many members of your community as are requested and desired by bishops from all sides to open new houses. But that your works, beloved sons, are so highly esteemed by all, is not surprising, if one considers the manner and method by which you proceed, ACTA, Vol. XV, n. 7. - 5 - 7 - 9 2 3 . 24

[*Latin ed. p. 342*]

342 Acta Apostolicae Sedis - The official commentary highly praises this, educating young people with knowledge and love of religion, and leading them to civil virtue and a virtuous way of life. Meanwhile, we see that we have given you encouragement to strive for greater things, since we recently approved new constitutions for the sodality, which not only conform to the prescriptions of the Code, as is fitting, but are also so tempered that they better suit the needs of this congregation and the conditions of the places you inhabit. Indeed, beloved sons, we urge you to diligently observe and maintain these, as this is the duty that binds each of you to the pursuit of perfection in life and holiness: for those who neglect to pursue this, are thereby rendered entirely unfit and unprepared to properly instruct young people. May those who use you as their guide, religious men called by God to cultivate youth, often remember that they are called to this most important and useful task; and if they diligently strive in this, with a view solely to the glory of God and the salvation of souls, they will surely, by their own example, fulfill the promise of Christ, the most loving of innocent children. Therefore, we desire that many young men join your sodality, who, inspired by the Holy Spirit, may strive with you in this great work; so that, with an increase in the number of Christian teachers, the hope of Christian posterity may also increase, to the greatest benefit of the Church

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and the state.

Meanwhile, as a witness to the blessings of heavenly gifts and the paternal benevolence of Ourself, we impart to you, beloved sons, and to your entire congregation, Our apostolic blessing. Given in Rome, at St. Peter's, on the twentieth day of the month of May, in the year 1923, in the second year of Our pontificate.

PIUS PP. XI

[Signature]

D. LUDOVICUS TITULOSANCTAEMARIAEINA QUIRO S. R. E.

PRESB. CARDINALEM DUBOIS, ARCHIEPISCOPUM PARISIENSEM:

IN QUINQUAGESIMUM ANNUM A VOTO NATIONALIDETEMPLO SSMI CORDIS IN MONTE MARTYRUM EXCITANDO NUNCUPATO.

Beloved sons, greetings and Our apostolic blessing.

— You have decided to commemorate the fiftieth anniversary, which will be celebrated on the eighth day of the next month, the day on which the feast of the Most Sacred Heart of Jesus is celebrated.

[*Latin ed. p. 343*]

Acta Pii PP. XI 343 decrees that, for the sake of the penitent and devout nation of Galliae, a votive temple should be erected on Mount Martyrum, in honor of the Most Sacred Heart, arising from the very earth; know that this has brought us no small joy. For this auspicious event, as it inflames the generous spirits of your citizens, can bear abundant fruit for the good of souls, and this is as it rightly seems to you, our beloved son. Therefore, while we pray for all those who, in one way or another, have contributed their efforts or resources to the construction of this remarkable monument of the piety of the Gauls, or who will contribute in the future, we freely draw upon the treasures of the Church, the dispensation of which has been divinely entrusted to us, on this occasion. And so, by our apostolic authority, we grant full remission of all penances, according to the usual conditions, to all those who visit this votive temple this year, on the eighth day of the coming month. May this, with God's help, contribute to the wholesome expiation of sins and to a more fervent kindling of love for the most loving Heart of Jesus. We impart, from our heart, the apostolic blessing to you, our beloved son, and to your clergy and people, as a pledge of heavenly graces and a testament to our special benevolence. Given at Rome, near Saint Peter, on the twenty-sixth day of the month of May, in

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the year 1863, in the second year of our pontificate. PIUS PP. XI.

TO THE REVEREND FATHER THOMAS ESSER, O.P., BISHOP OF TITULUS SINIDENSIS: ON THE FIFTYTH ANNIVERSARY OF HIS PRIESTHOOD. Venerable brother, greetings and the apostolic blessing. As you are soon to complete fifty years since you began your priestly ministry in the archiepiscopal seminary of Coloniensi, you appear to us particularly worthy, and we shall increase our public testimony of our benevolence on this occasion. Indeed, this auspicious event, which usually brings no small joy to whomever it befalls, scarcely needs to be described as to how much joy it will bring you, who can look back with confidence on a long priestly life, with the consciousness of having fulfilled your duties piously and diligently. For you, as a newly ordained priest, entered a time when the Catholic Church was beginning to be severely attacked among the Germans; and when, as an assistant to a certain parish, you...

[*Latin ed. p. 344*]

344 Acta Apostolicae Sedis - Official Commentary. He endured numerous troubles and vexations, and was even imprisoned on several occasions, until finally he was removed from his parish. Upon entering this esteemed city, it became your concern, while dedicating yourself to sacred ministry, to pursue higher studies and to perfect yourself through repeated learning: which, it seems, occurred as you subsequently acquired a wealth of knowledge and understanding in various disciplines, and shared this, both through writings published for the public and through teaching and instruction, most usefully with your students. After being received into the Order of Preachers at the age of twenty-three, you first taught sacred disciplines in the monastery where you resided, then among your brethren in Holland, and finally in the most important ecclesiastical college in Ireland and at the Catholic University of Friburg im Breisgau, until, summoned here, you began to fulfill important duties in the Roman Curia. Furthermore, the extent to which our predecessors esteemed you, and valued your work, is evident, if other arguments were not sufficient, by the episcopal dignity to which you were elevated six years ago. Therefore, on the seventh day of the coming month, surrounded by colleagues and friends, you will approach the altar with a joyful and truly grateful heart to God, who has so graciously granted you these fifty years filled with good works. We, while congratulating you on this auspicious event, also desire that you may be in good health and continue for a long time to benefit the people of Urbano through counsel and the exercise of your sacred office. In the meantime, as a sign of heavenly blessings and a testament to our paternal charity, we impart to you, venerable brother, our apostolic blessing. Given in Rome, near Saint Peter's, on the twenty-seventh day of the month of May, in the second year of our pontificate. PIUS PP. XI. TO THE MOST REVEREND FATHERS, CARDINALS, AND BISHOPS, CAROLUM GREGO-

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RIUM MARIAM GRASSO, ARCHBISHOP OF SALERNO, AND OTHER ARCHBISHOPS AND BISHOPS OF THE REGIONS OF PICENTINA AND LUCANA: IN RESPONSE TO THEIR OFFICIAL LETTERS PRESENTED FROM A COMMON MEETING. Venerable brothers, greetings and apostolic blessing. — Since you convened in the Valley of Pompeii, as if under the patronage of the Mother of God of the Rosary, to discuss the needs of your dioceses last month, and having renewed in your minds the consideration of eternal matters, you began your episcopal meetings, offering most dutifully...

[*Latin ed. p. 345*]

Acts of Pope Pius XI, 345. We have commonly received your letters. We have read, indeed, those letters, and also the acts of those same assemblies which were added later; and it pleased us, in some matters to experience anew your piety towards Us, and in others to perceive the strength of your judgment and the prudence which you have employed in deliberating on many important matters pertaining to the state of these dioceses. Therefore, venerable brothers, strive that, according to what you have established, everything may be arranged and ordered in your respective dioceses; for such assemblies would be of no benefit, if the resolutions, however wisely conceived, were to remain on paper, without any effect whatsoever. But we know you to be so diligent and so industrious in the performance of your pastoral office, that we have no doubt that, concerning those things which you have rightly decreed, it is permissible to consider them as enacted. And that you, yourselves, in your writings, desire to be guided by Our Encyclical Letters, and that you pray for Our long-lasting well-being, and for the happy outcome of your undertakings, we receive with a grateful heart; not so much for Our sake, but because it is of the utmost importance that Bishops should have the same will, the same desires, and that they should faithfully carry out the precepts and exhortations of the Vicar of Jesus Christ in the care of their faithful. As a testimony of Our benevolent will, and that it may procure for you an abundance of heavenly gifts, We impart the apostolic blessing, which, venerable brothers, We sincerely bestow upon each of you, and upon the clergy and people of your dioceses. Given at Rome, near Saint Peter's, on the twenty-eighth day of the month of May, in the year 1923, in the second year of Our pontificate. PIUS XI.

VII. TO THE REVEREND FATHER JOHN BAPTIST OLLITRAUT DE KER Y VALLAN, ABBOT GENERAL OF THE CISTERCIAN REFORMED ORDER: WITH SOME REMARKS MADE WITH A FATHERLY SPIRIT, FOR THE BENEFIT OF THE ORDER ITSELF.

Beloved son, greetings and the apostolic blessing. — We have received, with no small concern, the news that the venerable brother Augustine, Bishop with the title of Coutances, has again relinquished the office of Abbot General of your Order; in this decision, he persevered, even though

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those who were assembled in the General Chapter, although unwilling, nevertheless, out of respect for the excellent prelate, commonly decided to obey him. We say with no small concern; for we remember how he had constantly demonstrated his obedience to the Apostolic See.

[*Latin ed. p. 346*]

346 Acta Apostolicae Sedis - With a zealous and diligent spirit, and after Pope Leo XIII had united three congregations of religious into a single body, it was desired that this union be strengthened by the closest bonds of affection. Furthermore, he himself, for many years past, had rendered most excellent service to you through his wise and prudent governance of the Order. But now, since you, beloved sons, have been appointed to his place through the common votes, it is necessary that, as the Cîteaux Order has always aided and illuminated the Church of God through its perfection and austerity of life, you should not only preserve it intact and safe, but, with your own example, and with the most sacred observance of the laws, strive each day to promote it more and more. The performance of this office, although it will not be free from anxieties, will nevertheless be made less burdensome and more effective by your brethren themselves, as they are most steadfast in the discipline of religious life. Indeed, we do not think it necessary to instruct them with our words; but we do not doubt that they will gladly receive the benevolent words of our common Father, if we should recall anything to their memory. Therefore, we urge you, let those principal virtues, which your Order requires to be cultivated diligently, and which are inherent in its very nature and, as it were, transmitted by the inheritance of your forefathers, remain so firmly rooted in your hearts, that they may be transformed into your very essence and blood, and never be lost through negligence or weariness. Moreover, we say that charity must reign in these monasteries, as a constant source of concord, according to the prescriptions and, indeed, according to the very beautiful laws which are inscribed as the "Charter of Charity." We say that obedience, if it does not permeate the entire religious life, will cause all other things to be as if founded on no basis whatsoever; as you know, this has been confirmed by the experiences of former ages, for the more this virtue flourished among you, the more abundantly the fruits of holiness were manifested. Furthermore, since you live apart from the world and removed from the company of men, this very fact strengthens the purpose of loving solitude and fleeing "worldly novelties," and you must be imbued with a spirit that is as far as possible from the spirit of the world. In this regard, you know that in these times, in which so much unrestrained love of self and of possessions exists, men have almost lost all charity and will not tolerate any discipline, and they, having abandoned all thought of eternal things, throw themselves headlong into the pleasures and delights of the world. May the example of your life touch and move even the most wretched slaves of the world;

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but it is certain that you, through constant prayer and by living as you do, with such devoted poverty and penance, can do much to promote their improvement and salvation. Therefore, these virtues -

[*Latin ed. p. 347*]

Acts of Pope Pius XI, 347, which make you most powerful intercessors with God, do not allow these things to weaken or languish in your houses, beloved sons. Although the conditions of the times have suggested that you relax somewhat from the former strictness of external discipline, with the approval of the Apostolic See, preserve the spirit of penance, which is your glory and your defense, intact, lest you gradually degenerate from your own institution, to the great detriment of the Order and of the Christian people. You have, beloved sons, what I wished to write to you concerning the monasteries, both of men and of women; may these things be useful to your Order, as a witness to the blessings of heavenly gifts and to the paternal benevolence of Ourself, to you, beloved sons, and to your companions, to all of whom we impart our apostolic blessing with all our heart in the Lord. Given in Rome, at St. Peter's, on the twenty-eighth day of the month of May, in the year 1933, in the second year of Our pontificate. PIUS PP. XI, VIII. TO THE MOST REVEREND FATHERS, DOM JANUARIUM COSENZA, ARCHBISHOP OF CAPUA, AND OTHER ARCHBISHOPS AND BISHOPS OF CAMPANIA: IN REPLY TO THE LETTER SENT FROM THE ANNUAL MEETING. Venerable brothers, greetings and apostolic blessing. — We have received your letter, which you sent to Us in a gathering in Naples on the 7th of this month, and from it, we clearly perceive sentiments worthy of episcopal minds. You have expressed with the force of words and with encouragement, the ardor of charity with which you are united with Us, and that obedience which you show and profess to this Apostolic See, and you have also included the most beautiful sentiments from Irenaeus and Ambrose, so that we may find great relief from daily concerns. You rightly rejoice with great joy that we have decreed the honors of the blessed in heaven for the Venerable Robert Bellarmine; for he, who illuminated the Society of Jesus, the Sacred College of Cardinals, and finally the Catholic Church with the splendor of sanctity and doctrine, nevertheless, he is yours, and it can be said that, for many years, he wisely and diligently governed the Archdiocese of Capua, and left there examples of all virtues, especially charity. If you present him to yourselves and to your faithful as an example to be imitated, then the region of Campania, which is known for its abundance of fruits and crops, will be Christian.

[*Latin ed. p. 348*]

348 Acta Apostolicae Sedis - Official Commentary: The treasury of virtues will be much more enriched. Furthermore, we desire, above all other things, that the See of Peter may be established and strengthened

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for a long time, and that we may govern the ship of the Church; for this, we are most grateful to you, and we impart, with paternal benevolence, our apostolic blessing to you, venerable brothers, and to the clergy and people of each of your dioceses, most lovingly in the Lord. Given at Rome, near the Holy Peter, on the twenty-ninth day of the month of May, in the year 1922, in the second year of Our Pontificate. PIUS PP. XI. TO HIS MOST HOLINESS, BASIL, CARDINAL SECRETARY OF STATE. CONCERNING SOLEMN SUPPLICATIONS FOR OBTAINING THE GRACE OF VOCATIONS TO THE SACRED VOCATION. Venerable brother, greetings and our apostolic blessing. — It is indeed to be lamented—as We, together with many of you, most reverend prelates, know—that the number of those who aspire to the priestly office is so small; hence it happens that, throughout the dioceses of Italy, many parishes are most miserably lacking in a sufficient number of priests. The causes of this state of affairs are not ones that we should examine here; but since Our predecessors have indicated that more suitable means for remedying this situation should be sought, this grave and serious problem can certainly and fittingly be remedied by Him who, with His precious blood, redeemed souls and gave His Church an heir to fulfill His mission. For, after He had taught His disciples how to pray, saying, "Ask the Father who is in heaven," He did not see fit to recommend any other prayer to them, nor to all men, except that they should pray that the Lord of the harvest might send laborers into His harvest: "Rogate ergo dominum messis ut mittat operarios in messem suam." Therefore, we urge you to implore the most benevolent God: in this matter, so that this venerable city may be an example to the other dioceses, which happily make use of their own proper pastor, the Vicar of Jesus Christ, we desire, venerable brother, that, on a certain day of this month of June, which shall be the same in each future year, solemn supplications be held in all the churches of the city, for obtaining, from the Most Sacred Heart of Jesus, the most loving of souls, the grace of divine vocations. We trust that all bishops, especially those of Italy, will imitate this example, so that in each of their dioceses, the same practice will be observed.

[*Latin ed. p. 349*]

349 The acts of Pope Pius XI must be safeguarded, as those things which are opportune for Rome will be understood; indeed, we are not so much confident as certain, since they are so closely united with us and so zealous in the study of the salvation of souls, that it is not permissible to doubt that, with you, our venerable brother, leading the way, they will fulfill our desires and hasten to do so. That this may have a happy outcome, which, otherwise, Christ Jesus seems to have promised even by his very exhortation to prayer, let the apostolic blessing also contribute, which we impart wholeheartedly in the Lord to you, our venerable brother, and to the clergy

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and the entire people of the city, as a witness of our paternal benevolence. Given in Rome, near St. Peter's, on the eighth day of the month of June, in the most holy feast of the Sacred Heart of Jesus, in the year 1923, in the second year of our pontificate. PIUS PP. XI, to the Most Reverend Father Peter Frederick, titular of St. Mark, Prefect of the Sacred Congregation, Cardinal Piff, Archbishop of Vienna, and to the other Ordinaries of Austria: Concerning the Future Catholic Convention in Vienna. Beloved sons, venerable brothers, greetings and apostolic blessing. — The war, beyond all memory of men, has brought about events among you so terrible that Catholics are left to wonder for how long they will endure such new evils, and the Church has been placed in the most grievous condition, so that religion is unjustly deprived of its former honor. Indeed, if this happens throughout the entire republic, it happens especially in Vienna, in the very capital city, which the sect has chosen as a kind of center for its actions, from which it can more easily attack the Church of God, as if armed in all directions. These men therefore strive most fiercely to tear the faith from the minds of the citizens through false doctrines, and they force them, with the excessive power of things, to turn away from the Church; and they certainly pursue no other goal than to defile all institutions, especially schools, with the socialist plague. No less danger is posed to your faithful by heretics, especially from America, who, while cleverly and subtly deceiving inexperienced and simple minds, also take advantage of the misfortunes of the people to corrupt them with money. To these, and to all such inconveniences, you have not yet lacked the zeal and effort of both the clergy, nor do you lack them today; but there is such a shortage of priests among you that you are now completely unable to meet the needs.

[*Latin ed. p. 350*]

3o0 Acta Apostolicae Sedis - Official Commentary: Indeed, we are deeply grieved by the great multitude of miseries, and for those which we bear towards all, with paternal love and for Our benevolence towards your people, that very people which has always held fast to the Catholic doctrine; for we lament that, besides having lost all prosperity from recent events, it now finds itself in such a condition that it is losing a treasure of ancestral faith, which is far more precious. Therefore, we call upon Our most beloved sons from Austria, and we implore them to carefully consider what great harm – far greater than they have received before – will befall them if they allow themselves to be drawn away from their faith by the wicked arts of such sects and to suffer the loss of their faith. We, however, commend your workers, who have seized this opportunity, with all praise, whom we have recognized as striving with all diligence for the defense of their faith. We want them to continue in this noble undertaking, and to be convinced that not only is Christ Jesus Himself present with them, and that His Vicar on earth is praying for them, but also that, whatever the difficulties, the

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outcome of this most sacred struggle cannot be otherwise than favorable, if they act bravely and steadfastly; for although they may be overcome for a time, the victors will eventually emerge from the struggle. Indeed, beloved sons, venerable brothers, this is a very laborious task, for a great and evident door is open to you, and there are many adversaries; and it is perhaps even more difficult because the severe famine in this republic does not allow many to live with a calm and prepared spirit, and the very unusual bitterness and variety of the war that is being waged against the Catholic religion disturbs them. We believe, and we are confident, that it will be very beneficial for establishing and strengthening faith and spirits, the Convention which Catholics from Austria will hold from the twelfth of this month to the first of July in Vienna. To this Convention, along with the legate, a book was also brought to Us, in which we saw with pleasure how, during those days, the gatherings are varied with sacred prayers combined with the preaching of the divine word, and what matters are to be discussed. These are very important matters, and they are perfectly suited to the condition of Catholics among you. You will be acting on all those things which are of the greatest interest to you, namely, on the upbringing of youth, on schools, on the family, on the Catholic Action, on the economic and social affairs which they call, on newspapers and periodicals and books published for the public; and you will also see how Catholics should treat the republic and how they should promote the works of charity and sacred missions. But above all, we earnestly desire that from these gatherings there should arise such a unity of minds, such a conspiracy to act, that it will produce great and lasting results for the Catholic cause among you. With the wisdom and prudence of you, beloved sons.

[*Latin ed. p. 351*]

351 The acts of Our Holy Father Pius XI, My beloved sons, My venerable brothers, We permit that, after mature deliberation, you may arrange such matters as are more fitting for the present time and necessity; in this matter, We are confident that, with a most ardent zeal, you will faithfully follow your councils and commands. Furthermore, it seems to Us that it is not so much necessary to found and establish new lay societies, as it is to strengthen the old ones, to perfect them, and to unite them so that all may coalesce into one, and that the actions of all may tend towards a single goal, guided by you in the way that you deem most fitting. Therefore, We wish that you communicate these our desires to those who have gathered in Vienna, and that you encourage them with Our words, so that, setting aside human considerations and personal preferences, they propose to themselves nothing other than the glory of God and the eternal salvation of their citizens, which, without the concord and diligent will of all, cannot be effectively promoted. In the meantime, We pray that the forthcoming assembly may be filled with a copious outpouring of heavenly gifts and

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graces; as a witness of Our paternal charity, We impart to you, My beloved sons, My venerable brothers, and to all those present, Our most loving Apostolic Blessing, in the Lord. Given from Rome, at Saint Peter's, on the tenth day of June, in the second year of Our Pontificate.

[Addressed to:]

To the Most Reverend Cardinal Mercier, Archbishop of Mechelin, and to the other Bishops of Belgium, in response to their urgent letters.

My beloved sons, My venerable brothers, greetings and the Apostolic Blessing.

— The letter which you sent to Us jointly last month pleased Us greatly, both because of the singular piety towards Us which it revealed, and because of the many and excellent things which you expressed concerning various matters. Therefore, We wish to publicly acknowledge the testimony of your devotion, and to express Our gratitude for all that you have brought to Us with such ardent pastoral zeal. We have learned with great pleasure that many young men are being called to the priesthood here; and that many of them are looking forward to either dedicating themselves to the proper instruction of youth in due time, or to fulfilling the sacred mission of Christ in distant lands where the faith is lacking. It is certainly not Our intention that the care of souls among you should ever be lacking due to a shortage of priests. For it is the providence of God, as you yourselves know, to perpetually provide.

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis – The official commentary is to be considered reliable, and it does not permit the sacred offices of each diocese to lack workers for these reasons. In order that these may be cultivated, we urge you, as far as possible, to carry out what we have instructed concerning seminaries and the proper manner of imparting sacred disciplines, and to diligently strive, as we have done in our two previous Encyclical Letters, to ensure that the people of each of you conform to them. And indeed, what could be more beneficial to the Church, and therefore to the state itself, than that, after removing the causes of present evils and restoring peace and order among the nations, men may be drawn back to God through the evangelical ministry and the Catholic apostolate, and, under the guidance of a more accessible teacher, strive to attain the sanctity of life? Therefore, we are confident that through you, Our words will take root in the hearts of the Belgians, so that they may more zealously pursue the betterment of human society. But other matters, which are more pressing and pertain more directly to you, are brought to our attention with gratitude: we refer to the benevolent instructions which we included in Our Letter, dated November 16th of the previous year, addressed to you, when we sent you, duly recognized, the Acts and Decrees of the Fourth Provincial Council of Mechelen. From this very common letter, it is clearly apparent that, as befits

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Bishops of one and the same ecclesiastical province, you « adhere to each other with fraternal love » and « feel the same thing, without any distinction of race or language ». No less harmoniously, you declare that you will diligently strive to ensure that the students of the sacred disciplines and the clergy are formed and accustomed to the supernatural purpose of life, as we encourage, and that they will carefully avoid anything that could stir up dissension and discord among citizens, such as controversies about political matters and about differences in language and race. In this, since we see you agreeing with Us in one mind, there is no need to delay further. What remains, we open to you again the hope of good things, for which we strive, that, through the intercession of the Blessed Virgin, whom we venerate in your dioceses as the most sweet Mediatrix of all graces, with the concession of the Apostolic See, the study of religion and the integrity of morals may continue to flourish and thrive among Our beloved children of Belgium. That this may be achieved through our common desires, as a witness to the blessings of heaven and the paternal benevolence of Our own, we impart to you, Our beloved sons, venerable brothers, and to the clergy and people of each of your dioceses, our paternal Apostolic Blessing. Given at Rome, near Saint Peter, on the tenth day of June, in the year 1923, in the second year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 353*]

Acts of Pope Pius XI, 353, XII. TO THE MOST REVEREND FATHER PAUL JACUZIO, ARCHBISHOP OF SURRENTINUM: CONCERNING THE FIFTYTH ANNIVERSARY SINCE THE ARCHDIOCESE WAS PUBLICLY DEDICATED TO THE MOST SACRED HEART OF JESUS. Venerable brother, greetings and the apostolic blessing. — You have recently informed Us that next month of July, that day will be commemorated when, for fifty years, this archdiocese was solemnly dedicated to the Divine Heart of Jesus, and that a gathering will be held in the city of your honor, from the fifth to the eighth of that month, of those from your clergy and people who are legitimately attached to the pious Sodality of the Apostles of Prayer; and therefore, you requested that We grant Our apostolic approval to this gathering, so that it may have a more blessed outcome, with a great increase in popular piety. Indeed, nothing can be more pleasing to Us than that, through such a commemoration, the minds of your children may be more strongly drawn back to the Most Sacred Heart of Jesus, who has embraced them with infinite charity and who, for the most part, they experience the benefits of, yet remain unmindful. Therefore, may it be so that those who participate in these gatherings and supplications during this four-day period, may depart with a renewed spirit, and may they kindle the flame of charity thus conceived in those around them. May the apostolic blessing, which We, venerable brother, impart to you, and to all those whom you have mentioned, as a testament

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to Our paternal benevolence, accomplish this. Given at Rome, near Saint Peter's, on the eleventh day of the month of June, in the year 1923, in the second year of Our pontificate. PIUS PP. XI.

XIII. TO THE EM. P. D. PETER, TITULAR BISHOP OF S. LAURENTII IN LUCINA, S. R. E., CARDINAL GASPARRI, SECRETARY OF STATE: CONCERNING THE SETTLING OF DISPUTES WHICH HAVE NOT YET ALLOWED PEACE TO SHINE UPON THE PEOPLE.

Your Eminence. — When, at the beginning of Our pontificate, filled with anguish of mind for the present and with fear for the future, at a moment that seemed decisive for the tranquility of Europe and the salvation of society, We entrusted to you the task of being the interpreter of...

[*Latin ed. p. 354*]

354 Acta Apostolicae Sedis - Commentarium Officiale. From our paternal sentiments and desires, expressed to the representatives of the peoples gathered in council, we urged all to consider how much more grievous the condition of Europe, already so miserable and threatening, would become if those attempts at sincere pacification and lasting agreement were to fail once again. After scarcely more than a year, it is unnecessary to say how our fears have been realized; in this short time, international relations have not only failed to improve, as one might have reasonably expected from the Conference of Genoa, but have rather worsened, justifying new and more serious concerns. How deeply this grieves our heart, Your Eminence, you know too well, as a daily witness and participant in our solicitude. As a father and head of the entire Christian family, we cannot remain indifferent to the distress of our children and the dangers that threaten them, following the example of Saint Paul, who said: "Who is weak, and I am not weak? Who is scandalized, and I burn not?" 6 1 Therefore, while we strive, with all our strength and with all the means that our children place in our hands for this purpose, to alleviate the very grave and widespread suffering of the present time, we must seize every opportunity that is offered to us to cooperate in some way with the praiseworthy aim of the longed-for pacification of peoples and individuals in Christ. And it is for this reason that, while the governments of the powers most involved in the conflict are preparing, on the basis of new proposals, new diplomatic discussions to find a friendly solution to the issues that agitate the heart of Europe, and, by inevitable consequence, all nations, we believe it our duty to once again raise our voice, a voice that must be disinterested, impartial, and benevolent to all, as befits that of a common father. Reflecting on the grave responsibility that at this moment rests upon ourselves and upon those who hold the destinies of the peoples in their hands, we implore them once again to examine the various issues, and in particular the issue of reparations, with that Christian spirit which does not separate the reasons of justice from those of social charity, upon which the perfection of civil

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coexistence rests. If the debtor, in the intention of compensating for the very grievous damages suffered by populations and by countries once prosperous and flourishing, demonstrates his serious will to reach a fair and definitive agreement, invoking an impartial judgment on the limits of his solvency, and undertaking to provide the judges with every means of true and accurate verification, justice and social charity, as well as the very interest of the creditors and all nations, weary of strife,

[*Latin ed. p. 355*]

Acts of Pope Pius XI, 355: Contrary to tranquility, certain measures seem to demand that nothing be exacted from the debtor that he cannot give without entirely exhausting his resources and productivity, causing irreparable harm to himself and even to the creditors, with the danger of social disturbances that would be an extreme disgrace to the entire Europe, and resentments that would remain a constant threat of new and more devastating conflicts. Likewise, it is just that creditors have guarantees that are proportionate to the importance of their claims and that ensure their recovery, upon which even their own vital interests depend; however, let them consider whether, for this purpose, it is necessary in every case to maintain territorial occupations that impose heavy sacrifices on the occupied territories and the occupying nations, or whether it would be more appropriate to replace them, even gradually, with other guarantees that are equally suitable and certainly less burdensome. Once these peaceful criteria are accepted by both parties, the harshness of territorial occupation will consequently cease, and the occupation itself will be gradually reduced until it ceases altogether, and thus, true pacification of the peoples will finally be achieved, which is equally a necessary condition for the economic restoration that is so ardently desired by all. Such pacification and such reconstruction are such great benefits for all nations, both victorious and vanquished, that, in order to obtain them, no sacrifice, however great, should seem too burdensome. But precisely because these benefits are so great, they cannot be achieved in any other way than through a singular grace of God, from whom comes every good gift and every perfect offering. Therefore, to God, in whose hands are the hearts of the rulers, we raise our prayer, and we call upon the entire Christian people to raise it ever more fervently and in unison, that the Lord may inspire in all thoughts of peace and not of affliction, and, with those thoughts, the noble intention to put them into effect, and the strength to carry them out. Thus, we will happily see fulfilled, for the common comfort, what the Mother Church invokes upon the entire world with the prayer that she places upon the lips of her ministers in the liturgy: "Grant, we beseech Thee, O Lord, that the course of this world may be directed according to Thy will, and that Thy Church may rejoice in tranquility and devotion." Repeating the expression of these hopes and sentiments, which

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have been expressed many times, Your Eminence, we impart to you, with all our heart, the apostolic blessing. From the Vatican, June 24, 1923. PIUS PP. XI. 1 St. JAMES, Letter, I, 17.

[*Latin ed. p. 356*]

35b "Acts of the Apostolic See - Official Commentary. ACTS OF THE HOLY CONGREGATIONS. SUPREME HOLY CONGREGATION OF THE HOLY OFFICE. DECLARATION. The Supreme Holy Congregation of the Holy Office, having completed an investigation concerning the events attributed to Father Pio, commonly known as "of Pietrelcina," of the Order of the Capuchin Minor Friars, residing in the convent of San Giovanni Rotondo in the diocese of Foggia, declares that, from the aforementioned investigation, it does not appear that these events are of a supernatural nature, and exhorts the faithful to conform their actions to this declaration. Given in Rome, from the offices of the Holy Office, on the 31st of May, 1923. Aloysius Castellano, Notary of the Supreme Holy Congregation of the Holy Office. HOLY CONSISTORIAL CONGREGATION. PROVISIONAL DECREE. His Holiness Pope Pius XI, by decrees of the Holy Consistorial Congregation, has provided for the following churches, each with its own pastor, namely: June 4, 1923. – To the Cathedral Church of Saint-Brieuc, he appointed the Reverend Francis Serrand, General Vicar of the diocese of Rennes. June 6. – To the Cathedral Church of Spalato, he appointed the Reverend Clement Quirin Bonefacié. – To the Cathedral Church of Lavant, he appointed the Reverend Father Andrew Karlin, formerly the titular Bishop of Themiscyren. – To the titular episcopal See of Hebron, he appointed the Reverend Father Alexander Mac Donald, formerly the Bishop of Victoria in the island of Vancouver.

[*Latin ed. p. 357*]

357. The Sacred Congregation of Councils, June 8, 1923. – To the Cathedral Church of Haileybury, the Most Reverend Aloysius Bhéaume, of the Congregation of the Oblates of the Most Blessed Virgin Immaculate. – To the Cathedral Church of Chilapa, the Most Reverend Joseph Guadalupe Ortiz, formerly Bishop of Tamauhpan. – To the titular episcopal See of Anemurium, the Most Reverend Aloysius Martínez, canon of the metropolitan Church of Mechoacan, and Director of the diocesan Seminary there, whom the Most Reverend Leopold Buiz y Flores, Archbishop of Mechoacan, has appointed as his Auxiliary. June 11. – To the newly established metropolitan Church of Emeritensi in Indus, the Most Reverend Anthony Raymond de Silva, formerly Bishop of the same See. June 16*. – To the Cathedral Church of Cumanensi, the Most Reverend Sixtus Soza, formerly Bishop of Guayana. June 21. – To the Cathedral Church of Tucsonensi, the Most Reverend Daniel Gercke, Rector of the metropolitan temple of Philadelphiensis. June 22. – To the Cathedral Church of Guayana, the Most Rev-

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erend Anthony Mejia, a vicarious of Valera. – To the Cathedral Church of Corensi, the Most Reverend Luke Castillo, a vicarious of Saint Casimir. – To the Cathedral Church of Valentinae of Venezuela, the Most Reverend Francis Granadillo, a general vicarious of the diocese of Cáracens. – To the Cathedral Church of Saint Christopher of Venezuela, the Most Reverend Thomas Sanmiguel, a parish priest of the Church of Saint John, in the city of Caracens.

SACRED CONGREGATION FOR RELIGIOUS. CONCERNING CLOISTERED NUNS IN FRANCE AND IN BELGIUM. Religious families of women, which in France and in Belgium, after the revolutions, at the beginning of the last century, began to be re-established, have been constituted under the following conditions, so that the Apostolic See has not considered them to be strictly bound by the ancient and common discipline of the Church for cloistered women, nor bound by the solemn vows, nor restricted by the papal law of enclosure, but have been established under the authority of the Bishops, with only simple vows.

ACTA, Vol. XV, n. 7. - 5-7-1923. 25.

[*Latin ed. p. 358*]

358 Acta Apostolicae Sedis - Official Commentary. Regarding this matter, the situation was subject to doubt, which was presented to this Sacred Congregation in the year 1919 and, with the approval of the Most Holy Benedict XV, was resolved; namely, that nothing should be changed concerning the dependence of the aforementioned nuns on the local Ordinaries. However, since nothing definitive is stated in that response concerning the nature and status of such nuns, and since numerous and serious difficulties arise from other sources, especially when dealing with the constitutions of nuns who follow the rules of Orders, in order to adapt them to the Code, so that the peace and tranquility of monasteries can easily be disturbed, this Sacred Congregation considered it necessary to solemnly define the matter, having subjected it to diligent study.

Therefore, the Most Reverend Fathers Cardinals of the Sacred Congregation for Religious Orders, in a general meeting held at the Vatican on June 1st of this year, having maturely considered the matter, requested that the Most Holy Father would deign to declare and, if necessary, to decree:

I. That in France and in Belgium, nuns in monasteries which profess the rules of Regular Orders, or whose institutes are solemn, although they may emit only simple vows, are truly nuns under the jurisdiction of the Holy See, according to the meaning of canon 488 § 7, just as other nuns in the entire Church.

II. That these monasteries, however, are in no way subject to Superiors Regular, saving the particular privilege, and therefore do not enjoy the exemption according to canon 615, but are subject to the jurisdiction of

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the local Ordinaries in those matters which the canons attribute to the Ordinaries themselves concerning nuns.

III. That nothing presently prevents, if a monastery so requests, the nuns from emitting solemn vows, observing the papal law of enclosure, provided that they obtain this from the Apostolic See.

After the Most Holy Father, Pope Pius XI, by divine Providence, having heard all the details in an audience given by the undersigned Father Abbot Secretary on the 6th of the same month of June, His Holiness approved and confirmed the aforementioned declarations or decrees as stated above, granting the broadest possible remedy for the past, if necessary; and ordered that this present decree be made public.

Contrary opinions notwithstanding.

Given at Rome, from the Secretariat of the Sacred Congregation for Religious Orders, on June 23, 1923.

C. L. CARD. LAURENTI, Prefect.

S. Maurus M. SERAFINI, Abbot, O.S.B., Secretary.

1 Acta Apostolicae Sedis, XI (1919), p. 240.

[*Latin ed. p. 359*]

Most Holy Father Pius, by the divine Providence, Pope XI, concerning decrees of the Sacred Congregation of Religious: February 27, 1923. — The Constitution of the Congregation of Sisters of the Sacred Heart of Jesus, called of Brentano, whose principal house is situated in the archdiocese of Milan, were definitively approved. April 23. — The Congregation of Sisters of the Third Order of Saint Francis, of Syracuse, in North America, whose principal house is situated in the diocese of Syracuse, was approved, and also its Constitutions, for a trial period of seven years. — The religious Congregation of Sisters Teachers of Vienna, whose principal house is situated in the archdiocese of Vienna, was approved, and also its Constitutions, for a trial period of seven years. June 4. — The Constitutions of the Congregation of Augst, commonly called "of Mehrerau," formerly of the Swiss-German Order of Cîteaux, were approved, for a trial period of seven years. — The Congregation of Ursuline Sisters, commonly called "of the Sacred Heart of Jesus Agonizing," whose principal house is situated in the place of Pniewy, in the archdiocese of Gnesen and Posen, was praised, and its Constitutions were approved, for a trial period of seven years. — The Constitutions of the Congregation of Sisters of the Patronage of Saint Joseph, whose principal house is situated in the City, were approved, for a trial period of seven years. — The Constitutions of the Congregation of Sisters of the Holy Family of Nazareth, whose principal house is situated in the City, were definitively approved. — The Constitutions of the Congregation of Sisters of the Annunciation of the Blessed Virgin Mary, of the aforementioned Order, were

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approved for seven years, for a trial period.

[*Latin ed. p. 360*]

360 From the Apostolic See - Official Commentary III

INSTRUCTION OR LIST OF QUESTIONS TO WHICH GENERAL SUPERIORS AND GENERAL SUPERIORS OF SIMPLE RECOGNIZED INSTITUTES MUST RESPOND, IN THE REPORT WHICH MUST BE SENT TO THE HOLY SEE EVERY FIVE YEARS.

Published for the first time by the Sacred Congregation of Bishops and Regulars, revised and corrected by the Sacred Congregation of Religious, according to the prescriptions of the Code of Canon Law.

QUESTIONS PRELIMINARY

1. What decrees of approval or recommendation has the Institute obtained from the Holy See, and when were they obtained?

2. What is the purpose or particular aim of the Institute?

3. Has the original title adopted by the Institute at its founding, its purpose, and the habit of its members been subsequently modified in any way, and under what authority?

4. Into how many classes are the members divided? What vows do they profess?

5. * How many members have put on the habit of the Institute from its founding to the present day, or at least during the last twenty years?

6. * How many members have left the Institute from its founding to the present day, or at least during the last twenty years; how did they leave, whether during the novitiate, or after the taking of temporary vows, or after the taking of perpetual vows? Have there been any religious who were fugitives or apostates, and how many?

7. Since when was the last report sent to the Holy See?

I. OF PERSONS

A. Of Admission

8. How many postulants have been admitted since the last report?

9. Has each one presented the certificates prescribed by law (especially testimonial letters):

a) for men in general,

b) for clerics?

* Institutes are only required to answer the questions or parts of ques-

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tions marked with an asterisk in the first report sent after this Instruction.

[*Latin ed. p. 361*]

S. Congregation for Religious 361 c) For those (men or women, respectively) who have been in a seminary, in a college, or who have made their postulancy or novitiate in another Congregation; were these certificates signed under oath? 10. Has anyone been induced to give their name to the Institute by special means or inducements, and have the Superiors, for this purpose, made use of newspapers? 11. Has sufficient information been requested about their character and conduct, whenever it was necessary or appropriate? 12. From what impediments or defects was a dispensation necessary; how many times, and by which ecclesiastical superior, was it granted? 13. Have all those for whom it is prescribed made the postulancy; have they made it for the determined time, and in a house of regular observance? B) Novices. 14. How many houses of novitiate are there; what are they; has each of these novitiates been established by the authority of the Holy See? 15. How many novices have received the habit of the Institute since the last report? 16. How many are currently in the novitiate? 17. Are the novices, as they should be, separated from the professed? 18. Do all the novices have a complete copy of the Constitutions? 19. Have all of them, before making their profession, spent a full year continuously in the novitiate house, under the direction of the Master of Novices? 20. Is the Master of Novices free from any employment or charge that might be an impediment to the care and direction of the novices? 21. Has the time of the novitiate been extended beyond the term fixed in the Constitutions, or shortened; how many times, by how much time, and by what authority? 22. During the first year of the novitiate, have the novices only engaged in exercises of piety; have they been employed in other works, and in which? 23. During the second year of the novitiate (if it takes place), have the novices been sent to other houses, and has the instruction of the S. Congregation of Religious of November 3, 1921, been observed? 24. (In Institutes of Sisters). Before admitting to the habit, to the first temporary profession, and to the perpetual profession, has the Bishop or his delegate made, and this gratuitously, the examination of the will of the aspirant, as prescribed? 25. Whenever it was appropriate before the profession, have they, if the time was not opportune, relinquished the administration of their own goods and disposed of the use and enjoyment of those same goods? 26. Before the profession of temporary vows, have the novices freely made their will for all the goods they possessed at that time or that might come to them?

[*Latin ed. p. 362*]

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C) Concerning the Professed.

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27. How many members are there in the Institute who are: a) making temporary vows, b) making perpetual vows?

28. Have the temporary vows always been renewed at the appointed time?

29. When the time of the temporary vows has expired, have the members been admitted at the appointed time to make their perpetual vows?

30. How many members, whether professed or novices, have died since the last report?

D) Concerning Departures and Dismissals.

31. How many: a) novices, b) professed, c) at the end of their temporary vows, d) after the taking of perpetual vows, have left the Institute since the last report?

32. When dismissing individuals, has the diversity of cases been observed, according to the rules prescribed by the holy Canons and by the Constitutions?

33. Has anyone (outside of the urgent case mentioned in canons 653 and 668) departed or been dismissed: a) before the reception of the confirmation by the Holy See of the sentence or decree, if it concerns men who are professed with perpetual vows; or before the reception of the decision of the Holy See, if it concerns sisters who are professed with perpetual vows? b) during an appeal to the Holy See, if it concerns those who are professed with temporary vows? c) without a prior dispensation from the vows made, requested by the religious himself?

34. (In Institutes of Sisters). When a sister has left for any reason, has her entire dowry been returned to her, along with the trousseau she brought when entering the Institute, in the condition in which it was at the time she left?

35. Has charity been given to sisters who, having been received without a dowry, were unable to support themselves with their own possessions, so that, in the case of their departure from the Institute, they would receive what was necessary to return, safely and properly, to their families and to live there honorably for some time?

II. – CONCERNING THINGS

A) Concerning Houses.

36. How many houses does the Institute have; in which dioceses; does it have provinces, and how many?

[*Latin ed. p. 363*]

363. Holy Congregation for Religious Orders* 37. Have there been any houses opened since the last report, and if so, how many? Has the legitimate authority intervened in their opening, and have the rules prescribed

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by the Constitutions been observed? 38. How many members of the various classes reside in each house, and (if the Institute engages in various works) to which works are they assigned? 39. Since the last report, has any house been suppressed, and under what authority? 40. Does each member have his own cell, or, at the very least, if a common dormitory is used, is each bed suitably separated from the others? 41. Is there a place perfectly suitable for receiving the sick and caring for them? 42. Are there, for receiving guests, separate rooms, as is fitting, from the religious community? 43. (In Institutes of Sisters). Does the chaplain or confessor have a separate entrance, without any communication with the dwelling of the Sisters? B) Property. 44. What have been the annual revenues and expenses, since the last report: a) of the Institute in general? b) of each particular house? 45. Since the last report, have any movable or immovable property been acquired, either by the Institute as a whole, or by the particular houses, and what is their value? 46. Has the money always been placed at a useful, honest, and safe rate of interest? 47. Since the last report, has there been any loss of property; has it suffered any damage; what was the cause? 48. Has any valuable movable or immovable property been alienated; which, and with what authorization? 49. Has any portion of the capital been spent? 50. Does the common fund, or that of a particular house, have any debts, and what is their value? 51. Since the last report, have any new debts been contracted; which, and under what authority? 52. Are the temporal goods, whether of the entire Institute, or of each province and each house, administered by legitimately appointed stewards, according to the prescriptions of the holy Canons and the Constitutions? 53. Have the general and local stewards, at the appointed times, rendered an account of the administration of the property; have their accounts been examined and approved in the manner prescribed? 54. Are there any lawsuits pending concerning the property of the Institute?

[*Latin ed. p. 364*]

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55. Num pecuniam et res pretiosas diligenter servatur, conformiter regulis stabilitis et praeceptis Constitutionum?

56. Num, et sub quibus conditionibus, ab ecclesiasticis laicis pecuniam vel res pretiosas in deposito accipiuntur?

57. (In Institutis Sororum). Num, secundum leges canonicas, dotes Sororum in interesse positae sunt, modo tuto, cum consensu Ordinarii loci? Num pars eorum in expensis adhibita est; qualis est valor ita adhibitus, et qua auctoritate actum est?

58. Num in Instituto legata pia vel fundationes sunt, sive ad celebrationem Missarum, sive ad opera charitatis? Quae sunt haec legata vel fundationes?

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59. Num hae obligationes fideliter adimpluntur?

60. Num pecunia quae ad has fundationes adhibita est, convenienter et separatim posita est, ab illis qui curam administrationis habent?

61. Num de his fundationibus redditus est ad Episcopum, secundum praescriptiones sanctorum Canonum?

62. Quotam quantitatem singula domus, ad finem cuiusque anni, ex ea quae remanserunt pecuniarum, ad caessam communem dedit?

63. Num haec contributio pecuniaria ab omnibus domibus de bono animo facta est?

64. Num Superior vel oeconomus habet pecuniam, qua libere disponere potest, etiam ad utilitatem Instituti, sine obligatione reddendi rationem?

III. – DE DISCIPLINA

A. De vita religiosa.

65. Num in singulis domibus exacta exercitia spiritualia, quae pro quoque die, mense, anno, vel pro temporibus determinatis statuti sunt, observata sunt?

66. Num omnes membri quot die cotidie ad Sacrum Sacrificium Missae assistant?

67. Num omnes membri ad exercitia communia accedere possunt, et si aliqui ex occupationibus domesticis ab aliis exercitiis communibus exempti sunt, num eis aloquam tempus ad ea in privato praestatur?

68. Num praescriptiones canonicae observantur: a) de confessione, quae non exigi potest; b) de confessione sacramentali; c) de frequentia Communionis Eucharisticae?

69. Num confessores designati sunt secundum praescriptiones iuris: num abusi introducti sunt, sive ab superioribus, qui libertatem concedendam lege praescriptam restringunt, sive ab inferioribus, qui huius libertatis abuti sunt?

[*Latin ed. p. 365*]

Sacred Congregation for Religious, 365, 70. In institutes of Sisters, is the confessor regularly changed every three years, or is he rather confirmed in the office with the required approval?

71. Is the observance of the prescriptions regarding enclosure faithfully maintained in the part of the house reserved for the "religious"?

72. Are the religious permitted to go frequently to the parlor, and are the Constitutions observed in this regard?

73. Outside of cases of necessity, does the Superior provide a companion for the religious who go out?

74. Are catechetical instructions and pious exhortations given, both to

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the choir members and to the other members, as well as to the servants or those who live in the house? How and when are these given?

75. Do the religious publish periodicals, or do they contribute to them? What are these periodicals? In this, as in the publication of books, are the established rules observed?

76. Do the religious make use of ancient or recent books, even manuscripts, published with the sole permission of the Superiors of the Institute, and what are these books?

B. Regarding the observance of certain special laws.

77. Has the observance of the prescriptions relating to the General Chapter always been strictly maintained, concerning: a) the letters of convocation, b) the election of delegates, c) the election of scrutineers and the secretary, d) the election of the Superior General, e) the election of the Councilors, the Procurator, and the General Secretary?

78. Have the members been entirely free to write or receive letters, which are exempt from the control of the Superiors?

79. Has the law concerning the change of Superiors after the determined time been faithfully observed? How many dispensations have been obtained in this regard, and from whom were they obtained?

80. Have the Superior General and the Provincial Superiors made the visitation of the houses, as they ought?

81. Have the Superior General, the Provincial Superiors, and the local Superiors convened their counselors at the appointed time, to treat with them about the affairs of the Institute, the province, or the house?

82. Has the freedom due to the counselors been allowed to them in these deliberations?

83. Have the elections in the General Council been made freely and according to the established rules?

84. Is the common life in force everywhere; have the Superiors provided for all their subjects, with the paternal charity that is fitting, everything that is necessary for them?

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis - Commentarium Officiale: Is there sufficient provision, especially concerning food and clothing, and are there members who obtain these necessities from outside sources?

85. Is there any place where the staff is insufficient, causing the members to be overburdened with work to the grave detriment of their health?

86. Is provision made for the sick to have everything they need according to their condition; are they assisted with due charity in their bodily and spiritual needs?

87. (In Institutes of Clerics): For how many years do the clerics devote

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themselves to studies: a) of the humanities, b) of philosophy, c) of theology? If they pursue their studies in the houses of the Institute, how many professors are assigned to the teaching of each subject?

88. Have students or professors been entrusted with duties that distract them from their studies?

89. Do all the students: a) have completed all their studies before leaving the house intended for that purpose? b) have, before being promoted to the sacred orders, completed the studies prescribed by canon law? c) have scrupulously observed everything prescribed in the holy canons for admission to the orders (the ordination certificate, the dismissal letters, etc.)?

90. Has the law of the annual examination of priests been observed, at least for five years?

91. Has any commerce been practiced that is forbidden by the holy canons? Similarly, has any profession or art been practiced that involves frequent dealings with foreigners; what precautions have been taken, either for the salvation of those to whom such duties are entrusted, or for the edification of the foreigners?

92. Do the superiors take care to make known and execute the decrees of the Holy See that concern the religious; similarly, apart from the Constitutions, are the decrees of which the Holy See has ordered the reading publicly read?

C) Works of the Institute.

93. To how many people (or classes of people) have the members of the Institute done good in the works to which it dedicates itself, according to the purpose of its Institute?

94. If, since the last report, the number of these people has decreased in any place, indicate the causes.

95. (For Begging Institutes): a) Does the right or duty to beg from door to door clearly and certainly result from their Constitutions? b) Are the prescriptions of the holy canons and the decrees of the Holy See on this point observed in every respect?

[*Latin ed. p. 367*]

8. Congregation of Religious: 367

96. Do the Institutes of Sisters have in their houses hotels or infirmaries for any persons, even of the other sex? If so, who gave the authorization, and what precautions are taken?

97. Do the Sisters lend their services, and in what manner, for economic tasks in seminaries, colleges, or ecclesiastical houses?

98. Do the Sisters perform these works of charity (for example, towards children, women in childbirth, or those who have undergone surgery) which seem not to be suitable for virgins consecrated to God and wearing

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the religious habit?

99. Do the Sisters who care for the sick at home always take the precautions prescribed by their Constitutions?

100. Have the Superiors permitted their subjects to reside in the houses of secular individuals, and for how long?

101. (For Institutes of men). Have they maintained under their authority, or directed, some Institute of Sisters as being dependent on them and directly or indirectly affiliated to them, and with what authorization?

102. Since the last report, has there been any new undertaking, or rather, has a new kind of work been added to those already existing, and, if so, by virtue of what authorization?

103. Have any abuses crept in, either within the Institute or in one of its houses, and what are they?

104. Are there any conflicts or difficulties: a) with the Ordinaries of the places, b) with the confessors, c) with the chaplains?

105. (For lay Institutes of both sexes). Do they have houses in which adolescents of the respective sexes are received as residents, who attend public, secular schools; in what places; to which schools do they go; how, and by whom, is provision made for their religious instruction?

The answers to the questions formulated above must be signed not only by the General Superior or the General Superiora, but also, after careful consideration, by each of the General Councillors or Assistants. If these are Congregations of women, they must also be signed by the Ordinary of the place where the General Superiora resides with her Council. If any of the Councillors or Assistants believe that they should bring something else of great importance to the attention of the Holy See, they may do so by a particular and secret letter. Let them remember their condition, and let them know that they would gravely burden their conscience if they wrote anything in these letters that deviated from the truth.

Rome, from the Secretariat of the Holy Congregation of Religious, March 25, 1922.

T. H. CARD. VALFRÈ DI BONZO, Prefect.

L. & S. Maur M. Serafini, Abbot, O. S. B., Secretary.

[*Latin ed. p. 368*]

368 Acta Apostolicae Sedis - Commentarium Officiale

SACRA CONGREGATIO DE PROPAGANDA FIDE

DECRETUM

PRAEFECTURA APOSTOLICA DE ADAMAUA TERRITORIO AUGETUR NOVOQUE NOMINE « DE FUMBAN » DONATUR.

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Cum praefectura apostolica de Adamaua, in Colonia Kameronensi, post cessionem Patribus Societatis de Mill-Hill, regionis anglicae, sui territorii angusta remanserit, opportunum visum est eius territorium ad maiorem amplitudinem extendere ut operariis evangelicis uberior et largior apostolicorum laborum campus pateret. Quapropter in plenariis comitiis die 11 currens mensis iunii habitis, EmiPatres huius Sacri Consilii Christiano Nomini Propagando decernendum censuerunt ut pars septentrio-occidentalis regionis vicariatus apostolici de Kameron ab eodem separaretur atque praedictae praefecturae apostolicae de Adamaua adnecteretur, ita ut memoratum vicariatum et praefecturam novus limes dividat, qui proxima ad mare sequitur cursum fluminis Wuri, Mahambé usque ad confluentem fluminis Mafi, deinde cursum fluminis Ngon usque ad suum confluentem Noun, qui antiquos limites iam efformabat, postea cursum fluminis Mbam usque ad suum confluentem Sanaga, tandem cursum fluminis Sanaga usque ad suum confluentem Lom ad locum ubi antiqua confinia praefecturae apostolicae de Adamaua invenit. Iidem EmiPatres statuerunt, ut praefectura apostolica de Adamaua in posterum praefectura apostolica de Fumban appelletur. Quam quidem EmorumPatrum sententiam, SSm D. N. Pio Div. Prov. P. P., XI in audientia diei 11 eiusdem mensis et anni ab infrascripto Sacrae huius Congregationis Secretario relatam, Sanctitas Sua benigne adprobare ratamque habere dignata est, et praesens in re decretum confici iussit. Datum Romae ex aedibus Sacrae Congregationis de Propaganda Fide, die 11 iunii 1923.

G. M. CARD. VAN POSSUM, Praefectus.

L. Eg S. t F. Marchetti-Selvaggiani, Archiep. Secretarius.

[*Latin ed. p. 369*]

The Holy Congregation of Propaganda Fide, in its desire to promote the more abundant fruit of salvation, offers the following recommendations to those superiors of religious orders and congregations who dedicate themselves to sacred missions.

Most Reverend Fathers, the development that the Catholic missions are experiencing, with the help of Heaven, is a cause of great consolation to those who are concerned for the triumphs of our Holy Religion and who ardently desire the expansion of the Kingdom of Jesus Christ. This increase is undoubtedly largely due to the intense activity manifested, especially in recent years, both by religious orders and congregations, who, mindful of their past glories, have sought to rekindle among their members the desire to dedicate themselves to the conversion of the infidels, and by the numerous institutions, whose primary, if not sole, purpose is that of the missions.

Although this wonderful activity and zeal are a cause of comfort to all good people, it remains true that a vast number of people, scattered in vast regions, await the preaching of the word of salvation. Even today, it can be

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said with all truth, the words of the Savior: "Then he saith to his disciples, The harvest indeed is great, but the labourers are few." Therefore, this Holy Congregation of Propaganda Fide, with a true maternal affection, full of interest for all the institutions that send their sons to the missions, and grateful to each missionary dedicated to a constant and arduous work, a work often hidden and therefore highly meritorious, because known only to God, deems it appropriate to address this letter to the Superiors General or Provincials of the orders, congregations, and institutions that are dedicated to the missions, in order to emphasize certain points of utmost importance for the missions themselves.

I. And first of all, it would be very useful if the missionaries were duly prepared for the evangelical work, either in some house, in Europe or elsewhere, expressly designated for this purpose (as is already commendably practiced by some institutions), or in appropriate establishments or residences in the territories themselves of the missions. Such preparation, which should be as perfect as possible and vary according to the nature of the missions, could be imparted to young men by experienced missionaries, and should consist in the study of the language, or dialect, of the mission to which the aforementioned missionaries are destined; in rendering themselves,

[*Latin ed. p. 370*]

370 Acta Apostolicae Sedis - Commentarium Officiale. From the very beginning, they should be familiar with the customs and traditions of the region to which they will be sent; and they should learn those methods which, all things considered, seem most effective for evangelization in each country. To this must be added practical preparation, in order to acquire a certain ability to provide for themselves everything that may be useful or necessary for the material development of the missions.

II. It is the duty of Superiors to ensure that in each mission there are men capable of taking charge of the mission itself, if necessary, so that, should the Vicar or Apostolic Prefect be absent, there will be no serious difficulties in choosing a successor, nor will it be necessary to appoint to that office a cleric who is not familiar with the mission itself and who may hinder its progress.

III. It is of the utmost importance that Superiors ensure that in the missions entrusted to their Institutes, attention is given to the formation of the indigenous clergy. Indeed, this is necessary, because the various territories were entrusted to them specifically in order to found and establish the Church there. Now, the conversion of the infidels is only the beginning, the first stone of such an establishment; it must be followed by the formation of Christian communities with their own chapels or churches, with the establishment (and, if possible, the endowment) of schools, orphanages, nurseries, hospitals, and other works; and this must be accompanied, or

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proceed in parallel, with the formation of indigenous clergy and indigenous religious of both sexes. If one does not take care to think ahead about the formation of the indigenous clergy, it will happen that soon the missionary, whose purpose is to preach the Gospel to the pagans, will stop in a Christian community, almost completely abandoning the other infidels, and leaving the great ministry of their conversion to simple catechists. The indigenous clergy, on the other hand, can, and should be, at least in the beginning, an excellent help to the missionary, who, being freed from certain burdens, will have the opportunity to dedicate himself exclusively, or almost exclusively, to his highest vocation, that is, the conversion of the infidels. The mission should not be considered as a property of the Institute; it is a territory entrusted by the Church of Jesus Christ to zealous apostles, so that they may introduce, establish, and make vital there the admirable institution of Our Redeemer. Only then can it be said that the Church is founded in a region, when it sustains itself there, with its own churches, with its own native clergy, with its own means; in a word, when it depends there only on itself. To these considerations, others can also be added, of a very practical and very evident nature. Indeed, if, as a result of a war (and there have been many examples of this in the recent world conflict), or for other political events, the civil government of the territories in question were to change...

[*Latin ed. p. 371*]

The Most Holy Congregation of the Propagation of the Faith:

If it were to be requested or imposed that foreign missionaries and subjects of certain nations be removed, the Church would be greatly harmed, since the populations, remaining almost entirely without priests, would be exposed to the danger of losing the Faith. And this is not merely a hypothetical situation; such events have already occurred. Furthermore, Europe, from which the majority of missionaries come, itself needs clergy; vocations have become, for reasons well known, increasingly scarce. Hence, there is great concern to provide Europe with a sufficient number of priests, and also to have a sufficient number of priests who leave Europe to go to another field of apostolate outside its borders. If a sufficient and well-trained native clergy could be available, it is clear that what is now considered a grave difficulty and a problem of difficult solution would be easily eliminated.

Finally, it would be appropriate for Institutes, which also admit lay brothers into their ranks, to seek ways to make known to as many souls as possible who desire to dedicate themselves to God, and who, due to a lack of preparatory studies or other reasons, cannot conveniently enter the priesthood, that they too can, and wonderfully, cooperate in the heroic work of the missions. Indeed, these missions have a great need of pious and willing men, skilled in some art or trade, and capable of both teaching the

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arts and trades themselves to the peoples to whom they are sent, as well as, with the help of others, attending to the construction of buildings, the establishment of workshops, and printing work; and, without going into further detail, it is sufficient to mention the great good that such brothers, properly prepared, could accomplish by working with native catechists, teaching in primary schools, etc.

On these points, presented in summary, the Most Holy Congregation of the Propagation of the Faith calls the attention of all Superiors of Missionary Institutes, confident that if what is presented here is duly considered and conveniently executed, the beneficial result that is so earnestly sought will not fail to occur.

Therefore, the Most Holy Congregation of the Propagation of the Faith invites the General Superiors to communicate this letter to the Rectors of those Provinces to which missions are entrusted, and to vigilantly ensure that the content of the same is put into practice.

May God bless all those who, moved by holy zeal, contribute in any way to the progress of the work of the missions, the work of apostolate par excellence, so that it may be increasingly known and loved. May God fill with His heavenly favors those souls who, inflamed by His holy love, have dedicated themselves to the evangelization of so many peoples, who still await the grace of knowing Our Lord Jesus Christ.

[*Latin ed. p. 372*]

/ 37$ Acta Apostolicae Sedis - Official Commentary. I gladly accepted the opportunity to reaffirm, with sentiments of distinct esteem, to the Most Holy Congregation of Propaganda Fide, on the feast of Pentecost, May 20, 1923, from Your Most Devout G. M. CARD. VAN ROSSUM, Prefect. F. Marchetti-Selvaggiani, Archbishop of Selencia, Secretary. III TO ALL ORDINARY BISHOPS OF THE CATHOLIC CHURCH: CONCERNING THE MISSIONARY EXHIBITION TO BE HELD IN THE JUBILEE YEAR OF 1925. Most Illustrious and Reverend Lords, It is pleasing to me to inform you that the Most Holy Pope Pius XI, in letters recently given to me, has decreed the continuation of the Exhibition of all Catholic Missions, which they call, to be held in the Vatican buildings in the coming Jubilee Year of 1925. In this matter, the Holy Father intends to excite and increase the zeal of all the faithful towards the evangelical preaching among the nations. For indeed, even among Catholics themselves, there is often insufficient knowledge of those things which pertain to the expansion of the Kingdom of God on earth, and, since the unknown scarcely arouses desire, and the little known scarcely moves the hearts, the heralds of the Gospel do not receive the support they deserve, nor do they find the encouragement they so greatly need from the united prayers and helpful works of all the faithful. Therefore, the Supreme Pontiff hopes that, in the Jubilee Year, when the faithful from every region will gather in large numbers in Rome, they may

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be able to see with their own eyes the works that the Church undertakes throughout the world to bring the great benefits of Redemption to all men, the difficulties it encounters, the labors it endures, and the triumphs it achieves. Truly, the magnificent undertaking of the Roman Pontiff will refresh the spirit, and the abundant fruits that are foreseen to result from it will be a great boon to the Missions. It cannot be doubted that the faithful, seeing a living representation of the work of all the Missions, will be inflamed with a zealous desire to support missionary endeavors. In order that this desired goal may be achieved more successfully, this Holy Congregation, which is dedicated to spreading the Christian faith, intends to...

[*Latin ed. p. 373*]

8. The Congregation for the Propagation of the Faith, having been entrusted by the Supreme Pontiff, remembers that Our Lord Jesus Christ commanded all the Apostles, and their successors, the Bishops, to preach the Gospel to the nations, and, confident in your ardent zeal for Catholic missions, earnestly implores your assistance. Already, within the halls of this Sacred Congregation, a Council for the Missionary Exposition has been established, which will direct all preparations for the exhibition. Furthermore, Religious Institutes and Congregations, which have missions under their care, have promised to contribute their efforts. The Most Reverend Archbishop is requested to support the Holy Father's undertaking with a benevolent spirit and with all favor, commendation, counsel, and effort. Moreover, should the Most Reverend Archbishop, within the diocese entrusted to him, discover matters pertaining to missions, or even books, whether ancient or modern, written about missions or relating to them, or even geographical maps or other similar items, all of which would be useful for illustrating Catholic missions, he should, as far as possible, send them to Rome. For this purpose, he should indicate someone, in whom he has confidence, with whom these matters can be discussed with the aforementioned Council for the Exposition (Propaganda - Piazza di Spagna, n. 48 Rome VI). The Most Reverend Archbishop should be aware that all items that are exhibited will remain the property of those who sent them, and will be faithfully returned. The expenses required for preparing and equipping the Exposition are certainly not insignificant; however, I have hope that those who are eager to contribute will not be lacking in providing the necessary means for this purpose, and in this way, they will also foster missions. Finally, it is requested that the Most Reverend Archbishop pray for God's help and care for his faithful, so that, through divine blessing and the protection of the Blessed Virgin Mary, Queen of Missions, all may succeed according to our hopes, for the glory of Our God, for the exaltation of the Holy Mother Church, and for the eternal salvation of the souls redeemed by Jesus Christ. May all that is good be granted to you by the Lord, and I

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commend you to his grace. I acknowledge your Eminence in Rome, from the halls of the Sacred Congregation for the Propagation of the Faith, on the 11th of May, 1923, on the feast of the Finding of the Holy Cross. Your most humble and devoted servant, G. M. CARD. VANROSSUM, Prefect. F. Marchetti-Selvaggiani, Archbishop of Seleucia, Secretary. ACTA, Vol. XV, n. 7. — 5-7-1923.

[*Latin ed. p. 374*]

374 Acta Apostolicae Sedis - Official Commentary IV TO ALL VICARS, APOSTOLIC PREFECTS AND OTHER MISSIONARY REPRESENTATIVES: CONCERNING THE MISSIONARY EXHIBITION. Most Reverend and Venerable Lord, it is pleasing to me to communicate with you the letters which the Most Holy Pope Pius XI recently gave me concerning the Missionary Exhibition, commonly so called, which is to be held in the Vatican buildings during the Jubilee Year of 1925. This new and illustrious undertaking, born of the ardent zeal with which the Supreme Pontiff pursues the evangelical instruction of all nations, will undoubtedly be received with great joy by all the faithful, but especially by those who are most closely engaged in the preaching of the Gospel. For, indeed, this Exhibition, if all proceeds according to plan, will not only bring singular glory to the Church and to Our Lord Jesus Christ; but it will also provide a new impetus and support to the Missions, kindling in the hearts of the many faithful who will gather in Rome during the Jubilee year, and indeed in all others, a love and effective zeal for the Catholic Missions. For then, as it were in a mirror and in summary, the entire missionary work of the Church will be able to be contemplated. The labors, the hardships, the struggles, the zeal, and the fruits of the preaching of the divine word will be made manifest; it will be shown what the Church has done to fulfill the great mandate of Our Lord Jesus Christ; how the benefits of Redemption have been brought to those brothers who sit in darkness and in the shadow of death; and all these things are born to excite love and zeal for the Catholic Missions. Since these most desired effects for the sacred Missions, as is easily apparent, depend on the successful outcome of the Exhibition itself, I request your helpful cooperation in this matter through these letters. The superiors of all the institutions that carry out apostolic missions have already promised willing and enthusiastic cooperation; therefore, I have recently invited them to designate in this learned city a certain member, endowed with intelligence, diligence, and zeal for the Missions, who, in the name of the Institute, will be entrusted with this task, and who, under the direction of the Council, will be established in the buildings of this Sacred Congregation for the Propagation of the Faith,

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and will take care of all matters.

[*Latin ed. p. 375*]

The Congregation for the Propagation of the Faith / 375. Similarly, in this Mission, it is fitting to appoint a priest, and one capable of such matters, who, with the assistance of the Institute's Agent in Rome, will prepare everything here and entrust it to execution. To put it briefly, you should know that it is greatly desired that a vivid image be presented in the Vatican Exhibition of the Mission entrusted to you. Therefore, all those things which illustrate the climate of the heavens, the nature of the region, the way of life, the character of the people, their native culture, the worship of false gods and superstitious practices, even the difficulties of the evangelical preaching, the fruits, the successes, and the influence on the humanity of the people, as well as Christian customs, should be illuminated in the most eloquent way possible; all these things are to be entrusted to your care. However, those things which are common and trite, and which are found everywhere among the nations, or which the inhabitants, imitating the arts of civilized peoples, have produced; but those things which are unique and proper to this people, those things which demonstrate the natural character of the people, and finally, all those things which reflect the very essence of your Mission and depict it to the eyes of the beholder. And these things have been briefly mentioned regarding the selection of items to be exhibited, about which you will be able to discuss further plans with the Institute's Agent in Rome.

Furthermore, with regard to the collection, preparation, and sending of these same items to Rome, accompanied by appropriate explanations, it will be of the utmost importance that you faithfully observe the rules described in the attached sheet. For, if these are neglected, the exhibited items will be considered of little or even no value, and those which, if properly illustrated, would have attracted all who see them and instructed them with useful information, may be neglected for lack of explanations; but if these rules are carefully observed, the items presented will be more highly valued and will greatly contribute to the successful outcome of the Exhibition.

Moreover, I would like you to send copies of all works or writings printed in your Mission, including grammars and vocabularies of the indigenous languages; catechisms, sacred histories, theological commentaries, and books on the history of the region, on topography, and on ethnography: all of which will be useful for establishing a library for the Catholic Missions in Rome. Generally, the other items, those who send them, will retain ownership. The expenses for this purpose will certainly be considerable; but I have the best hope that your Mission will be enriched, or at least not burdened, thereby.

In the meantime, take care to implore the help of our Redeemer Jesus

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Christ and the Blessed Virgin, Queen of Missions, so that this great undertaking may serve the divine glory, exalt the Holy Mother Church.

[*Latin ed. p. 376*]

376 The Acts of the Apostolic See – an official commentary – and effectively contributes to the extension of the Kingdom of God on earth through the spread of true faith. "May all that is pleasing be wished for you, and I pray to the Lord. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the eleventh day of May, in the year 1923, on the Feast of the Finding of the Holy Cross. Most devoted to your Eminence, G. M. CARD. POSSUM, Prefect. VAN f F. Marchetti-Selvaggiani, Archbishop, Secretary.

TO THE PRECEDING LETTER, THE FOLLOWING IS ADDED, ON THE SAME SUBJECT:

I. Selection of Objects.

1. The practical purpose, no less desired than the others, in the Exhibition of Missions, would certainly justify the presence of objects that stand out especially for exceptional beauty or, conversely, for a particularly interesting grotesque form, so as not to neglect satisfying the legitimate curiosity of visitors. However, considerable sums should not be spent on their acquisition.

2. But, since the serious and instructive purpose remains always the principal, it would be necessary to collect, above all, objects that are capable of highlighting, to the greatest extent possible, the real life, even ordinary and daily life, of a people or a tribe. Therefore, it will be especially the various instruments of daily work, the tools of the different trades, of agriculture, of the arts, of the sciences, etc., as well as the corresponding products, insofar as they clearly demonstrate the technical and intellectual abilities of the natives; then the weapons, offensive as well as defensive (butcher knife, cuirass, etc.); finally, the different parts of the costume, the adornments, the games, etc.

3. For objects of greater size, such as houses, boats, ships, etc., it would be possible to send facsimiles reproduced with accuracy by the natives themselves. Similarly, it would be possible to represent, in a reduced and interesting model, the different ways of doing things of the inhabitants, in the trades, in agriculture, or in games.

[*Latin ed. p. 377*]

Sacred Congregation for the Propagation of the Faith, March 7, 194. A display of missionary artifacts should, in particular and in a comprehensive manner, present the indigenous religions of the peoples; therefore, statues or images of gods, demons, spirits, ancestors, etc., the objects, garments, or

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special distinctions used in worship, and models of temples or other places of public or private worship.

5. Where it would be too difficult to obtain the objects themselves, a good photograph or an accurate drawing could serve as a substitute, but these should then be made in a way that primarily presents the ethnographic aspect.

6. Numerous photographs of medium format, or even color drawings, could also be of great service in presenting the indigenous people in their costumes and adornments, in their work, their games, and their festivals.

7. If in a territory there are notably different forms of an object (tool, weapon, house, etc.), these should also be collected, since they can provide important clues about the migrations of tribes, about differences in culture, and about mixtures that have occurred over the ages. Only one form of the object in question may be sent, but in an explanatory note (see the following paragraph), the existing variants in the same territory should be indicated.

II. Explanations to be given for each object.

1. An exact list of all the objects sent must be drawn up. Each object must be included in the list with the same number as that marked on the object itself. At least one exact copy of this list must be made, which should remain with the person who composed it; in this way, it becomes possible, if necessary, to obtain more detailed supplementary information, if an object is found to be of special importance. The list itself must be sent by registered mail to the President of the Exhibition Committee (His Eminence Monsignor Marchetti-Selvaggiani, Secretary of the Sacred Congregation for the Propagation of the Faith, Rome, Piazza di Spagna, 48). It would be desirable for another copy of the list to accompany the collection itself.

2. In this list, the following information must be given for each object:

a) the name of the object, including the name in the indigenous language;

b) what it is used for and how it is used;

c) the place (tribe, city, village) of its origin; the boundaries of the territory where it is in use;

d) the place of its manufacture; if it is different from the place of origin;

e) indicate whether the object in question is found frequently or rarely in the territory; whether it is in common use or manufactured ad hoc. The more accurate and detailed these indications are, the greater the value of the entire collection. A smaller collection, but well-chosen and comprising...

[*Latin ed. p. 378*]

378 Acta Apostolicae Sedis - An official commentary with exact and detailed indications would be of much greater value than a considerable collection in which all of this is lacking. 3. If there already exist well-written

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books or articles concerning the people or tribe in question, they may be cited, but accurately, indicating the author's name, the title of the work, the place and year of publication, and the page where the reference is found. All ethnographic and linguistic works published by the Missionaries themselves should be added, at least in one copy, to the collection. 4. When attaching the number that an object bears on the list, care must be taken to ensure that this number remains securely attached to that object; for if it is lost, all the work employed in drawing up the lists and collecting additional explanations would be in vain, since it would be impossible to know which object is being so minutely described. The safest course would be to inscribe the number on the object itself, either by means of an indelible color or dye, or by firmly attaching a numbered label to it. In the case where said label is only attached, it must be carefully ensured that the knot does not come undone and the label is not lost; it is also necessary to use stronger paper so that it does not tear. 5. It is requested that the list be written very legibly; it would be preferable to use a typewriter. III. Packaging of objects. 1. Objects of finer and more complex workmanship, especially those that contain a large number of delicate ornaments, should preferably be packaged in a soft material (wool or other). 2. If the objects are sufficiently fragile (pottery, objects of fine sculpture and engraving, etc.), after having wrapped them, as stated above, they should be placed in small, special boxes, and these boxes should in turn be enclosed in a larger box. VI. NOMINATIONS. The following were appointed by Apostolic Letters: May 4, 1923. — Apostolic Vicar of Hiroshima, Reverend Father Henry Doering, S.J., titular Archbishop of Maditensis. May 19. — Apostolic Vicar of Gameronensis in Western Africa, Reverend Father Francis Xavier Vogt, of the Institute of the Holy Spirit, titular Bishop of Celenderis.

[*Latin ed. p. 379*]

The Holy Congregation for the Propagation of the Faith, 379, May 25, 1923. – The Apostolic Vicar of the Prefecture Apostolic of the Marianne Islands, the Carolines, and the Marshalls, Reverend Father James Lopez de Bego y Labarta, of the Society of Jesus. May 25. – The Apostolic Vicar of Finland, Most Reverend John Michael Buckx, of the Congregation of the Priests of the Most Sacred Heart of Jesus. Furthermore, by decree of the Holy Congregation for the Propagation of the Faith, on June 5, 1923, Reverend Father Henry Forbes, Rector of the Seminary of Glasgow, renounced his position as President of the National Council of the Pontifical Missionary Society for Scotland.

THE HOLY CONGREGATION FOR RITES

CONCERNING A DOUBT REGARDING THE VOTIVE MASS OF THE MOST HOLY HEART OF JESUS, ON THE FIRST DAY OF THE MONTH

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To the Holy Congregation for Rites, the following doubt was proposed for a suitable solution: "If the first day of the month falls on the second, third, or fourth day of the same month, is it permissible to celebrate the Mass of the Most Holy Heart of Jesus, as a solemn votive Mass, which was granted by the decree of the Sacred Congregation, number 3712, for the City and the World, on June 28, 1889? Or rather, should the aforementioned Mass be replaced in such a case with the Mass 'A Child is Born to Us,' of December 30, without the Commemoration of the Most Holy Heart of Jesus?"

And the Holy Congregation itself, having heard the opinion of a special Commission, after deliberation, decided to respond as follows: "Negative to the first part, affirmative to the second part, according to the new special rubric of the Roman Missal, under the date of December 25, and the Decrees of the Sacred Congregation, July 8, 1921, and Hildesheim, June 16, 1922, paragraphs XI and XIII." And thus it responded and declared, on June 27, 1923.

[Signature]

His Eminence, Cardinal Vicó, Archbishop of Porto and Santa Rufina, Prefect.

[Signature]

Reverend Father Alexander Verde, Secretary.

[*Latin ed. p. 380*]

380 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES, Saturday, June 16, 1923, before the Most Reverend and Most Eminent Cardinal Anthony Vico, Promoter of the Cause of Canonization of the Blessed John Mary Vianney, Parish Priest of Ars, the Preliminary Congregation was held, in which, by the Most Reverend Prelates and the theological Consultors of the same, the doubt concerning two miracles was discussed, which are asserted to have been wrought by God through the intercession of the same Blessed One, and which are proposed for Canonization. On Monday, June 18, 1923, in the Apostolic Palace at the Vatican, the Ordinary Congregation of the Sacred Rites was held, in which, for the judgment of the Most Reverend and Most Eminent Cardinals composing the same, the following matters were presented: 1) the introduction of the Cause of beatification and canonization of the Servant of God Mary Poussepin, Foundress of the Institute of the Sisters of Charity of the Presentation of the Blessed Virgin Mary of Tours; 2) concerning the revision of the writings of the Servant of God Francis of Picciano, a Lay Brother of the Order of Friars Minor. On Tuesday, June 26, 1923, in the Apostolic Palace at the Vatican, the Particular Congregation of the Sacred Rites was held, in which the Most Eminent Cardinals and the Most Reverend Prelates, composing the same,

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gave their vote on the following matters: 1) concerning the validity of the Apostolic Processes constructed upon the miracles in particular, for the Cause of beatification and canonization of the Venerable Servant of God Julian Eymard, Founder of the Congregation of Priests of the Most Holy Sacrament; 2) concerning the validity of the Apostolic Process constructed in the ecclesiastical curia of Madrid upon the miracles in particular, for the Cause of beatification and canonization of the Venerable Servant of God Mary Michela of the Most Holy Sacrament, Foundress of the Institute of the Handmaids of the Most Holy Sacrament and of Charity; 3) concerning the validity of the Processes, both Ordinary and Apostolic, for the Cause of beatification and canonization of the Venerable Servant of God Louise Theresa de Montaignac de Chauvance, Foundress of the Pious Union of the Oblates of the Sacred Heart of Jesus; 4) concerning the validity of the Apostolic Process constructed in the ecclesiastical curia of Vannes, upon the reputation of sanctity of life, virtues, and miracles in general.

[*Latin ed. p. 381*]

From the Roman Curia Diary, 381, concerning the cause for the beatification and canonization of the Venerable Servant of God, John Mary Robert de la Mennais, Priest, Founder of the Congregation of the Brothers of the Christian School and of the Daughters of Providence; 5) regarding the validity of the Apostolic Process established in the ecclesiastical court of Liegi, concerning the reputation for sanctity of life, virtues, and miracles in general, for the cause of beatification and canonization of the Venerable Servant of God, Sister Teresa Maria Haze, Foundress and First Superior of the Congregation of the Daughters of the Cross; 6) regarding the cult, in obedience to the decrees of Urban VIII, never offered to the Servant of God, Lawrence of Saint Francis Xavier, a professed priest of the Congregation of the Regular Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ; 7) regarding the cult, in obedience to the decrees of Urban VIII, never offered to the Servant of God, Filomena Giovanna Genovese, of the Third Order of Saint Francis; 8) and finally, regarding the cult, as above, never offered to the Servant of God, Valentino Paquay, a professed priest of the Order of the Friars Minor.

SECRETARY OF STATE

By letters from the Secretary of State, the Holy Father has deigned to appoint:

May 28, 1923.

The Most Reverend Cardinal Oreste Giorgi, Protector of the Sisters of the Purity of Mary Most Holy, of Palma de Mallorca.

The Most Reverend Cardinal Luigi Sincero, Member of the Sacred Consistorial Congregation.

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May 29.

The Most Reverend Cardinal Giovanni Bonzano, Member of the Sacred Congregation "for the Oriental Church."

The Reverend Monsignor Sanzio Sansi, Cleric Prelate of the Apostolic Chamber.

The Reverend Monsignor Antonio M. Bernasconi, Voting Prelate of the Apostolic Signature.

The Reverend Monsignor Francesco Rossi Stockalper, Referendary Prelate of the Apostolic Signature.

May 30.

The Reverend Monsignor Sebastiano Nicotra, Archbishop *ad titulo* of Eraclea, Apostolic Nuncio to Lisbon.

The Reverend Monsignor Clemente Micara, Archbishop *ad titulo* of Apamea, Apostolic Nuncio to Brussels.

The Reverend Monsignor Francesco Marmaggi, Archbishop *ad titulo* of Adrianopolis, Apostolic Nuncio to Prague.

[*Latin ed. p. 382*]

382 Acta Apostolicae Sedis - Official Commentary, May 30, 1923. Monsignor Angelo M. Dolci, titular Archbishop of Gerapoli, Apostolic Nuncio to Bucharest. June 1st: Monsignor Francesco Annibale Ferretti, Consultor of the Sacred Congregation of Religious. Monsignor Raffaello Carlo Eossi, Bishop of Volterra, Assessor of the Sacred Consistorial Congregation. The Most Reverend Cardinal Gaetano Bisleti, Protector of the Society of Religious of the Divine Savior. June 20th: The Most Reverend Cardinal Tommaso Pio Boggiani, Protector of the Order of Weltewreden, in Batavia (Java). By Apostolic Briefs, the Holy Father Benedict XV of blessed memory, deigned to appoint: Apostolic Protonotaries, as participants: November 16, 1921. Monsignor Giovanni Xepomuceno Soukup, of the diocese of Králové Hradec. December 30th: Monsignor Maurizio Picha, of the archdiocese of Prague. Monsignor Carlo Schuster, of the same archdiocese. Domestic Prelates of His Holiness: February 28, 1921. Monsignor Stefano Hartsàr, of the diocese of Kosice. December 30th: Monsignor Antonio Grimmer, of the archdiocese of Prague. Monsignor Antonio Franz, of the same archdiocese. Monsignor Giuseppe Soukup, of the same archdiocese. Monsignor Antonio Wünsch, of the same archdiocese. Monsignor Francesco Vaněcek, of the same archdiocese. Monsignor Giovanni Sykora, of the same archdiocese. Monsignor Antonio Málek, of the diocese of Budějovice. Monsignor Antonio Mráz, of the same diocese. By Apostolic Briefs, the Holy Father Pius X, reigning happily, deigned to appoint: Assistants to the Papal Throne: May 27th, 1923. Monsignor Filippo Eincòn Gonzalez, Archbishop of Caracas. Monsignor Arnoldo Francesco Diepen, Bishop of Bois-le-Duc. Apostolic Protonotaries, as participants: May 16th, 20th, 23rd, 1923. Mon-

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signor Lorenzo Del Ponte, of the diocese of Acqui. Monsignor Guglielmo Barry, of the archdiocese of Birmingham. Monsignor Giacomo I. Xewcomb, of the diocese of Wheeling.

[*Latin ed. p. 383*]

May 383, 1923. The Most Reverend Gustavo Mattauch, of the diocese of Litoměřice.

The Most Reverend Giuseppe Ballerini, of the diocese of Pavia.

The Most Reverend Venturino Bracci, of the diocese of Civita Castellana.

June. The Most Reverend Alfonso Deschamps, of the archdiocese of Montréal.

Domestic Prelates of the Roman Curia:

April, May, March, May, 1922.

The Most Reverend Francesco Reyl, of the diocese of Králové Hradec.

The Most Reverend Giovanni Kapica, of the diocese of Breslau.

1923. The Most Reverend Gustavo Testa, of the diocese of Bergamo.

The Most Reverend Emmerico David, of the archdiocese of Colonia.

The Most Reverend Roberto Guagnoni, of the archdiocese of Corfu.

The Most Reverend Adalberto Turi, of the archdiocese of Strigonia.

The Most Reverend Carlo Erdősi, of the same archdiocese.

The Most Reverend Giovanni M. Prendergast, of the diocese of Natchez (United States of America).

The Most Reverend Amleto Giovanni Cicognani (Rome).

The Most Reverend Giovanni Kubíček, of the archdiocese of Olomouc.

The Most Reverend Antonio Kobliha, of the same archdiocese.

The Most Reverend Riccardo Spáček, of the same archdiocese.

The Most Reverend Giuseppe Kowal, of the diocese of Litoměřice.

The Most Reverend Francesco Albert, of the same diocese.

The Most Reverend Giuseppe Funk, of the same diocese.

The Most Reverend Gustavo Buder, of the same diocese.

The Most Reverend Giuseppe M. De Vio, of the archdiocese of Gaeta.

The Most Reverend Luigi Valeri, of the diocese of San Severino.

The Most Reverend Giuseppe Crosatti (Rome).

The Most Reverend Otto Paschen, of the archdiocese of Colonia.

June 1923. The Most Reverend Gustavo Domabyl, of the diocese of Králové Hradec.

The Most Reverend Francesco Prosenwitz, of the same diocese.

The Most Reverend Rocco Pellettieri, of the diocese of Marsico-Nuovo.

The Most Reverend Giovanni Mackintosh, of the diocese of Aberdeen.

The Most Reverend Francesco Mtti, of the archdiocese of Bari.

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The Most Reverend Patrick Dunnigan, of the diocese of Detroit.

The Most Reverend Michele Grupa, of the same diocese.

The Most Reverend Giuseppe C. Playens, of the same diocese.

June. The Most Reverend Ludovico Hudal, of the diocese of Seckov.

The Most Reverend Luigi Centoz, of the diocese of Aosta (Rome).

The Most Reverend Winand Hubert Aretz, of the diocese of Little Rock.

The Most Reverend Enrico Chierichetti, of the diocese of Montefiascone.

The Most Reverend Ettore Moresi, of the diocese of Velletri.

The Most Reverend Giovanni Battista Büchel, of the diocese of Coira.

The Most Reverend Giacomo De Bernardi, of the diocese of Ivrea.

The Most Reverend Giuseppe Bombera, of the archdiocese of Prague.

[*Latin ed. p. 384*]

384 16 » » 27 Acta Apostolicae Sedis - Commentarium Officiale, June » » >•> ' ' 1923. Monsignor Anthony Vf estai, of the same archdiocese.

Monsignor Lewis Szilvek, of the diocese of Cinque Chiese.

Monsignor Albert Igaz, of the same diocese.

Monsignor Alberto Serafini (Rome).

HONORS. By Apostolic Brief, the Holy Father Benedict XV, of blessed memory, deigned to confer: The Knighthood of St. Gregory the Great, civil class: November 26, 1921. Upon Mr. Giovanni Koválik, of the diocese of Mtra.

By Apostolic Briefs, the Holy Father Pius XI, happily reigning, deigned to confer: The Grand Cross of the Order of Pius: May 18, 1923. Upon the Right Honorable Count Stephen Bethlen, President of the Council of Ministers in Hungary.

June 5th: Upon Mr. Enrico Heide, of the Archdiocese of New York.

The Cross of the Order of Pius: May 12th: Upon the Right Honorable Count Filippo Sarazzani, Exempt from service in the Pontifical Noble Guard.

Upon the Right Honorable Count Filippo Aluffi-Pentini, Exempt from service in the Pontifical Noble Guard.

Upon the Right Honorable Count Valentino Canale, Lieutenant in retirement from the Pontifical Noble Guard.

The Commanderate of the Order of Pius: June 2, 1923. Upon Mr. Dr. Isak G. A. Collijn, Librarian of the Royal Library of Stockholm.

The Knighthood of the Order of Pius: June 12, 1923. Upon the Right Honorable Count Massimiliano Colacicchi, of the Pontifical Noble Guard.

The Grand Cross of the Order of St. Gregory the Great, civil class: May 13, 1923. Upon His Excellency, Reverend Guido Cenci Bolognetti, Prince of Vicovaro.

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Upon Mr. Renato Bazin, of the French Academy.

[*Latin ed. p. 385*]

Diarium Romanæ Cunae 385. The Commendatorship, with the insignia of the Order of Saint Gregory the Great, civil class: May 29, 1923. To the Most Reverend Mr. Anthony Mary De Murna Rodríguez de Paterna, Count of Lariz, of the diocese of Vitoria. The Commendatorship of the Order of Saint Gregory the Great, civil class: May 16, 1923. To the Most Reverend Mr. Charles John de la Vallée Poussin, of the diocese of Malines. May 17. To the Most Reverend Mr. Julius Testa (Rome). May 17. To the Most Reverend Mr. Adolphus Wesmael, of the diocese of Samur. May 18. To the Most Reverend Mr. Gennaro Galise, of the diocese of Cava. May 23. To the Most Reverend Mr. Ibrahim Kaouli, of the diocese of Tripoli of Syria. May 25. To the Most Reverend Mr. Baron Gustav Armfelt, of the Apostolic Vicariate of Sweden. May 29. To the Most Reverend Mr. Baron Ferdinand Righini, of the archdiocese of Genoa. June 5. To the Most Reverend Mr. Ernest A. O'Brien, of the diocese of Detroit. To the Most Reverend Mr. Patrick Joseph Hally, of the same diocese. To the Most Reverend Mr. William B. Thompson, of the same diocese. To the Most Reverend Mr. William M. Walker, of the same diocese. To the Most Reverend Mr. Joseph Tarulli, of the diocese of Lech. May 20. To the Most Reverend Mr. Augustus Biechelez, of the diocese of Strasbourg. To the Most Reverend Mr. Francis Joseph Xavier Marek, of the same diocese. May 27. To the Most Reverend Mr. John Pasquale Scotti, director of the Vatican Polyglot Printing Press. The Knighthood of the Order of Saint Gregory the Great, civil class: May 16, 17, 1923. To the Most Reverend Mr. Elias Giraudel-Mareille, of the diocese of Périgueux. To the Most Reverend Mr. Anthony du Bois de Riocour, of the archdiocese of Paris. To the Most Reverend Mr. Alfred Pecorari (Rome). To the Most Reverend Mr. Renato Paglialunga, of the diocese of Orte and Civita Castellana. To the Most Reverend Mr. Richard Trocchi, of the same diocese. To the Most Reverend Mr. Ilio Salvatori, of the same diocese. To the Most Reverend Mr. Michael Kaouli, of the diocese of Tripoli of Syria. To the Most Reverend Mr. Adolphus Minet, of the diocese of Arras. To the Most Reverend Mr. Eugene Droulers, of the diocese of Cambrai. To the Most Reverend Mr. Louis Tabarroni, of the archdiocese of Bologna.

[*Latin ed. p. 386*]

386 Acta Apostolicae Sedis - Commentarium Officiale, May 27th, 27 » 29 » » » » » » 31 » 2, 5, 6, 15 » 18, 19 » 1923. To Mr. Augusto Schmitz, of the Apostolic Vicariate of Sweden. To Mr. Emilio Van Dooren-Hermans, of the diocese of Bois-le-Duc. To Mr. Enrico Pérauge, of the diocese of Tournai. To Mr. Guido Calderoli, of the diocese of Bergamo. To Mr. Giacomo Le Barazer, of the archdiocese of Bordeaux. To Mr. Francesco Mortier, of the same archdiocese. To Mr. Giorgio Le Paunetier de Boissay, of the arch-

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diocese of Rennes. To Mr. Giovanni Le Hô, of the same archdiocese. To Mr. Augusto Eousseau, of the same archdiocese. To Mr. Paolo Musnier de Pleignes, of the archdiocese of Paris. To Mr. Alfonso Bervard, of the diocese of Luxembourg. June. To Mr. Girolamo Vaccari, of the diocese of Vicenza. To Mr. Giovanni Francesco Solon Ligondé, of the diocese of Cap-Haïtien. To Mr. Achille Francesconi, of the archdiocese of Florence. To Mr. Roberto de Stangler, of the diocese of Králové Hradec. To Mr. Pietro Mouret, of the same diocese. To Mr. Giulio Moret, of the same diocese. To Mr. Emilio Carlo Desoutter, of the archdiocese of Paris. To Mr. Giuseppe Sabatelli, of the archdiocese of Bari. To Mr. Michele Introna, of the same archdiocese. The Commander's Cross of the Order of Saint Sylvester: May 27th, 1923. To Mr. Katsutaro Inabata, of the diocese of Osaka. The Commander's Cross of the Order of Saint Sylvester: 1923. To Mr. Marquess Domenico Cattani, of the archdiocese of Bologna. To Mr. Nicola Durante, of the diocese of Ariano. May 16th. To Mr. Stefano Csáky (Hungary). May 18th. To Mr. Knight Giuseppe Bultrini (Rome). May 29th. To Mr. Knight Giovanni Canti, of the diocese of Sinigaglia. June 2nd. To Mr. Akio Kasama (Japan). March 26th. The Knighthood of the Order of Saint Sylvester: May 8th, 1923. To Mr. Carlo Maffei, of the archdiocese of Turin. May 29th. To Mr. Luigi Dellepiane, of the archdiocese of Genoa. June 11th, 1923. To Mr. Alessandro Gelat, of the Patriarchate of Jerusalem. May 25th. To Mr. Lorenzo Mancini (Rome).

[*Latin ed. p. 387*]

Diarium Romanum, May 387. By order of the Most Holy Curia, with the tickets of His Eminence, the Most Reverend Monsignor, the Maggiordomo, the Holy Father, Pope Pius X, may He reign happily, has deigned to appoint:

Secret Chamberlains, Extraordinary, to His Holiness:

June 4, 1923.

Monsignor Giuseppe Pecora, of the Archdiocese of Milan.

June 6.

Monsignor Diodato Niemczewski, of the Diocese of Cracow.

June 9.

Monsignor Giuseppe Grassetto, of the Patriarchate of Venice.

June 11.

Monsignor Vito Comoli, of the Diocese of Novara.

June.

Monsignor Cicerone Portella Nunes, of the Archdiocese of St. Louis of the Maragnano.

June.

Monsignor Edmondo Acuña, of the Archdiocese of Caracas.

June 13.

Monsignor Albino Gutowski, of the Diocese of Luceoria and Zytomir.

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June 16.
Monsignor Francesco Stejskal, of the Archdiocese of Prague.
June.
Monsignor Giuseppe Jatsch, of the same Archdiocese.
June.
Monsignor Antonio Postfihac, of the same Archdiocese.
June.
Monsignor Riccardo Basel, of the same Archdiocese.
June.
Monsignor Rodolfo Horsky, of the same Archdiocese.
June.
Monsignor Giovanni Pauly, of the same Archdiocese.
June.
Monsignor Giuseppe Nesswetha, of the same Archdiocese.
June.
Monsignor Giuseppe Vajs, of the same Archdiocese.
June 18.
Monsignor Antonio Guerra, of the Diocese of Faenza.
June.
Monsignor Antonio Galassini, of the same Diocese.
June.
Monsignor Stefano Cavina, of the same Diocese.
June 20.
Monsignor Efrem Forni (Boma).
June 22.
Monsignor Francesco Wegscheider, of the Archdiocese of Salzburg.
June.
Monsignor Giuseppe Niedermosìr, of the same Archdiocese.
June.
Monsignor Michele Neureiter, of the same Archdiocese.
June.
Monsignor Giovanni Hotter, of the same Archdiocese.
Secret Chamberlains of Sword and Cape, Extraordinary, to His Holiness:
May 14, 1923.
The Honorable Baron Pompilio Berlingeri (Boma).
May 16.
The Honorable Count Francesco Capece Galeota, of the Archdiocese of Naples.

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May 25.

The Honorable Giuseppe Luigi de Montalvo y Garcia-Camba, of the Diocese of Madrid-Alcalá.

May.

The Honorable Emanuele de Montalvo y Goin, of the same Diocese.

May 28.

The Honorable Enrico Reig y Ample, of the Archdiocese of Toledo.

June 5.

The Honorable Santiago Morales de los Bios, of the Diocese of Madrid-Alcalá.

[*Latin ed. p. 388*]

388. - *Acta Apostolicae Sedis* - Official Commentary, June 6, 1923. Mr. Hamilton J. Bunbury, of the archdiocese of Westminster. June 7. Mr. Robert Grossi, Marquis, of the diocese of Città della Pieve. June 13. Mr. Colin Mac Rae, of the diocese of Argyll and the Isles. June 20. Mr. Giacomo Pallavicini, Marquis, of the archdiocese of Genoa. Honorary Chamberlains, wearing the peacock blue attire of His Holiness: June 5, 1923. Monsignor Giacomo Soncini, of the diocese of Reggio Emilia. June 7. Monsignor Giovanni Ramos de Barros, of the archdiocese of Bahia. June 9. Monsignor Filippo Scelfo, of the diocese of Mcosia. June. Monsignor Salvatore Piemonte, of the same diocese. June. Monsignor Silvestro Siciliano, of the same diocese. June 13. Monsignor Emilio Mazarí, of the archdiocese of Brindisi. June 16. Monsignor Luigi Kudrnowski, of the archdiocese of Prague. June. Monsignor Alberto Lachmann, of the same archdiocese. June. Monsignor Venceslao Kudrna, of the same archdiocese. June. Monsignor Agostino Krcmáf, of the same archdiocese. June 18. Monsignor Raffaele Cañero, of the archdiocese of Brindisi. June 20. Monsignor Mario Formiconi, of the diocese of Macerata. Honorary Chamberlain of Sword and Cape, extraordinary, of His Holiness: June 6, 1923. Mr. Adriano Leone Harmel, of the diocese of Rheims. Honorary Secret Chamberlains of His Holiness: June 1, 1923. Monsignor Giovanni Stegani, of the archdiocese of Ferrara. June 22. Monsignor Carlo Kronlachner, of the archdiocese of Salzburg. Honorary Prelates *extra Urbem* of His Holiness: June 13, 1923. Monsignor Domenico Antonio Catalano, of the diocese of Gerace. June 22. Monsignor Pietro Adamer, of the archdiocese of Salzburg.

NECROLOGY: June 4, 1923. The Most Reverend Cardinal Giovanni Soldevila y Romero, of the titular church of Saint Mary of the People, Archbishop of Saragozza. June 17. Monsignor Alessio Sisto Bernard, Bishop of Saint-Hyacinthe (Canada). June 23. Monsignor Giuseppe M. Bigolet, titular Bishop of Antifre. July 2. Monsignor Giacomo Ryan, Bishop of Alton,

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in Illinois. June. Monsignor Dionisio Hallinan, Bishop of Limerick.

[*Latin ed. p. 389*]

Year XV - Vol. XV, August 1, 1923, No. 8. ACTA APOSTOLICAE SEDIS, OFFICIAL COMMENTARY. SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS. ON PROCESSES NOT IN CASES OF DISPENSATION REGARDING VALID AND CONSUMMATED MARRIAGE. I. DECREE. Catholic doctrine teaches that "a marriage not consummated between baptized persons, or between a baptized person and an unbaptized person, is dissolved either by the very law through a solemn profession of religious life, or by a dispensation granted by the Apostolic See for a just cause, upon the request of either party, even if the other party is unwilling" (C. I. C., canon 1119). In order that the Apostolic See may grant a dispensation, it must be established that the marriage was not consummated, and that there exists a just cause for granting the dispensation. Although only the Roman Pontiff is competent to grant a dispensation, nevertheless, in order to investigate and verify the assertion of the non-consummation of the marriage, and the existence of a legitimate cause for the dispensation, the Holy See usually requests information from the local Ordinary.

[*Latin ed. p. 390*]

Acta Apostolicae Sedis - Official Commentary 390: To entrust the process to instruction, so that the truth of the matter may be safely discovered.

From this, two matters of great importance follow: Firstly, that the causes, as they are not promoted by a contentious or criminal judicial action, but by the benevolent concession of the Holy See, at the request of the petitioner, are not truly judicial, but rather are of a more gracious or administrative nature; and therefore, although the Supreme Pontiff legitimately exercises his supreme power to grant dispensations concerning marriage, both consummated and not consummated, the truth must be sought in these matters with no less religiousness and diligence than in strictly judicial matters. Therefore, whatever the judge decides or orders, it is a true judgment to which obedience is necessary; and those who disobey become contumacious.

Secondly, it must be carefully considered by the judge, as well as by witnesses and, above all, by the parties requesting the dispensation; namely, that if the facts are different from what is asserted by the petitioners, that is, if the marriage is in reality consummated, and the truth is not discovered in the process, either through the fault or negligence of the tribunal, or through the fraud or negligence of the parties and witnesses, the pontifical dispensation, being devoid of its foundation, is of no value; and the marriage, which is considered to be dispensed, remains valid, so that if the parties believe themselves to be released from the marriage bond, and

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enter into another marriage before the Church, this is truly invalid, and therefore the supposed spouses and any children born are bound by the most unbreakable bonds of the prior marriage.

Therefore, this must be solemnly warned by the judge before the oath is taken, and must be considered by all who are involved in these cases, especially at the moment when sworn answers, testimonies, and reports are given by the parties, witnesses, and experts, respectively.

In order that the Ordinary of the place may proceed more safely and expeditiously in the instruction of these cases, the following rules have been established. These have been carefully examined by the Most Eminent and Reverend Fathers of the Holy Congregation.

[*Latin ed. p. 391*]

The Holy Congregation for the Discipline of the Sacraments, having considered the rules of discipline concerning the Sacraments, which had been proposed by the Prefect, approved them in a plenary session held on April 27th of the current year, and declared them to be of public law, and wrote accordingly, if it should please the Holy See. The Most Holy Pope Pius XI, in an audience held on May 7th, 1923, with the undersigned Cardinal Prefect, deigned to approve and confirm the aforementioned judgment concerning the morals of the Fathers, and ordered that these rules be published in the official Commentary of the Acta Apostolicae Sedis, so that they may be duly and religiously observed by all to whom they pertain. Given this day, from the offices of the Holy Congregation for the Discipline of the Sacraments, on May 7th, in the year 1923. M. L. CARD. LEGA, Prefect.

*S. t A. Capotosti, Bishop of Thermen, Secretary.

[*Latin ed. p. 392*]

Acts of the Apostolic See - Official Commentary II. ON THE PROCESSES FOR OBSERVING THE RULES REGARDING VALID AND UNCONSUMMATED MARRIAGE. CHAPTER I. Concerning the Competent Tribunal.

1. It pertains to the Sacred Congregation for the Discipline of the Sacraments to ascertain the fact of the unconsummation of marriage and the existence of a just cause for granting a dispensation (Canon 249, § 3, and 1962).

2. No inferior judge can conduct a process in cases of dispensation concerning a valid marriage, unless the Apostolic See has granted him that authority (Canon 1963, § 1).

3. § 1. However, if a competent judge, by his own authority, has rendered a judgment concerning the marriage as null, and from this, not concerning impotence, but rather concerning the marriage not yet consummated, proof emerges, then all the proceedings, together with the petition of one or both spouses for obtaining an Apostolic dispensation, are transmitted to the Sacred Congregation, which may use them to render a judgment

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concerning the validity and unconsummation of the marriage (Canon 1963, § 2).

§ 2. If, however, the proofs concerning the lack of consummation of the marriage, as far as they have been presented, are not sufficient according to the norms established here, they must be completed, and the proceedings, then fully completed, are sent to the Holy See.

4. Likewise, if, in conducting a trial, either in the first or second instance, concerning the nullity of the marriage, from another cause (e.g., from lack of consent, from violence and fear, etc.), the nullity of the marriage cannot be proven, but incidentally a very probable doubt arises concerning the lack of consummation of the marriage, then it is permissible for either or both parties to submit a petition to the Supreme Pontiff, requesting a dispensation from the valid and unconsummated marriage; but without submitting petitions to this Sacred Congregation for obtaining the customary commission of faculties, it is granted to the judge, by virtue of this prescription or by delegation from the law, to conduct the case according to the rules established here.

[*Latin ed. p. 393*]

S: Congregation for the Discipline of the Sacraments. 393 CHAPTER II Concerning the petitioning document for obtaining a dispensation.

5. § 1. Only spouses have the right to petition for a dispensation concerning a marriage that is valid but not consummated (Canon 1973).

§ 2. Due to the particular nature of this process, and how these rules are applied, it is fitting that the spouse requesting the dispensation be named not as a defendant, but as the petitioner; and the spouse called by the other spouse to participate in the cause, will properly be called a party, unless he himself also petitions for a dispensation with the other.

6. § 1. The petitioning document, which must always be submitted to the Roman Pontiff and transmitted to the Sacred Congregation for the Sacraments, must contain a complete and accurate account of all the facts, and all the reasons that may contribute to obtaining the requested dispensation (Constitution *Dei miseratione*, n. 15); it must also include the day, month, and year, or the date of the presentation of the document, as well as the diocese in which the petitioner or petitioners reside.

§ 2. Care must be taken to ensure that the document contains a true narration of the facts, if possible, written and signed by the party herself (cf. in the Appendix, n. I).

7. Although it is proper for any faithful person to transmit the document to the Holy See, it is nevertheless advisable, and should always be encouraged, that this be done through the proper Ordinary, who must add his own information.

8. § 1. The proper Ordinary is the Ordinary of the place where the mar-

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riage was celebrated, or in which the petitioner has his domicile or quasi-domicile; or, if the petitioning party is unlawfully separated from the other spouse, in the place where this party, provided he is a member of the catholica, has his domicile or quasi-domicile (Canon 1964).

§ 2. However, it is permissible for the petitioner to appeal to the Ordinary of the place where he actually resides, who is authorized to receive petitions and to recommend them to the H. S. C., especially when many witnesses reside in his diocese.

9. § 1. The Ordinary, in order to add information with sufficient knowledge of the facts, may conduct investigations into matters and persons, but not a proper inquisition with interrogations of the parties or witnesses in the form of a judicial process (cf. in the Appendix, n. I I).

§ 2. If a dispensation is requested by a non-catholica party, the Ordinary shall also submit the petition to this Sacred Congregation; however, he must add the necessary and appropriate explanations regarding the grounds for the petition.

[*Latin ed. p. 394*]

394 Acta Apostolicae Sedis - Official Commentary, concerning the personal qualities of the petitioner, and other matters pertaining to the case. 10. § 1. The Ordinary, having acquired sufficient knowledge of the facts and the persons involved, in order that the parties may be reconciled; so that the conjugal union may not be broken, shall employ the offices and arguments of prudence and pastoral charity, in the more opportune case; unless the circumstances and the persons involved suggest that such an investigation would be entirely futile. § 2. It is fitting that the Ordinary should utilize the assistance of the parish priests in this matter, but the parish priests themselves, when they have knowledge of such discord or difficulties in the married life, as prudence suggests in each case, should offer opportune counsel and exhortations, so that access to the dissolution of the conjugal union may not be opened. 11. § 1. If, from the petition of the petitioner, or from the investigation already begun, or from other investigations according to n. 9, it appears that the spouses have in every way avoided the consummation of the marriage, due to the detestable vice of onanism, then the petitioner, or either spouse, if they jointly request it, must be warned that the cause cannot be instituted, nor can it be carried further. § 2. But if the petitioner states that he has not been in any way involved in the crime, but has suffered from the depraved behavior of the other spouse, or, even if he admits that he is not innocent, he shows that the situation has now reached a point where the restoration of the conjugal union is not possible, and he is sincerely repentant of the deed, and seriously promises that, should he enter into another marriage, he will not in any way be involved in such a heinous act, then the judge shall refer the matter to the Holy Sacred Congregation. 12. If, upon receiving the petition, this Sacred

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Congregation deems it appropriate to grant the request, it usually gives to the Ordinary of the place, who recommended the petitioner, letters of delegation for the investigation of the cause, according to these rules and with appropriate clauses. CHAPTER III Concerning the Tribunal to be Established 18. The Ordinary, having received from the Sacred Congregation for the Discipline of the Sacraments the authority to conduct a process concerning the asserted lack of consummation of the marriage, shall, as soon as possible, establish a tribunal, employing ministers constituted in his Curia, or others whom he may prefer, selecting and appointing them, unless otherwise stipulated in the delegation, provided that these individuals possess the qualities prescribed by law for each office (Can. 1607, § 1).

[*Latin ed. p. 395*]

The Holy Congregation for the Discipline of the Sacraments, 395, paragraph 14: Ordinaries, insofar as they exercise the faculty of delegating, shall record in writing the act of delegation, mentioning the delegation granted by the Apostolic See, along with the added power of delegating, stating the names of the spouses concerning whose marriage the cause is being brought, and relating any instructions that have been given by this Holy Congregation.

Paragraph 15: In the same or another act, also completed in writing, the Ordinary shall appoint a defender of the bond and an advocate, who shall possess the qualities required by law (Canon 1589, § 1); unless he orders the extraordinary appointment of ministers to the delegate, who, otherwise, must act as ministers of the diocesan curia (Canon 1607, § 2. Cf. in Appendix, n. V).

Paragraph 16, § 1: The Ordinary, even if he is a delegate appointed by the Apostolic See to conduct the cause, or a delegated judge, shall not take up a case in which he, by reason of consanguinity or affinity, or by reason of guardianship and curatorship, intimate familiarity, great similarity, or the making of a profit or the avoidance of a loss, has a personal interest, or in which he previously acted as an advocate or procurator, according to the prescription of Canon 1613, § 1.

§ 2: The defender of the bond must also abstain from taking up the case under the same circumstances (Canon 1613, § 2).

Paragraph 17, § 1: If the Ordinary, for a legitimate reason of suspicion, does not take up the cause, he must either delegate a judge, if this faculty is granted to him, or refer the matter to the Sacred Congregation.

§ 2: If an exception of suspicion is raised against the delegated judge, the Ordinary must either resolve the objection of suspicion, or appoint another delegated judge, if he has this power, or refer the matter to the Holy Sacred Congregation (Canon 1614, § 1 et 2).

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Paragraph 18: In the very constitution of the tribunal, or throughout the course of the cause, the Ordinary or the judge, according to paragraph 15, may choose other suitable men to perform the duties of the judge and other officials, in the case where the first chosen are impeded, or are legitimately considered to be suspected. When their services occur in the course of the cause, mention shall be made in the records of the subsequent substitution and the reason for the substitution; and it will be appropriate for these individuals to subscribe or indicate their status as substitutes in the text of the records.

Paragraph 19: Except for the Bishop, when he himself performs the duties of the instructor judge, all who constitute the tribunal must, in the first session, take an oath of faithfully and properly fulfilling their office and of maintaining secrecy.

[*Latin ed. p. 396*]

396 Acta Apostolicae Sedis - Official Commentary CHAPTER IV Concerning the office of the judge and the tribunal of ministers 20. The judge, after the process has been legitimately entrusted to him, must institute a judicial inquiry concerning the alleged consummation of the marriage, according to the rules here set forth. The inquiry must concern all that proves or refutes the consummation, and also the legitimate causes for a dispensation. The principal means for discovering the truth in these cases are: a) the sworn confession of both spouses; b) witnesses of the seventh hand from both sides; and also witnesses summoned by the court, or even at the request of the parties, as the circumstances may warrant; c) an examination of the bodies made by experts; d) authentic documents, even extrajudicial ones, of any kind, such as *litterae*, and also judicial acts completed in the civil forum, insofar as they are relevant to the matter; e) indications and presumptions. 21. The judge is primarily the director of the proceedings. Therefore, it will be his duty to: a) convene the tribunal and set the sessions; b) summon the defender of the bond, the parties, and the witnesses, so that they may appear in court; c) designate medical experts and midwives, after hearing the defender of the bond, if a physical examination is to be made; d) examine the parties, witnesses, and experts, first after the questions have been asked by the defender of the bond, and then by proposing new questions ex officio; e) and to determine all that appears to him to be most suitable to his prudence and sagacity for discovering the truth. 22. § 1. The requests of the plaintiff or the defendant, by which they seek the production or examination of witnesses, or the obtaining of other evidence, or the performance of any other act of the process, the judge will admit or reject, after hearing the defender of the bond, by his decree, in which, if the gravity of the matter warrants, he will briefly explain the reasons for the admission or rejection (Canon 1840, § 3). § 2. The party who believes that they have been harmed by the judge's decree may appeal to the judge to

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revoke or correct the decree (Canon 1841); but no appeal is permitted in any way, except for recourse to the Ordinary, unless the Ordinary himself is the judge. 23. If any parties or witnesses are to be examined who are in a different diocese, or who are living outside the diocese, and these cannot, without serious inconvenience, come to the seat of the tribunal where the cause is being conducted, the judge will request the Ordinary of that diocese to, having constituted a tribunal, summon the party and the witnesses, examine them, and require documents from them, according to the interrogations completed by the defender of the bond, by the mandate of the instructing judge, and to transmit them to the judge.

[*Latin ed. p. 397*]

The Holy Congregation for the Discipline of the Sacraments, in paragraph 397, permits the celebration of Masses, with appropriate instructions added, if the circumstances warrant (Canon 1570, § 2; 1770, § 2, n. 3). The Ordinary, having been requested regarding this matter, shall, subject to the aforementioned legal provisions, transmit the proceedings, whether completed by himself or by another, to the judge within 24 hours. § 1. Parties or witnesses who reside within the diocese, but in locations so distant from the tribunal seat due to the vastness and inaccessibility of the area, or due to the lack of roads, that they cannot, without significant loss of time and expense, either appear before the judge, or be visited by the judge, the instructor, the defender of the bond, and the clerk, shall be questioned by the parish priest, if possible, or otherwise by another priest who is worthy and suitable, delegated for this purpose by the judge, who is closest to the party or witness (Canon 1770, § 2, n. 4). § 2. Along with the letter of delegation, the questions to be asked and appropriate instructions shall be transmitted. The delegate shall, to the extent expressly stated in the letter, be authorized to appoint two assistants, one of whom shall perform the duties of the defender of the bond, and this priest must be present; and the other shall be the clerk, who may be a layperson, provided he is of proven faith, so that the examination of this party or witness may be properly conducted and recorded in the proceedings. § 3. The delegated priest shall take an oath before the clerk, to duly and faithfully perform his office and to maintain secrecy, and the defender of the bond and the clerk shall take an oath before the delegate; and mention of this shall be made in the proceedings. § 4. If the delegate is unable to have a priest appointed to assist him in the role of defender of the bond, he shall note this in the proceedings and himself perform the interrogations or other duties; likewise, if there is a lack of someone to perform the duties of the clerk in sparsely populated or undeveloped regions, due note of this shall be made in the proceedings, and the judge himself shall draw up the record of the accepted testimony, with the necessary annotations. 25. The judge shall never fail to inquire into the integrity and credibility of each person summoned or to be summoned

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to the judgment, in order that the weight of each testimony may be properly assessed, and for this purpose, he shall ensure that testimonial letters are presented from their respective parishes; and if these cannot be obtained, other documents shall be sought from the Curia; and all of these matters shall be diligently recorded in the proceedings (cf. in the Appendix, nos. XI - XIV). 26. If a party summoned, or a witness brought forth by the party, or summoned ex officio, does not appear in court, mention shall be made in the proceedings of the failure to appear, and of the reason, at least a probable one, for the non-appearance, such as, for example, impossibility, disobedience, or contumacy. And if contumacy is alleged, this shall be declared (Canon 1843) and the relevant documents shall be attached to the proceedings (cf. in).

[*Latin ed. p. 398*]

398 Acta Apostolicae Sedis - Commentarium Officiale Appendice, n. XXV). Si vero quis, examini subiciendus, mortem obiit, documentum mortis inter acta recenseatur, nisi aliter de eius morte satis constet. 27. § 1. In processu de inconsummatione matrimonii et de causis ad dispensationem super rato adductis, requiritur praesentia vinculi defensoris; eoque non citato, acta irrita sunt, nisi ipse, etsi non citatus, revera interfuerit (Can. 1587, § 1). § 2. Si legitime citatus aliquibus actis non interfuerit, acta quidem valent, verum postea eius examini subiicienda omnino sunt, ut ea omnia, sive voce sive scriptis, possit animadvertere et proponere quae necessaria aut opportuna iudicaverit (Can. 1587, § 2). 28. Defensoris vinculi officium est: a) examini partium, testium et peritorum adesse; b) exhibere iudici interrogatoria clausa et obsignata, in actu examinis a iudice aperienda, et partibus, testibus aut peritis proponenda; c) novas interrogationes ab examine emergentes iudici suggerere; d) articulos partibus propositos perpendere, eisque, quatenus opus sit, contradicere; e) documenta partibus exhibita recognoscere; f) animadversiones pro adstruenda consummatione matrimonii scribere et allegare; g) eaque omnia deducere, quae ad matrimonium tuendum utilia censuerit (Can. 1968). 29. Defensoris vinculi ius esto: a) semper et quolibet causae momento acta processus invisere; b) novos terminos ad acta perficienda flagitare, prudenti iudicis arbitrio prorogandos; c) de omnibus probationibus vel allegationibus ita certiorem fieri, ut contradicendi facultate uti possit; d) petere ut alii testes inducantur, vel iidem iterum examini subiiciantur, processu etiam absoluto et clauso, novasque animadversiones edere; e) exigere ut alia acta, quae ipse suggesserit, conficiantur, nisi iudex dissentiat; quo in casu, si iudex non sit ipsemet Ordinarius, ad hunc recurrere fas est vinculi defensori (Can. 1969). 30. Actuarii, qui notarii seu cancellarii in processu partes explet, praecipuum munus erit legitime actis conficiendis intendere, acta fideliter custodire ne cuipiarn extraneo pateant, transumpta conficere et de eorum authenticitate testari. 31. Tam iudex instructor quam defensor

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vinculi curent ut pars vel testis vel peritus interrogationi ipsi delatae respondeat quoad omnes partes in quas dividitur. Si quandoque parti aut testi aut perito difficile sit memoria totam interrogationem retinere, ei per partes illa proponatur, quo facilior responsio et plenior evadat. 32. Fas erit iudici, audito vinculi defensore, actuario assignare adiutorem, qui eum coadiuvet in scriptione actorum et in transumptis conficiendis.

[*Latin ed. p. 399*]

The Holy Congregation for the Discipline of the Sacraments, paragraph 399. This [official], as well as the other officials of the tribunal, from the moment he assumes his office, shall take an oath to faithfully perform his duties and to maintain secrecy:

CHAPTER V: Concerning the commencement of the process and the issuing of summonses, paragraph 33.

§ 1. If all matters cannot be completed in a single session, the process is divided into sessions; namely, whenever the tribunal, having been lawfully convened by the judge, assembles to complete the acts of the process, a session is held.

§ 2. It must be noted in the records the decree of the judge by which the session is closed, and whether another session will be indicated then, or at a more opportune time, unless the cause has been definitively decided.

Paragraph 34.

§ 1. In the first session, the tribunal is constituted and completed if any officials are lacking. In this session, the judge communicates:

a) the letters from the Holy Congregation for the Discipline of the Sacraments, by which the instruction of the process is entrusted to the Ordinary;

b) the letters from the Ordinary, unless he himself is present, by which the judge's office is delegated;

c) the appointment of the defensor vinculi and the notary, already made by the Ordinary, or by the judge himself, by a special delegation, or which is to be made in this session;

d) the election of substitute officials;

e) the petition of the accuser, introducing the process;

f) finally, the oath must be taken, according to canon 19 (cf. in the Appendix, nos. VI-IX).

§ 2. These are the proper matters of the first session; however, other acts may also be completed in it, or even the entire instruction concluded, if circumstances permit; which does not usually happen. Therefore, in the remaining sessions, a meeting is held of the persons constituting the tribunal, for the purpose of completing certain acts of the process. This meeting is held on a date and at a place determined in the preceding session, unless the judge prefers to determine a different date and place for the session.

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Paragraph 35.

A few days before the tribunal convenes, the judge summons the person who is to be examined, as well as the defensor vinculi and the notary, unless these individuals have already received the summons in the preceding session, as stated in paragraph 34, § 2 (cf. in the Appendix, nos. X and XXII).

Paragraph 36.

The summons to the party and the witness is made by letter, in the form of an invitation, but with a mandatory character. These letters must contain:

a) the order of the judge to appear;

b) the name, surname, and address of the person being summoned;

c) the judge before whom the person is ordered to appear;

d) the place and time of the hearing;

e) a sufficiently clear indication of the cause for which the person is summoned, or at least...

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis - The official commentary uses general terms (Canon 1715, § I); f) the signature of the judge and clerk, and the seal of the court (cf. in the Appendix, no. XV). 37. The summons, sealed by the court, to prevent its dissemination, is delivered; and through the same messenger, the defendant shall be personally and privately notified. A copy of the summons is kept in the records (Canon 1716). If, due to distance or other reasons, it is not possible to effect service through a messenger, the summons may be sent, by order of the judge, through public officials, provided that it is properly registered and accompanied by a receipt, or by another method that is, according to local laws and circumstances, the safest (Canon 1719). If the messenger personally effects service, he shall report in writing to the judge, signing it with his own hand at the end of the summons kept in the records (cf. in the Appendix, no. XVI); if, however, service is effected by the public office of the court officials, the faith of that office shall be recorded in the records. 38. § 1. Whenever, after diligent inquiry, the whereabouts of the defendant or even a witness are still unknown, if the gravity of the matter requires it, a summons may be issued by publication. This is done by affixing, through the messenger, a copy of the summons to the doors of the court, in the manner of a public notice, for a period determined at the judge's discretion, and by inserting it in a public gazette. If neither of these can be done, either one will suffice (Canon 1720; cf. in the Appendix, no. XXIII). § 2. If the defendant refuses to comply with the order to appear, the judge shall consider whether the summons should be renewed (Canon 1843, § 2), or whether it would be more appropriate and effective to use other means, such as the intervention of a friendly person or the exercise of grave authority. It will be most prudent to abstain from coercive remedies, in order to overcome obstinacy. § 3. The

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judge shall also consider whether the non-appearance or contumacy of the defendant or witness can be remedied by other witnesses, who, with regard to the matter about which they would have been questioned, can provide information. CHAPTER VI Concerning the taking of oaths by the parties, witnesses, and experts, and concerning the examination of the same. 39. Before questioning anyone summoned to appear in court, the judge shall inquire about the oath to be taken to speak the truth, touching the book of the Gospels (cf. in the Appendix, nos. XVIII and XXIX). If the defendant refuses to give his testimony under oath, and the presiding judge believes that his testimony is useful for revealing the truth, he may accept it, but shall make a note in the records of his refusal to take the oath and the reason for it.

[*Latin ed. p. 401*]

S. Congregation for the Discipline of the Sacraments, 401, 40. The judge, receiving a witness, expert, or party to give testimony under oath, shall, as the circumstances require, admonish him concerning the sanctity of the act and the very grave offense committed by those who violate the oath, noting the particular gravity of the oath in the matter at hand and the most pernicious effects of perjury, according to what is stated in the Decree; moreover, if it seems appropriate for the sake of the person's character, he shall warn of the penalties to which those who falsely affirm under oath in a judicial proceeding are subject in the forum of the Church. The penalties against those who violate the oath are: a) personal interdict, if the perjurer is a layperson; b) suspension, if a cleric (Canon 1743, § 3). However, the judge shall not impose these penalties without consulting the Ordinary. 41. The examination must be conducted by the judge, and the defender of the bond and the notary should be present as officers. The questions must not be asked by anyone other than the judge, or one who holds his place. Therefore, if the defender of the bond wishes to ask questions of the witness, he must present these questions to the judge, or to one who is acting in his place, so that he himself may put them (Canon 1773, §§ 1-2). 42. The questions to be asked are divided into general and particular: the former are intended to inquire about the general details of the person, that is, their name, surname, origin, age, religion, condition, domicile, and relationship to the parties in the case; these must always be asked of everyone without distinction, unless the judge considers that one or the other may be omitted in a particular case. The latter are intended to ascertain the truth about the matter of the dispensation and the reasons for granting it. Furthermore, the witness must always be questioned to ascertain the source, when, and how he acquired knowledge of the things he asserts (Canon 1774). 43. § 1. The questions must be brief, not suggestive, not include more than is necessary, and must be relevant to the matter in question, expressed in language that the witness can understand and

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in common speech (Canon 1775). § 2. The parties, witnesses, and experts shall give their answers orally. They shall not be informed in advance of the questions to be asked, nor shall they be allowed to read their depositions, unless in a particular case the judge deems it appropriate to allow the person being questioned to read some important document that may confirm their statements or aid their memory (Canons 1776-1777). 44. § 1. The answer of the parties, witnesses, and experts must be written down immediately by the officer, not only what pertains to the substance, but also what relates to the wording of the testimony (Canon 1778). § 2. If the words cannot be reproduced, either because they were spoken too quickly, or because they were inappropriate and not logically connected, the judge shall dictate the answer to be recorded in the proceedings. § 3. The officer shall not reproduce the questions that have already been written down.

[*Latin ed. p. 402*]

45. The secretary, in the records, shall accurately note each time the oath is administered, and generally all matters worthy of remembrance that may occur during the examinations (Canon 1779).

46. The party, witnesses, and expert, before departing, shall be read what the secretary has written down regarding what each one has testified; and they shall be given the opportunity to add, delete, correct, or modify. When they have responded that they have nothing further to say or change, they shall again take the oath regarding the truth of what they have said and regarding the keeping of the secret (cf. in the Appendix, no. XX), and then they shall be ordered to sign the deposition, and after them, the judge, the advocate for the bond, and the secretary (Canon 1780, §§ 1-2).

47. § 1. The party or the convened person may be called again for examination, either at the request of the party or the advocate for the bond, or ex officio by the judge, after hearing the advocate for the bond; and the parties may also confer with each other, if it is deemed expedient, and provided that all danger of contention or scandal is removed.

48. § 2. Likewise, witnesses and experts may be called again for examination, at the request of the parties or the advocate for the bond, or if the judge so determines ex officio, after hearing the advocate for the bond, and may be questioned regarding what they have already testified, or regarding new facts or questions arising from the process (Canon 1772, §§ 2-3).

49. § 3. Whenever this is requested by the parties, it is for the judge, after hearing the advocate for the bond, to decide whether to grant or deny such a request, taking care, if he grants it, that all danger of collusion or corruption is absent (Canon 1781).

50. § 4. When a party, witness, or expert is subjected to a new examination, the same procedures shall be observed, as appropriate, as those prescribed below for the examination of parties and witnesses, namely nos.

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68, § 2, and 69.

51. In preparing the records, or the written report of what occurs or is decided in the sessions of the tribunal, the Latin language shall be used; however, citations, the oath administered to parties, witnesses, and experts, questions and answers, as well as reports and opinions of experts, may be expressed in the vernacular language.

52. Documents that are not written in Latin, Italica, or Gallica shall be translated verbatim into Latin. Likewise, records that are not written in Latin, Italica, or Gallica shall be authentically translated into one of those languages. If an interpreter were to be used to make the translation, he shall be chosen by the judge, after hearing the advocate for the bond, and he shall be required to take the same oath as other officials of the tribunal, namely, to faithfully perform his duties and to keep the secret (cf. in the Appendix, no. XXI).

[*Latin ed. p. 403*]

Sacred Congregation for the Discipline of the Sacraments, CHAPTER VII, Concerning the Examination of Parties, § 50. § 1. First, the spouse who presented the petition should be heard, and he is considered the plaintiff in the case. The judge, after administering an oath, shall put to him the questions prepared by the defender of the bond and delivered to him in a sealed form. He may add other questions, if he deems it necessary or useful to more accurately ascertain the truth; in preparing and presenting the questions, the examples provided in the Appendix should be consulted. § 2. If both spouses seek a dispensation, it is generally advisable to examine the wife first, and in the examination, the reasons for which both spouses consent to and agree to the granting of the dispensation should be carefully investigated. § 3. Because collusion is to be feared above all in these matters, the truth must be diligently sought out through witnesses who are to be summoned by the judge. § 51. To the wife, or to the petitioner or respondent, after the general questions, special questions, which should be varied prudently according to the circumstances, shall be put (cf. in the Appendix, under n. XIX). § 52. Likewise, the same questions may be put to the husband, or to the petitioner or respondent, and other questions may be added, which are more suitable for the circumstances (cf. in the Appendix, under n. XXIV). § 53. If the wife alleges the husband's impotence, whether absolute or relative, the husband should then be requested to submit to a medical examination, according to the sacred canons and these regulations, n. 84. § 54. Unless it is certain from other sources, the question should never be omitted as to whether the party knows that a marriage, whether consummated or not, can be dissolved by a dispensation from the Roman Pontiff. § 55. § 1. If the second party examined, if his answers differ in several and notable respects from the answers of the other spouse, the judge, of his own accord, or at the request of the defender of the bond, may put

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further questions to him, in order to dispel any difficulty or doubt, whether mentioning or not the spouse who contradicts, as the circumstances require and prudence suggests. § 2. Whenever the gravity of the matter requires it, it is the judge's duty, after hearing the defender of the bond, to summon the party, of his own accord or at the request of the other spouse or the defender of the bond, for a new examination, as prescribed in n. 47, in which new questions or objections will be presented.

[*Latin ed. p. 404*]

404 Acta Apostolicae Sedis - Commentarium Officiale § 3. Si responsiones in novo examine exceptae rem non expedunt, sed viam videntur aperire ulteriori investigationi veritatis, altera pars quae primo loco fuit interrogata iterum ad examen vocata, et eidem contestationi ponantur responsiones ab adverso coniuge redditae, non exclusa collatione partium inter se et firmiter praescripto n. 47. 56. § 1. Iudex numquam omittat interrogare partes circa existentiam causae ad impetrandam dispensationem invocatae. § 2. Huiusmodi interrogationem iudex etiam faciat testibus, qui de re edocti verisimiliter praesumantur. 57. § 1. Antequam finiatur examen et praestentur quaestiones n. 46, iudex a parte petat ut producat testes septimae manus; et alios etiam, si quos habeat, de petitae dispensationis obiecto instructas. § 2. Sedulo quaerendum est a parte, quoties alter coniux sit contumax, ut indicare velit testes qui cum sint de istius familia aut vicinia aut eius res domesticas cognoscant, probabiliter utile testimonium praestare valeant. CAPUT VIII De testium productione et aliis probationibus ad rem facientibus 58. In his causis, debet uterque coniux testes, qui septimae manus audiunt, inducere, sanguine vel affinitate sibi coniunctos, si minus vicioos bonae famae, aut alioquin de re edoctos, qui iurare possint de ipsorum coniugum probitate, et praesertim de veracitate circa rem deductam in controversiam (Can. 1975, § 1). 59. Testimonium septimae manus, ut ipsa denominatio innuit, septem testibus ex utraque parte inductis, hoc est septem ab una et septem ab altera, constare debet. Quod si tot testes haberi nequeant, sufficere poterunt pauciores; ratio tamen in actis referenda est, cur septenarius numerus haberi non potuerit. • 60. § 1. Testimonium septimae manus est argumentum credibilitatis, quod robur addit depositionibus coniugum, sed vim plenae probationis non obtinet, nisi aliis adminiculis aut argumentis fulciatur (Can. 1975, § 2). § 2. Testes septimae manus, quatenus sunt de credibilitate, eo maiorem sibi conciliant fidem, quo potiora habeant documenta de sua probitate. Habendi sunt autem quasi testes de scientia, et hinc maximam faciunt fidem, cum referunt se ex coniugibus aut ex proximioribus parentibus, tempore non suspecto (ut infra, n. 70), didicisse matrimonium mansisse inconsummatum.

[*Latin ed. p. 405*]

Sacred Congregation for the Discipline of the Sacraments 405 • ' 6 1 .

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The judge, with the testimony of seven witnesses, may add other witnesses, indeed, he ought to, when, for example, the seven witnesses, either separately or together, are not sufficient to induce a conviction, or only three or four are brought forward, or, even though seven or more are presented by each side, they are insufficient to illustrate the truth of the matter. 62. The introduction of witnesses by the judge should not be omitted, when it is learned from the proceedings that other persons, informed about the matter in dispute, or who can offer useful testimony in another way, are present. 63. § 1. If the parties, or one of them, request that the names of the witnesses presented by the opposing party or by the judge be disclosed, the judge, after hearing the defender, excluding any danger of corruption or collusion, and unless there is some impediment, may grant this request by his decree, which must be recorded in the proceedings. § 2. However, it is up to the judge to postpone the publication of the names, as the circumstances may warrant, after the witnesses have given their testimony. 64. § i. Evidence derived from the examination of a woman's body is always required, unless it is clearly evident from the circumstances that it is useless (Canon 1976; cf. infra, under n. 85), or it cannot be obtained from elsewhere, as if the woman were a widow or corrupted. § 2. If, despite the judge's decree, a party absolutely refuses to submit to the examination, it must be assessed from the circumstances to what cause this refusal is attributed; and whether this lack of proof should be supplemented by other arguments or evidence. 65. Besides the physical evidence, which is necessary to complete the proof through the confession of the parties and the testimony of seven witnesses and other witnesses, there are also other arguments and aids; and to the arguments we add documents; to the aids, indications and presumptions. CHAPTER IX On the examination of seven witnesses 66. The examination of these witnesses begins with those who have been brought forward by the plaintiff, and indeed, by the closest relatives, who are presumed to be more informed; afterwards, outsiders, such as servants and neighbors, are heard, if there are any. However, this order is not necessarily followed in the examination of witnesses, and it is permissible for the judge to prefer one over the other. If a witness who has been brought forward dies, or does not appear in court, section 26 must be observed; if, however, he is unable to appear where the court is assembled, he must be heard according to sections 23 and 24. ACTA, Vol. XV, n. 8. — 1-8-923. 28

[*Latin ed. p. 406*]

406 Acta Apostolicae Sedis - Commentarium Officiale 67. Cum testibus interrogandis, judex, postquam iuramentum adhibuit et interrogationes generales posuit, testi proponit interrogationes clausas et obsignatas, quae ab advocato defensores traditae sunt, quae poterunt esse uti in Appendice, exemplum n. XXVII. 68. § 1. Antequam testis dimittatur, responsiones factae a coniuge qui eum testem produxit ei legi debent, ut dicat si as-

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sertiones in testamento veritati respondent et si eas fide dignas habet. § 2. Si judici non videtur opportunum, aut non expedit integrum testimonium legere, vel quia ea refert quae verisimiliter coniux non vult testibus nota fieri, vel quia periculum subesse potest collusionis, legitur pars, vel etiam nihil legeretur, salva facultate eiusdem judicis proponendi interrogationes appositas ex officio, vel curandi ut ab advocato defensores fiant contestationes opportunae in interrogatorio ab eodem concinnando, firmante praescripto n. 47. 69. Expleto examine, legitur testimonium integrale, et rogatur si respondet menti suae; et, vel habito responso affirmante, vel factis expetitis emendationibus aut additamentis, et praestito duplici iuramento, juxta can. 46, subscribit ipse, et cum eo subscribunt judex, defensor et actuarius. 70. In his testibus interrogandis, maxime curandum est, ut si quid protulerint causae meritum directe attingens, semper ab eis exquiratur unde, quomodo, quando haec didicerint, ut pateat si tempore non suspecto ea cognita habuerint (Can. 1774). Causam enim valde iuvant confessiones partium extrajudiciales tempore non suspecto prolatae; eo nempe tempore, quando de hac quaestione introducenda ne cogitabatur quidem, nec aliae fuerunt rationes veritatem occultandi aut falsum proferendi. CAPUT X De testibus, praeter alios, ad instantiam partium vel ex officio a iudice inducendis 71. § 1. Cum proprium sit testimonii septimae manus ut sit argumentum credibilitatis (Can. 1975, § 2), quoties alios testes inducere praestat ad complendam probationem, hi de scientia magis quam de credibilitate sint oportet. § 2. Hi producuntur vel ex officio a iudice, audito advocato defensores, aut hoc instante; vel ad instantiam partium. 72. Quoties prudenter timet collusio inter partes, aut inter testes septimae manus et partem producentem, vel ipsum testimonium septi-

[*Latin ed. p. 407*]

I. The Holy Congregation for the Discipline of the Sacraments declares that insufficient evidence shall be considered as such, unless the truth is demonstrated by other arguments; in such cases, witnesses must be cited by order of the court.

73. If a physical argument neither proves nor excludes impotence, or if it indicates that the physical integrity of the woman is not present, but does not exclude the possibility that injuries may have arisen from sources other than the natural use of marriage, then the judge shall determine whether there is grounds for supplementing the evidence, either through witnesses or through other arguments.

74. Interrogations of these witnesses, no less than of others, are to be prepared by the defender of the marriage bond, and presented to the judge in the manner and order previously determined; however, it is permissible for the judge to propose other interrogations of his own accord.

CHAPTER XI: Concerning Instruments

75. Testimonies are clarified and corroborated to the extent that the mat-

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ter allows, by means of instruments. These are either public or private. In these cases, among the public instruments, the authentic record of the marriage, obtained from the parish records, is of primary importance, whenever this is required in the investigation of the case. To these are added the records and judgments of the civil court, if any case relating to the disputed marriage has been heard before it. Private documents include letters sent by the spouses to each other or to others, and written testimonies drawn up in favor of one party or the other.

76. Documents of both kinds are sometimes presented spontaneously by the parties, but at times it will be necessary for the judge, by his own authority, to seek them out, and to question the parties or witnesses about them. If a party or witness refuses to produce a document, the judge, after hearing the defender of the marriage bond, or at his request, shall, by his decree, determine whether and how the presentation of such a document shall be carried out (Canon 1824).

77. § 1. No document produces any effect unless it is established to be authentic and genuine.

78. § 2. A private document, such as a letter, etc., proves something for or against its author, in the same way as an extrajudicial testimony or confession, the weight of which is determined by the circumstances, and in general, such documents are considered most reliable from the time they were produced, according to the norm. 70.

79. If a document of some importance is presented in the case, but lacks the necessary formalities for it to be considered valid, it shall be the duty of the judge, either of his own accord or at the request of the defender of the marriage bond or the parties, to ensure that the necessary formalities are completed, so that the case is not deprived of this aid.

[*Latin ed. p. 408*]

408 Acta Apostolicae Sedis - Commentarium Officiale

CAPUT XII

De indiciis et praesumptionibus

79. § 1. Matrimonium non praesumitur mansisse inconsummatum; quare in singulis casibus allegata causa inconsummationis sedulo investiganda est.

§ 2. Factum cohabitationis coniugum praesumptionem constituit de secuta consummatione (Can. 1015, § 2).

80. Matrimonii inconsummatio ex sequentibus causis impedientibus, ut plurimum, procedere solet:

a) ex defectu veri consensus in matrimonio;

b) ex vi et metu;

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c) ex aversione et odio in ipso vitae coniugalis initio exortis inter sponsos;

d) ex impotentia, sive absoluta sive relativa.

81. Externa vitae coniugalis ratio et circumstantiae, ex quibus ad causam inconsummationis adstruendam argumentum fieri fas est, illud probationis genus constituunt, quod ex indiciis et praesumptionibus appellatur. Indica et praesumptiones sunt levia, gravia et gravissima, pro minore vel maiore cum inconsummationis causa necessitudine.

82. Facta et circumstantiae, quae unam vel alteram ex causis n. 80 recensitis indicant, praesumptionem faciunt in favorem inconsummationis.

83. Iudicis et defensoris vinculi officium erit aptis interrogationibus e testium ore colligere, cuinam causae inconsummationis tribuenda sit. Res est magni momenti, cui omni cura adlaborandum est; facta enim et circumstantiae quae unam alteramve ex praefatis causis indicant et determinant, probationes iam aliunde collectas valde corroborant.

CAPUT XIII

De inspectione corporali

84. § 1. In causis inconsummationis requiritur uxoris inspectio corporalis, per peritos facienda, uti infra exponetur, nisi ex adiunctis inutilis evidenter appareat; quo in casu processus ad exitum erit perducendus ex morali argumento, adminiculis suffulto, seu aliis probationibus ad normam.

85. § 2. Viri corporalis inspectio quae, ut plurimum, valde confert ad tute adstruendum factum inconsummationis, non est praetermittenda cum inconsummatio tribuatur eius impotentiae absoluta vel relativa, et aliunde de uxoris physica integritate plena non habeatur probatio.

[*Latin ed. p. 409*]

Sacred Congregation for the Discipline of the Sacraments, 409, § 3: In these cases, if a man refuses to submit to an examination, probable reasons for this refusal must be recorded in the proceedings, and supplementary evidence, if available, should be obtained.

85. In the case of doubt as to whether a physical examination of the woman should be performed or omitted, the decision rests with the judge, after hearing the defender of the bond, with due regard for the defender's right to object to the decree, according to norms 22 and 28.

86. The physical examination of the wife is omitted, as being useless, in the following cases: a) if consummation could not have taken place, because the time, place, or manner for consummating the marriage were lacking; b) if it is already certain that the woman is not a virgin (canon 1976).

87. It is the duty of the judge to select or designate experts, medical doctors, or midwives, after hearing the defender of the bond (cf. in the

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Appendix, no. XXVIII). Preference should be given to those who not only have obtained proof of competence from a competent authority, but also who have notable experience in their profession, and who are renowned for their honesty and piety. Those who are not suitable to give testimony, according to canon 1757, cannot be appointed to perform the duties of an expert. Furthermore, those who are subject to the prohibitions mentioned in canon 1613, § 1, should not be appointed, namely, if suspicion of their integrity in giving testimony or in casting a vote could arise due to consanguinity or affinity with the parties, or due to feelings of love or hatred towards the same parties, or even due to an advantage or disadvantage accruing to them from the outcome of the case.

88. Those who have privately examined spouses regarding a matter to which the petition for a declaration of nullity pertains, should not be admitted to perform the duties of an expert. However, it is permissible and appropriate to present them as witnesses (canon 1978); nevertheless, it should be ensured, as far as possible, that their written testimonies are included among the documents.

89. § 1. For the examination of the woman, two midwives, who possess legitimate proof of expertise and are experienced in their art, should be designated by order. However, it is fitting for the woman to be examined to request that, in place of a midwife, two medical doctors be designated by order; which the Ordinary can also decree, if he deems it necessary, after hearing the defender of the bond, especially if there is some doubt of fraud, namely, that precautions of the medical art have been employed to conceal the injuries of the parties (canon 1979, §§ 1-2).

§ 2. If, due to particular circumstances, it is impossible or very difficult to find two expert midwives or two medical doctors, it may be tolerated that the examination be performed by one expert and one midwife (cf. Instr. S. G. S. O., a. 1883, *Quemadmodum matrimonii foedus*, title VI, article 5, no. 49). If, due to the same circumstances,

[*Latin ed. p. 410*]

410 Acta Apostolicae Sedis - Commentarium Officiale: neque hoc obtineri valeat, tolerari etiam poterit ut inspectio fiat a duabus matronis seu mulieribus n aptis, moribus et aetate gravibus, et ad rem idoneis. Quoties peritia aduabus matronis, uti supra, peracta fuerit, curandum erit ut earum relationes examinandae subiiciantur uni vel duobus in arte peritis, ibidem vel alibi commorantibus, ut suum proferant votum circa conclusiones ex matronarum relationibus deducendas. 90. In inspectione mulieris, sive ea a peritis medicis, sive ab obstetricibus fiat, sequentia observanda sunt: a) plene serventur christianae modestiae regulae; b) adstet semper honesta matrona, ex officio designanda; c) inspectionem exsequantur seorsim singuli, vel singulae; d) in exploratione honesta quidem methodus et cautelae adhibeantur, prout scientia ac prudentia

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opportune suggesserit; et de iis quae adhibita sint, mentio in relationibus fiat; e) pariter singuli vel singulae seorsim conficiant relationes intra terminum a iudice praefinitum tradendas; f) relationes sive a medicis sive ab obstetricibus confectas, iudex alterius medici examini subiicere potest, si id opportunum existimaverit (Can. 1979-1980). 91. In matronam eligatur mulier aetate gravis, religione et honestate spectabilis, corruptioni et deceptioni non facile obnoxia, quae, praestito iureiurando, officii sui partes eiusque gravitatem intelligat, ac de eo rite functo, coram tribunali relationem reddere valeat (cf. in Appendice sub n. XXIX). 92. Ratio exsequendae inspectionis haec erit: Iudex locum designat, in quo ea est peragenda, et mandabit quod mulier prius balneo subiiciatur, servatis suis conditionibus aquae tepentis, et temporis, quod non brevius dimidia hora esse debet. Quod si designati periti, medici vel obstetrices, censeant in casu balneum vel omnino esse inutile, vel potius nocivum, iudex, perpensis adiunctis, rem definiat, audito defensore vinculi, prout in casu magis expedire iudicaverit. Periti autem expleant suum examen, ut distincte referre valeant de singulis signis quae mulieris integritatem inferre sinunt, vel potius eidem refragantur; in id etiam caute advertentes, ne apparens integritas callide, medicinalis artis ope, fingi potuerit. 93. § 1. Periti, medici aut obstetrices, suam seorsim scriptam relationem peragant (cf. n. 90, e) circa conclusiones ex inspectione deductas, et postea erunt singuli a iudice interrogandi, iuxta interrogationes seu articulos a defensore vinculi antea concinnatos, iisque ipsi, praestito iureiurando, respondeant; et examen absolvatur servato praescripto n. 46. Vinculi autem defensor peculiares articulos et interrogationes.

[*Latin ed. p. 411*]

§ 1. The Holy Congregation for the Discipline of the Sacraments, especially in its decree 411, draws primarily from the reports presented by the aforementioned experts (Canon 1981; cf. in the Appendix, nos. XXX and XXXII). The experts must clearly indicate the manner and method by which they conducted the examination, and by what arguments, in particular, the judgment rendered by them is supported (Canon 1801, § 3).

§ 2. If the experts disagree, either regarding what was found during the examination, or in the final conclusion, the judge may submit the report of one expert to the judgment of another, so that the contradiction may be explained; and, if the case warrants, he may also permit a collegial examination to be conducted, and a collegial vote taken, but then the experts will be questioned separately (cf. canon 2031, no. 5); unless the judge deems it more expedient to choose a more experienced expert who will give his opinion on the reports presented by the first experts, and, if the case warrants, grant him the power to conduct the examination anew; or to appoint new experts altogether (cf. canons 1802 and 1803).

94. Finally, in the judgment, the midwife who attended the examination

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will be called, and, after taking an oath, she will be questioned about the matter (cf. in the Appendix, no. XXXI).

95. To examine the man, if the case warrants, two expert physicians must be appointed by official decree (Canon 1979, § 1); who, after taking an oath to faithfully fulfill their duty and to maintain secrecy (cf. in the Appendix, no. XXIX), will be instructed to use lawful and honorable methods, and to report, according to the principles of medical science, the indications or arguments that appear to support or exclude the virility.

CHAPTER XIV Concerning the Conclusion of the Process

96. § 1. The judge shall not declare the process closed, unless first the defender of the bond has declared that there is nothing further to be investigated, and this after hearing the parties.

§ 2. Before issuing the decree of conclusion, the judge shall carefully consider the records, compare the depositions of the parties and witnesses with each other and with other matters arising from the process, and see if there are any incomplete, contradictory, or ambiguous matters. If he finds any of this kind, after hearing the defender of the bond, he shall summon the parties or witnesses again, as necessary, and, with appropriate questions, shall inquire what needs to be supplemented or clarified, or even obtain the necessary information through experts appointed by official decree.

§ 3. Also, before the defender of the bond approves the conclusion, he shall conduct an examination of the records, to determine whether they need to be further supplemented in accordance with these regulations (cf. in the Appendix, no. XXXIII).

[*Latin ed. p. 412*]

412 Acta Apostolicae Sedis - Official Commentary 97. § 1. Upon the conclusion of the proceedings, the judge shall also proceed to publish the proceedings, and shall not delay rendering a judgment regarding the dispensation and the reasons for it (Canon 1985). § 2. Nevertheless, if either party, after the conclusion of the proceedings, requests to see the names of the witnesses or their testimonies, or any other document, and this request is made for a serious reason, the judge, after hearing the defender of the bond, as well as the interested party, if the case warrants, may grant this request, within the limits of proven necessity, and excluding any danger of collusion or corruption; however, a clear mention of the publication of the proceedings or any part thereof shall be made in the records. 98. § 1. Upon the conclusion of the proceedings, all the records are delivered to the defender of the bond, who must submit his observations, primarily noting whether the rules previously established in the proceedings have been observed or not. § 2. Then, all the records, along with a written opinion from the Bishop (Canon 1985), "or, in the absence of a Bishop, from the Capitular Vicar

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or Apostolic Administrator, or from another Bishop lawfully exercising the office of the Bishop" (Canons 429 and 431), and from the defender of the bond, are transmitted to the Holy See. 99. These rules regarding the conduct of proceedings concerning dispensations shall always be strictly observed, and if, at any time, a valid reason suggests deviating from them, the judge shall provide an explanation in the records regarding the reason for this deviation, so that the cause of the non-observance may be clear. 100. The observance of these rules is primarily entrusted to the Ordinaries, and it is their responsibility to ensure that the tribunals established by them do not deviate from them. Therefore, it is incumbent upon them, according to their prudence, to examine the records at every stage of the proceedings, to give advice and warnings to the officials, and, for a serious reason, to remove them, even without excluding the judge himself, after hearing the defender of the bond. If, at any time, such remedies are necessary, or if any other inconvenience arises, the Holy See shall be informed of the matter when the records are transmitted. 101. § 1. The judicial records, whether they are the records of the cause or the records of the proceedings (cf. Canon 1642), shall be transmitted to the Holy See in an authentic copy, along with an index of all the acts and documents, in accordance with Canon 1644. § 2. If it is very burdensome, or due to necessary expenses, or for another reason, to transmit an authentic copy to the Holy See, it is permissible for the Curia to transmit the original records themselves, but with the precautions taken that are appropriate for the circumstances to ensure the safe transmission of the documents.

[*Latin ed. p. 413*]

413. Holy Congregation for the Discipline of the Sacraments, CHAPTER XV Concerning the rescript granting a dispensation and its execution.

102. A dispensation concerning a marriage that is valid but unconsummated is directly granted by the Roman Pontiff and is issued through a rescript in a fitting form, signed by the Eminent Cardinal Prefect of the Holy Congregation for the Discipline of the Sacraments, or by another Eminent Cardinal acting in his place, and also by the Reverend Father, Secretary, or his Sub-Secretary, of the same Holy Congregation.

103. Taking into consideration such a form, the rescript takes effect from the moment that the Supreme Pontiff grants the dispensation on the day of the hearing, provided that at that moment prayers are offered for the truth, both concerning the unconsummation of the marriage and concerning the causes for the dispensation (Canon 41). If either of these is lacking, the rescript, being vitiated by a defect or deception, does not in any way benefit the petitioner.

104. The rescript granting a dispensation concerning a marriage that is valid but unconsummated contains, although not expressly stated, in virtue of Canon 1053, another dispensation, should it be necessary, from

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the impediment arising from adultery with a promise or intention of marriage.

105. The rescript of the dispensation, after the expenses have been paid, is delivered to the party who requested it and also to the one who petitioned for it, and it must be shown to the Ordinary (Canon 51); however, by its own office, the Holy Congregation itself will directly provide the Ordinary with a certified copy of the rescript of the dispensation.

106. Having been informed of the dispensation through a certified document, the Ordinary shall immediately order the parish priest of the place where the marriage was contracted, and also the parish priest where the baptism of either the man or the woman took place, as the case may be, to make a note in the marriage and baptism records of the dispensation obtained.

Given in Rome, from the offices of the Holy Congregation for the Sacraments, on the 7th of May, in the year 1923.

M. CARD. LEGA, Prefect for the Discipline.

L. S. f. A. Capotosti, Ep. Thermen., Secretary.

[*Latin ed. p. 414*]

414 Acta Apostolicae Sedis - Official Commentary III APPENDIX, OR PRINCIPAL ACTS EMPLOYED IN THESE FORMULAE, WHICH ARE USEFUL AND APPROPRIATE FOR CASES.

I. THE PETITION OF THE WIFE, THE MOST BLESSED PETITIONER.

Father, N. N., daughter of..., from the diocese of..., the city of..., residing in the city of..., on the street..., under the parish of..., humbly prostrates herself before Your Holiness, and sets forth as follows:

On the month, day, and year, the petitioner, then being of age according to the laws and customs, entered into marriage, in the parish church, with N. N., son of..., from the diocese and city of..., then being of age, in a manner lawful according to the rites. But this marriage, contrary to the petitioner's nature, had been brought about against her will by her mother, who used every means to persuade her daughter to consent; and since no escape was possible from such a marriage, the petitioner, hoping that affection for her husband would gradually arise, proceeded to celebrate the marriage. But her hope was disappointed, for scarcely had the marriage been instituted when her husband revealed a wicked character, and the lack of affection turned into aversion. Therefore, fifteen days after the beginning of the marriage, the husband, having abandoned the petitioner, returned to his father's house; and the following day, urged by her mother, the petitioner was forced to go to him; but after scarcely five days had passed, she returned to her mother, preferring rather to die than to live with him in

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such an intolerable manner! Then, from this time on, the husband sought and obtained a separation from the civil court.

The petitioner, being deeply aware that the marriage had not been consummated, and now, both because of the perverse will of her husband and because of the lack of affection, indeed the aversion of the petitioner herself, she has come before Your Holiness, imploring a merciful Apostolic dispensation concerning the marriage that was celebrated but not consummated.

The reasons for requesting the dispensation are:

I. The petitioner's invincible aversion towards her husband, without any hope of reconciliation; II. The incontinency...

[*Latin ed. p. 415*]

I. DECREE OF THE HOLY CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS 415, considering the danger involved, given the young age of the woman; 3° the desire to proceed to other nuptials, recently offered to her. And God, etc. Given on the day of the month of the year ... N. N. (Subscription, if possible, in the hand of the petitioner herself). If the document is presented by the man, it is similarly drafted, with the necessary changes, with a true exposition of the facts.

II. LETTERS OF THE ORDINARY TO THE PAROCHIAL PRIEST, OR TO ANOTHER PERSON MORE SUITABLY, FOR INFORMATION AND FOR THE RECONCILIATION OF THE SPOUSES. The Reverend Ordinary N., having received the document from N., the wife of the petitioner, orders it to be sent to the Reverend N., the parish priest of N., and charges him to take care of the reconciliation of the petitioner with her husband N., as far as he is able and with pastoral prudence, either by himself or by another. However, if the aforementioned spouses are unable to be brought to harmony, the same parish priest shall report to this Tribunal in detail the events preceding, accompanying, and following the celebration of the marriage, as well as the reasons for the requested dispensation from marriage between them; and at the same time, he shall report on the probity and credibility of both the man and the woman: and it is fitting that a statement be obtained regarding the celebration of this marriage in its entirety, as it appears in the marriage registry. In the meantime, etc. On the ... day of the month, N., General Vicar, L. i$i S. N., Chancellor of the Episcopal Curia.

III. RESPONSE OF THE PARISH PRIEST, IF THE PARTIES REFUSE RECONCILIATION. Most Reverend and Reverend Lord N., (the woman, if it is advisable to question her beforehand), previously, I took care of the woman, who explained the circumstances of her marriage, and demonstrated that her health is weakened by marital relations, and that there is a necessity of dissolving the marriage. After her, I spoke with the man, who declared himself willing to restore the cohabitation, but is completely despairing, due to the obstinacy of the woman. I considered it

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best not to insist further on the reconciliation, since the marriage, at least on the part of the woman, seems to have begun without love, and it is likely to be unconsummated, and there is a danger of incontinence from elsewhere.

[*Latin ed. p. 416*]

416 Acta Apostolicae Sedis - Official Commentary, part of the advocate's argument, which is presented as a serious reason for granting the dispensation. After the inquiries conducted, it appears that the honesty and credibility of both spouses are sufficiently established, so that faith can be placed in their assertions. Present is a testimony regarding the celebration of the marriage of the aforementioned spouses, in an authentic copy. Given from the parish of N., on the day... Your most obedient servant, N. L. % S. IV INFORMATION FROM THE ORDINARY TO S. G. REGARDING THE FACULTY TO PROCEED WITH A MARRIAGE CASE AND A REQUEST FOR A PROCESS. My Lord and Reverend Father, I transmit to Your Eminence the attached petition, in which the woman N. requests a dispensation from the marriage contracted with N., as it is alleged to be only ratum; and I also transmit the documents (such as the information from the parish priest and other documents available), as well as a testimony regarding the celebration of the marriage, from which it can be gathered that the petitioner deserves to be believed. Therefore, since the petition appears to be based on a valid reason, I commend it to you, humbly requesting that, as Your Eminence shall deem fitting, the faculty be granted to me to proceed with a process concerning such a marriage, which is alleged to be valid but not consummated, with the express faculty of delegating. In the meantime, I reverently kiss the Sacred Purple. Given from the Episcopal Curia, on the day... Your most devoted servant, L. 83 S. N., Bishop. N., Chancellor of the Curia. V ACTS OF THE DELEGATION CARRIED OUT BY THE ORDINARY AND OF THE OFFICIALS OF THE DEPUTATION. Having been instructed by the Most Eminent and Reverend Lord S. R. E. Cardinal, Prefect of the Sacred Congregation for the Discipline of the Sacraments, through letters dated [date], regarding the mandate entrusted to us by the aforementioned Sacred Congregation, to proceed with a process according to the law, especially according to the Regulations of the same Sacred Congregation of May 7, 1923, concerning the alleged lack of consummation of the marriage contracted by V.eum N...., and the reasons for the requested dispensation, with the express power of delegation; We, through the present letters, delegate the Reverend Father N. to proceed with such a process, who shall act in all respects according to the provisions of the Code of Canon Law and according to the aforementioned Regulations, and

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also according to...

[*Latin ed. p. 417*]

417 The Holy Congregation for the Discipline of the Sacraments provides specific instructions given by the Holy See in the aforementioned letters. Simultaneously, we choose and appoint: The Defender of the Bond, Reverend Father [Name]; The Advocate, Reverend Father [Name]; The Clerk, Reverend Father [Name]. Given from our offices, on the [day] of [month], in the year [year], [N.], Bishop. [L. ℔ß S.], Chancellor. If the gravity of the cause or another difficulty suggests it, by the same decree, or in the course of the cause, those who will perform the duties of a judge's delegate, as well as substitutes for the Defender of the Bond and the Advocate, are chosen in a similar manner.

VI. CONSTITUTION OF THE TRIBUNAL, DIOCESE OF [N.], REGARDING THE MARRIAGE WHICH IS ALLEGED TO BE VALID AND NOT CONSUMMATED. Session I. In the year of Our Lord [year], on the [day] at [hour], are present: The Judge's Delegate, Reverend Father [Name]; The Defender of the Bond, Reverend Father [Name]; The Advocate, Reverend Father [Name]; in the city of [city], in the offices of Reverend Father [Name]. The Reverend Judge announces:

1) The letters of the Holy Congregation for the Discipline of the Sacraments, dated [date], by which the Ordinary of [N.] is instructed to conduct the proceedings in the case concerning the marriage which is alleged to be valid and not consummated between [Name] and [Name].

2) The letters of the Reverend Ordinary of [N.], dated [date], by which (unless he himself performs his office), he delegates the office of judge to the same Reverend Father [Name]; and he appoints the other officials mentioned above: namely, Reverend Father [Name] as the Defender of the Bond, and Reverend Father [Name] as the Advocate.

3) The petition of [Name], the wife, requesting the institution of the proceedings.

Then, the presiding Judge (unless he is the Bishop himself, cf. the Rules, n. 19), and each of the ministers of the tribunal, take an oath to duly and faithfully perform their respective offices, and to maintain secrecy, using the formulas that are found in the Appendix of the Rules. (cf. S.C. below, nn. VII-IX).

After these matters are completed, the Judge orders that a copy of the petition be notified to the husband, the opposing party, and that the same petition be included in the records of the investigation, as also stated in the aforementioned letters of the Holy Congregation and the letters of delegation from the Reverend Ordinary. Furthermore, the Judge establishes the day, [date], the hour, [time], and the place, [location], for the next meeting of the tribunal, at which the wife will be examined, ordering that

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she be duly summoned; and Reverend Father [Name] is appointed as the messenger, who will bring the summons.

[*Latin ed. p. 418*]

418 Acta Apostolicae Sedis - Commentarium Officiale. Concerning these matters, the present report is drawn up, and is signed by the Reverend Delegate Judge and by the officials of the tribunal. On the day and at the place as mentioned above. N., Delegate Judge. N., Defender of the Bond. N., Clerk.

L. I$I S. VII

OATH TO BE TAKEN BY THE DELEGATE JUDGE.

I, N., by the Reverend Lord E. P. iV., Delegate Judge Instructor (or appointed to act in place of the Judge Instructor) in the process concerning the marriage which is alleged to be valid but unconsummated between N. and N., I swear that I will duly and faithfully fulfill the office of Judge Instructor, observing, as far as it is within my power, the prescriptions of the Code of Canon Law, and especially the Rules issued by the Sacred Congregation for the Discipline of the Sacraments on May 7, 1923, setting aside all considerations of persons, and that I will maintain secrecy. May God assist me in this, and may these holy Gospels of God, which I touch with my hands.

VIII. OATH OF THE DEFENDER OF THE BOND.

I, N., legitimately appointed (or substituted) Defender of the Bond by the Reverend Lord Ordinary N., to instruct in the process concerning the marriage which is alleged to be valid but unconsummated between N. and N., I swear that I will diligently and incorruptly fulfill the duty entrusted to me, according to the prescriptions of the Code of Canon Law and the Rules issued by the Sacred Congregation for the Discipline of the Sacraments on May 7, 1923; and that I will present all that can be offered concerning the validity of the marriage, both verbally and in writing, setting aside all human considerations; and that I will religiously maintain the secrecy of my office. May God assist me in this, etc.

IX. OATH TO BE TAKEN BY OTHER OFFICIALS.

I, N., I swear that I will duly and faithfully fulfill the duty of Clerk (or substitute Clerk) in the process concerning the marriage which is alleged to be valid but unconsummated between N. and N., which has been entrusted to me by the Illustrious and Reverend Lord Ordinary N., according to the

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prescriptions of the Code of Canon Law and the Rules of the Sacred Congregation for the Discipline of the Sacraments of May 7, 1923, in all things, and that, concerning all matters which I may come to know in reason of my office, I will maintain secrecy in every way. May God assist me in this, etc.

[*Latin ed. p. 419*]

Most Holy Congregation concerning the Discipline of the Sacraments, 419 X. DECREE CONCERNING THE SUMMONS OF THE WIFE PETITIONER. In the year of the Lord, in the month of [month], in the halls of the episcopal palace, before the Most Reverend Lord Judge, the Reverend Lord Defender of the Bond, and myself, the undersigned notary: Having seen the letters of the Most Holy Congregation concerning the Discipline of the Sacraments, dated [date], by which the Most Reverend Ordinary was granted the authority to conduct the proceedings concerning the alleged consummation of the marriage between N. and N., and the reasons for the requested dispensation; Having considered the letters of the Most Reverend Ordinary, dated [date], by which the Most Reverend N. was delegated to instruct such proceedings; The aforementioned Judge, having heard the Defender of the Bond, decreed that the examination of the wife petitioner should proceed; therefore, said wife is hereby summoned to appear before the aforementioned Judge, in the session hall of this Holy Tribunal, located at [address], on [date], in the month of [month], at [time], to undergo examination in the matrimonial cause initiated by him. At the same time, notice is given to the Defender of the Bond to present, before the aforementioned date, a sealed and signed questionnaire to be presented to the wife petitioner; and to attend the examination of the aforementioned woman, at the place, date, and time as stated above. N., Instructor Judge. AT., Defender of the Bond. N., Notary. Let it be noted in the records that the Judge has ordered these things, and this shall suffice for all time. Similarly, a decree is drawn up for the summons of the opposing party and the witnesses, with appropriate modifications. Furthermore, the Judge orders that, in the meantime, the parish priests of both the wife petitioner and the husband, as well as the witnesses who are to be questioned, if not already done by the Curia, should inquire and obtain testimonial letters or documents, by which, in the most accurate manner possible and with due discretion, information should be provided concerning the honesty, religion, and veracity of both spouses and the witnesses, and that other matters should be reported which are necessary and appropriate for evaluating their testimonies. XI. LETTERS OF THE JUDGE TO THE PARISH PRIESTS, FOR INFORMATION CONCERNING THE HONESTY AND CREDIBILITY OF THE SPOUSES AND WITNESSES. (Confidential) Whereas, by the authority of the Most Holy Congregation concerning the Discipline of the Sacraments, dated [date], and by the delegation of the Most Reverend Ordi-

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nary of this diocese, a cause is being conducted in this Tribunal concerning the alleged lack of consummation of the marriage between...

[*Latin ed. p. 420*]

420 Acta Apostolicae Sedis - Official Commentary: In the matter between N. and N., and concerning the requested Apostolic dispensation, at the instance of the aforementioned N., it is necessary, according to the norms of the aforementioned Sacred Congregation of the same date, May 7, 1923, that a diligent investigation be conducted and that legitimate testimony be provided regarding the credibility of both spouses and of the witnesses presented. Therefore, the undersigned investigating judge in the aforementioned case, with the consent of R. D. N., the parish priest, orders that, in accordance with the sanctity and solicitude of his pastoral office, he carefully inquire into the matter and clearly communicate to this Tribunal information regarding the religion and moral character of both spouses and of the witnesses presented, namely: whether they fulfill the precepts of religion, whether they are endowed with good morals, what reputation they enjoy, and whether they are worthy of belief, even when they testify about matters concerning themselves, or concerning the alleged lack of consummation of the marriage. Furthermore, according to his prudence, the aforementioned parish priest should also report any other matters that appear necessary and appropriate for the proper assessment of the testimonies of both spouses and witnesses, so that sufficient and complete testimony can be transmitted to the aforementioned Congregation, regarding the matter pertaining to the disputed marriage. If the spouses or witnesses, or any of them, are not known, he should institute appropriate inquiries, with the help of priests attached to the parish church, or another prudent person, well-regarded by him, and indeed in secret, but in such a way that appropriate and certain information is gathered. Given from the offices... on the day... in the year... N., the investigating judge. L. £B S. N., the clerk. If the spouses are residing in different parishes, the parish priests of both parishes must be consulted. If the spouses and witnesses are better known in another parish than where they currently reside, it is necessary to obtain information from that parish priest, or even from both parish priests of both places of residence. Moreover, regarding experts, who themselves must demonstrate probity and credibility, it is not uncommon for such information to be required. XII. INFORMATION FROM THE PARISH PRIEST: Example of the response to be given by the parish priest, if the information regarding the parties or witnesses is favorable; with the necessary modifications to the text of the letter, according to the subject matter. With regard to the information requested by the Reverend investigating judge in the case of..., by letter dated..., the undersigned parish priest of the Church of N. responds, for the performance of his duty, that he has known N., the petitioner, for many years, as she resides within the boundaries of this

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parish; and by the present letter, to the extent that it is known to him, he testifies that the aforementioned woman is of good faith...

[*Latin ed. p. 421*]

The Holy Congregation for the Discipline of the Sacraments is known to be imbued with piety and good morals, and to enjoy a good reputation, so that it is not considered susceptible to falsehood. Considering these things, the woman in question is not considered capable of perjury, even in her own favor, and she appears credible regarding her assertion concerning the consummation of her marriage. Furthermore, when the same parish priest, at the request of the Reverend Ordinary, conducted investigations and spoke with the aforementioned woman, he judged her to be sincere and truthful. As for the man involved, etc. In witness whereof. From the parish of..., on the day..., in the year... N., the parish priest. L.)$i S.

On the contrary, if the information is not favorable, the parish priest shall use words that do not deviate in the least from the truth, and which, with prudence, suggest themselves for the various cases. If the parish priest does not know the betrothed, or the witnesses, or the experts, thoroughly, nor can he obtain certain information about them from elsewhere, he shall openly declare to the judge in his response, with the reasons adduced. The judge, then, will question other persons who are well-informed and instructed, or, if he deems it necessary, will request information from the Ordinary regarding the matter.

XIII LETTERS OF THE JUDGE TO THE ORDINARY FOR INFORMATION (WHEN IT IS NOT THE JUDGE WHO IS TO MAKE INQUIRIES, AND HIS INFORMATION IS SOUGHT).

Most Reverend Lord,

In the cause of the marriage dispensation *V-V*, which is being prosecuted in this Tribunal by delegation from A. T. on the day..., when the parish priest of the betrothed (or witnesses or experts...) having been appropriately questioned, responded that he did not know the aforementioned spouses (or witnesses or experts...) well, nor could he obtain information safely from elsewhere, and this Tribunal has not been able to obtain such information from other sources, A. T., by virtue of his greater authority and knowledge of affairs and persons, deigns to inquire directly about the religion, honesty, and veracity of the parties (or witnesses, or experts), so that their depositions or accounts may be properly assessed.

In the meantime, etc.

Given... , on the day..., in the year...

Your most devoted servant,

L. j$i S.

ACTA, Vol. XV, n. 8. — 1-8-923.

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N., Delegate Judge.

N., Clerk.

[*Latin ed. p. 422*]

Acts of the Apostolic See - Official Commentary, Volume XIV. LETTER OF THE ORDINARY TO GATHER PRELIMINARY INFORMATION OF AN EXTRAORDINARY NATURE. (Under seal)

Most Reverend Lord,

Since, by the authority of the Holy Congregation for the Discipline of the Sacraments, in this diocesan tribunal, at the request of N., a case is being investigated concerning the marriage initiated by that woman with N., which is alleged to have been not consummated, and therefore a grace of dispensation is sought from the Supreme Pontiff; and since it has come to Our knowledge that you possess religion and probity of life, as well as knowledge of persons and things, and prudence, and that you know the aforementioned woman (or witness or expert), We, by these present letters, request that, for the sake of the charity and obedience which you show towards the Church, you be willing to provide Us with accurate and distinct information, under the law of secrecy, concerning the religiosity, honesty, and veracity of the aforementioned woman (or witness or expert), especially in the judicial and sworn assertion concerning the alleged lack of consummation of the marriage, so that it may be determined whether, in this matter of such importance, she is to be considered worthy of belief or not.

In the meantime, God, etc.

Given at..., on this day..., in the year...

N., Ordinary.

L. S.

N., Chancellor.

XV. SUMMONS TO THE WIFE, THE PLAINTIFF.

By order of the Reverend N., Judge, instructor in the process concerning the marriage which is alleged to be valid but not consummated, between N. and N., the aforementioned N., residing at address, wife, plaintiff in the cause, is summoned to personally appear before the aforementioned Judge, in the courtroom of this Tribunal, at address, on the day of the month, in the year, at the hour, to undergo an oath and examination in the cause initiated by her.

Given from the offices on this day...

N., Judge.

L. S.

N., Clerk.

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Two copies of such a summons are made, of which one is delivered to the messenger, to be sent to the party, according to the prescription of the Code, canon 1717 and following; the other is kept in the records, and at the bottom of the same, the messenger will note what he has done.

[*Latin ed. p. 423*]

423. The Holy Congregation for the Discipline of the Sacraments, XVI. RELATION OF THE NOTIFICATION COMPLETED BY THE CRIER, TO BE KEPT IN THE RECORD. I, the undersigned, appointed crier of the Reverend Diocesan Curia of N., hereby declare that today I have notified and left with the undersigned an authentic copy of the summons to the Lady N., at her domicile, at number [street number], delivering said copy into the hands of the aforementioned Lady N. (or a person from her family or household), in accordance with canon 1721 and following. In witness whereof, etc. On [day] of [month], in the year [year], the appointed crier. Similarly, a summons is drawn up and a report of the notification is made for the appearing party and for those to be summoned. XVII. THE DEFENDER OF THE BOND PRESENTS QUESTIONS TO BE PROPOSED TO THE PETITIONER N., IN THE CAUSE OF ALLEGED CONSUMMATION OF MARRIAGE BETWEEN N. AND N. The defender of the bond, lawfully appointed, presents the following questions, sealed and signed, which are to be opened only during the examination by the Judge, and insists that the Lady Petitioner N., in the cause brought by her, be examined thereon, observing the form prescribed by law; otherwise, he protests, etc. This, with the possibility of adding, deleting, correcting, etc. Given on [day] of [month], in the year [year], the defender of the bond. Furthermore, questions are presented for the examination of the appearing party, witnesses, and experts. XVIII. THE OATH TO BE ADMINISTERED TO THE PARTIES AND WITNESSES REGARDING TRUTHFUL TESTIMONY. The Judge, with serious words, warns the spouses and witnesses beforehand about the sanctity of taking an oath and the most grievous sin committed by those who violate the oath, noting the particular nature of the oath in this matter, and the most harmful consequences of perjury, according to what is stated in the Decrees; and, as the circumstances warrant, if he deems it appropriate, he reminds them of the penalties imposed on those who commit perjury in the Church court, as collected in the Rules, under number 40. Then, the Judge addresses the party or witness: Do you wish to invoke the Divine Name as a witness of truth, touching the Holy Gospels, using the following formula:

[*Latin ed. p. 424*]

424 Acta Apostolicae Sedis - Official Commentary. I, N., swear that I am stating the entire and complete truth regarding these matters, both concerning the individual articles and the matter as a whole, a truth which

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I have ascertained before God and my conscience, and that I will fully and faithfully present it, without adding, omitting, or altering anything. May God assist me in this, etc. XIX. EXAMINATION OF THE PETITIONER FOR ANNULLMENT. Session... In the name of God. Amen. In the year of Our Lord, on the day, at the hour, in the city, in the chambers before the Most Reverend N., the delegated judge, with the presence of the Most Reverend N., the defender of the bond, and the undersigned clerk, appeared N., the petitioner in the cause for the dispensation of her marriage, duly summoned for this day and hour. The judge requests and receives the oath from the petitioner, according to the prescribed manner and form (as indicated in section XVIII). Subsequently, at the request of the defender of the bond, the judge opens the document, which the aforementioned defender had presented, containing the questions to be put to the wife, and immediately proceeds, according to the same questions, to the examination of the petitioner, who answers each question in order as follows. General Questions. 1. The judge will question the petitioner regarding her name, surname, father's name, origin, age, religion, condition, domicile (city, street, parish), and the place of her current residence. Whether she fulfills her religious obligations. Then, the judge instructs the clerk to read, according to the established procedure, the names of the judge and the officials of the tribunal. Subsequently, as the circumstances of the case may warrant, the judge will attempt to encourage the petitioner to reconcile with her spouse, presenting suitable reasons, according to the nature of the persons and the circumstances, appropriately suggested, especially, for example, from the sanctity of the marriage bond, from the help of divine grace in bearing its burdens, from the tranquility of conscience and the peace of the family, and from the difficulties that accompany the process for the requested dispensation; and he will earnestly inquire as to what reasons stand in the way of reconciliation, striving to remove those reasons, if possible. Particular Questions. After the general questions, particular questions, which must be varied prudently according to the circumstances, are put forth. As an example, several circumstances are proposed that should be kept in mind, although not all of them are necessarily relevant in every case, but rather according to the subject matter. For example: Does she confirm or deny the contents of her petition (which, if necessary, will be read) in all its parts? And by whose influence or...

[*Latin ed. p. 425*]

1. Has the Holy Congregation for the Discipline of the Sacraments ever been consulted regarding this matter, and has a written petition been prepared concerning it?

2. When did the betrothed parties begin their negotiations, and for how long did these negotiations last?

3. Did the marriage take place with the consent of the parents and out

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of mutual love?

4. Were the banns of marriage proclaimed? If so, in what place, with whom present, and with what joy and solemnity was the marriage celebrated?

5. At what time did the spouses come together, and did they sleep together in the same bed and room?

6. Did they willingly and freely perform their conjugal duties, and did they consummate the marriage? (If necessary: Does the party understand in what manner such consummation consists?)

7. If they did not consummate the marriage, did they afterward make efforts to do so, how many times, in what manner, and with what result?

8. Has the wife ever experienced pain in connection with the marital act?

9. Is she convinced that the husband has fully completed the marital act according to the laws of nature?

10. Has any external evidence of this been observed, as is customary?

11. Does the wife know of any reasons, either present or past, for the lack of consummation, or at least suspect such reasons? She should state what she believes. For example, has the reason for the lack of consummation been a lack of true consent to the marriage, or force and coercion in entering into it, or aversion between the spouses arising at the very beginning of married life, or impotence, whether absolute or relative, or some other such cause? And she should relate the particular circumstances of the attempts at consummation.

12. In the case where the lack of consummation is attributed to the infirmity of one of the spouses: Has either spouse ever been infirm, and what was the nature of that infirmity? To whom did they consult, and what doctors did they see? What medicines were used, for how long, and with what effect? What testimonies from these doctors, or other documents relevant to the matter, are available?

13. Have the spouses always used the same room and the same bed?

14. Who deserted the other first, and for what reason or occasion?

15. When and how did they celebrate the civil marriage?

16. Has any action been taken regarding separation or the dissolution of the bond before a civil court? If so, when, by which spouse, for what reasons, and with what outcome? Has a final decision been issued?

17. Have the spouses related their conjugal experiences, openly or secretly, to their parents, relatives, friends, or neighbors? To whom, and at what time, have they spoken about the lack of consummation in their marriage? In this case, the wife should state their names and addresses.

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18. When and in what manner did the wife learn about the marriage?

[*Latin ed. p. 426*]

426 Acta Apostolicae Sedis - Official Commentary: Can a marriage be dissolved by dispensation from the Roman Pontiff? 20. Question: What are the reasons for which a dispensation is requested from the Supreme Pontiff, and do these reasons still hold? 21. Question: Does the petitioner know whether the other party consents to the present petition, or not, and for what reason does she anticipate that the other party will either consent or oppose it? 22. Question: The petitioner shall present witnesses, to the extent possible, numbering seven, who are related by blood or affinity, or, if not, who are neighbors of good reputation, or otherwise knowledgeable about the matter, who can swear to the petitioner's integrity, and especially to the truthfulness of her statements in the present controversy. Preferably, these should be those who have knowledge of the facts upon which the solution of the present matter depends, or who can confirm the details presented by the wife. The petitioner shall provide the names, surnames, addresses (city, street, diocese, and parish), current place of residence, and other relevant information of such witnesses. 23. Question: (Especially if the respondent is contumacious or appears likely to be so): The petitioner shall also present witnesses from the side of the husband, among his relatives, affines, and neighbors, or otherwise knowledgeable individuals, who are likely to provide useful testimony in the case. 24. Question: Does the petitioner possess any instruments or documents, whether public or private, relevant to the matter? (If proceedings regarding the disputed marriage have been initiated before a civil judge): Can an authentic copy of the proceedings and the judge's judgment be presented? Has a physical examination of either or both spouses been performed in the civil proceedings? If so, whether a written report and/or an oral testimony of experts are presented; and what observations were made during such examination, for the sake of truth? 25. Question: Does the petitioner truly believe that she still possesses her integrity, and is she prepared to submit to a physical examination by two midwives or two experts, in accordance with the sacred canons, especially the Regulations of the Sacred Congregation of [Date: May 7, 1923]? And, if she has been defiled, for what reason and at what time did this occur; and can she present a physician or expert who has examined her and who, having been released from any secret obligation, can testify about the petitioner's condition after the final separation from her husband? 26. After the examination, at the order of the Judge, the complete testimony is read aloud to the female petitioner, and the Judge asks her: Question: Is there anything to add, omit, correct, or modify? 27. Question: Then, she is asked to take an oath regarding the truth of her statements and to maintain secrecy, according to the prescribed form (cf. below, no. XX). And, after taking the oath, the petitioner, the judge, the defender of the bond, and the

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clerk sign. N., the petitioner. N., the examining judge. L. S. N., the defender of the bond. N., the clerk.

[*Latin ed. p. 427*]

I. The Holy Congregation for the Discipline of the Sacraments, § 4. If the person being questioned is unable to write, or is legitimately prevented from signing, this must be noted in the record. If the examination is not completed in a single session, it is suspended, with a note indicating the reason for the suspension, for example: "Due to the lateness of the hour, the examination was suspended, to be resumed at the same place, on the day..., at the hour...". As mentioned above, letters of attestation regarding the credibility of the person being questioned should be presented at the examination.

XX. OATH REGARDING THE TRUTH OF TESTIMONY AND THE KEEPING OF SECRETS. I, N., swear that I have spoken only the whole and entire truth, and that I will never, before the present cause is completely resolved, divulge or reveal the questions asked or the answers given. May God help me in this, etc.

XXI. OATH TO BE TAKEN BY THE INTERPRETER. I, N., appointed by the Reverend Judge in the process concerning the marriage contested and unconsummated between N. and N., swear that I will faithfully fulfill this duty, rendering the acts and documents of the process word for word, diligently and accurately, and at the same time, I will keep secret all that I receive in the process. May God help me in this, etc.

XXII. DECREE FOR THE SUMMONING OF THE APPEARING PARTY. The Reverend N., Judge, etc., having heard the defender of the marriage, orders that N., the appearing party, be summoned to appear on the day, month, hour, at the place, in order to undergo an examination under oath in the process initiated by N., his wife, which is being conducted in this Tribunal, concerning the asserted unconsummation of the marriage of the aforementioned spouses, and regarding the causes for an Apostolic dispensation; with the declaration that if the aforementioned appearing party does not appear on the appointed day and hour, nor offer an excuse for his absence, he will be declared contumacious, and, in his absence, with the insistence of the defender of the marriage, the proceedings will continue in the judgment. Given on the day... L. £B S. N., Judge. N., Clerk.

[*Latin ed. p. 428*]

428 Acta Apostolicae Sedis - Official Commentary XXIII. CITATION OF THE APPEARING PARTY BY EDICT OF THE ROMAN DISPENSATION OF MARRIAGE, No. N. Since the actual place of residence of D. N., son of condition..., in this case, originating from the place commonly called..., diocese..., who resided in the year... in the place at street number..., we peremptorily summon by this aforementioned edict the aforementioned

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man to personally appear, in the year, month, day, and hour, in the offices of this Tribunal (at street number...), before the undersigned Judge, to give testimony, according to the questions to be proposed to him, in the cause of asserted lack of consummation of marriage, initiated by his wife, N., to request an Apostolic dispensation, and which, by order of the Sacred Congregation of the Sacraments, is being conducted in this Tribunal on the aforementioned day. If he does not appear on the designated day and hour, or if he does not present an excuse for his absence or for the reasons for his actions, he will be declared contumacious, and, in his absence, proceedings will continue, with the insistence of the Reverend Defender of the Bond in the same cause. The ordinaries of the places, parish priests, priests, and all faithful who have knowledge of the domicile or place of residence of the aforementioned man, must take care, if and to the extent that it is possible, to ensure that he is informed of this edictal citation. Given on the day... N., Judge. L. rj$ S. N., Clerk. XXIV. EXAMINATION OF THE APPEARING MAN. Session... The forms are to be followed as for the examination of the wife, the plaintiff, and similar questions may be proposed; but other questions, more suitable for the circumstances, will be added, and others omitted, or entirely reformulated; according to the prudence and sagacity of the Judge and the Defender of the Bond, who demand these declarations, which, according to the nature of the case and the person, are intended to illustrate the truth. Regarding the physical examination of the man that is required, the prescriptions contained in the Rules, No. 84, §§ 2-3, are to be observed. And to the party who is questioned in the second place, if the circumstances permit, at the end of the examination, there will be objections raised regarding the answers of the other party, who may also be called again for further examination, according to the Rules, No. 55. If the appearing party is unable to come to the place where the Tribunal is held, whether in a different diocese or in the same one, he will be heard according to...

[*Latin ed. p. 429*]

429 The Holy Congregation for the Discipline of the Sacraments, in its Regulations, paragraphs 23-24, and this is to be observed also with regard to others summoned to appear, who are engaged in similar matters. If a part of the convened party does not appear before the judge, a note shall be made in the record regarding the failure to appear, and the reason given, whether it be due to impossibility or contumacy, for example. And indeed, if the matter concerns a refusal to comply, and a just cause for absence has not been presented, it is for the judge, after hearing the defender of the bond, to determine whether the summons should be renewed, or whether other more suitable means should be employed, such as the intervention of a person amicably connected or of grave authority; and the same shall be said concerning the contumacy of others summoned to appear. Documents

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proving contumacy shall be recorded in the record, and, especially with regard to the convened party, a declaration of contumacy shall be issued. (Cf. Regulations, paragraph 26).

XXV DECREE CONCERNING THE DECLARATION OF CONTUMACY OF THE CONVENED PARTY IN A ROMAN MARRIAGE DISPENSATION CASE.

In the Roman case, *Dispensatio Matrimonii* initiated between N. and N., which the Reverend N., Judge, is investigating according to a decree of the Holy Congregation for the Discipline of the Sacraments of the date..., at the request of the wife, it is established that the man, A.T., the convened party, having been legitimately summoned (or having been summoned again according to canon 1843, § 2, or suitable means having been employed to bring him), according to the decree of the aforementioned Judge of the date..., it is truly established that notice of the summons reached the aforementioned man at a suitable time, according to the proper notification carried out by a messenger of the Curia on the date... (or according to the signed receipt delivered by public notaries), and that simultaneously, the same convened party, on the day and hour prescribed, did not appear before the judge, nor within half an hour immediately following, and neglected to offer an excuse for his absence, nor showed any intention of withdrawing from such disobedience; the Reverend Judge, after hearing the defender of the bond, declares the aforementioned man contumacious, ordering that, with due observance, the proceedings be continued to the conclusion of the process: and this shall be made known to the contumacious party by official notification. To this decree are appended documents proving the contumacy of the aforementioned convened party. Given on the date... N., Judge. L. S. N., Clerk.

XXVI DECREE CONCERNING THE SUMMONING OF WITNESSES OF THE SEVENTH CLASS, INDUCED BY A WOMAN, BY THE JUDGE.

The Reverend N., Judge, in the case of..., after hearing the defender of the bond, orders that the witnesses of the seventh class, induced by a woman, be subjected to judicial examination, and therefore be summoned to appear, namely:

[*Latin ed. p. 430*]

430 Acta Apostolicae Sedis - Official Commentary 1. N. (e.g., the father of the aforementioned party), 2. N. (the mother, etc.). 3. 4. 5. 6. 7. Given on the fourth day, the Judge, the instructor. N., the clerk. "Let the testimonial letters obtained concerning the trustworthiness and integrity of the witnesses be presented. Let summons be prepared, in a form similar to that used for the parties, with necessary modifications: and likewise, let notification be given. XXVII. JUDICIAL EXAMINATION OF WITNESS N. PRESENTED BY THE PROSECUTOR. Session. ... The forms shall be used as for the examination of the prosecutor. The Judge administers the oath

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to the witness, according to the formula under number XVIII, and opens the sealed document presented by the defender of the bond, which contains the questions, which are then put to the witness. Regarding general matters: 1. The witness shall be questioned about their name, surname, father's name, origin, age, religion, status, domicile (city, street, parish), and current place of residence. 2. Whether they are related by blood or affinity to either of the spouses, and to what degree? 3. From what time, on what occasion, and in what manner did they come to know the spouses N. and N.? Regarding specific matters: 4. Whether they have observed the religion and honesty of both spouses, and therefore whether the witness believes that one or the other has spoken the truth; or at least whether they consider them incapable of lying, neither in their own favor, nor in a matter so serious as the one in question? 5. Whether they know whether the spouses in question entered into marriage freely and with mutual affection? 6. What were the signs of mutual love, both before the celebration of the marriage, and on the very day of the celebration, and afterwards? 7. Whether they know whether they consummated the marriage? 8. Whether they know of any reason why they might not have been able to consummate the marriage? (Whether, for example, due to a lack of true consent in the marriage, or due to force and fear in entering into it, or due to aversion and hatred arising between the spouses at the very beginning of their conjugal life, or due to impotence, whether absolute or relative, or due to any other reason whatsoever?). Note: It is the duty of the Judge and the defender of the bond to elicit, through appropriate questions, from the witnesses, to which cause the asserted lack of consummation should be attributed.

[*Latin ed. p. 431*]

The Holy Congregation for the Discipline of the Sacraments, in paragraph 431, directs that "the indications and presumptions which may contribute to establishing the alleged lack of consummation should be investigated, according to the Rules, chapter XII, paragraph 9."

9. What experiences have the spouses had, in order to remove impediments to the consummation of the marriage?

10. Have disputes arisen between them, and does one spouse harbor ill will towards the other?

11. What was the cause or occasion for the change in one spouse's feelings and sentiments towards the other?

12. For how long have they lived together, and who was the first to abandon the other?

13. What is the reputation of the alleged lack of consummation, both among the witnesses and among others?

14. Does the witness know others, either from the side of the plaintiff or from the side of the defendant, who are informed about the matter and

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could testify in this process?

15. Does the witness know when the plaintiff decided to seek a dispensation from the Supreme Pontiff regarding the marriage, which is considered valid but not consummated, and what was the plaintiff's understanding of the Supreme Pontiff's power in this matter?

16. Is reconciliation between the spouses possible?

17. Does the witness have anything to add, omit, correct, or modify?

Then, the judge has the complete deposition given by the spouse who brought the witness read to the witness, and asks:

18. Does the witness believe that the statements made in the spouse's deposition accurately reflect the truth in all respects?

If it does not seem appropriate to the judge to read the entire deposition of the spouse, he proceeds according to the Rules, paragraph 68, section 2.

Then, all that the witness actually testified to verbally is written down, and the witness is asked:

19. Does this written account fully contain the answers given by the witness?

The witness is then asked to take an oath to tell the truth and to maintain confidentiality, according to the prescribed form (cf. above, paragraph XX).

After taking the oath, the witness, the judge, the defender of the bond, and the clerk sign.

N., Witness.

N., Judge.

N., Defender of the Bond.

N., Clerk.

Similarly, the same procedure is followed with other witnesses, whether they are presented at the request of a party or ex officio.

XXVIII. THE JUDGE DESIGNATES A MIDWIFE, OR PHYSICIAN, AND A WOMAN'S HELPER TO EXAMINE THE PHYSICAL CONDITION OF THE PLAINTIFF'S WIFE, EX OFFICIO.

On the day..., in the month..., in the year..., in the process concerning the marriage between N. and N., which is alleged to be valid but not consummated, the Reverend N., Judge, after hearing the defender of the bond, decreed:

[*Latin ed. p. 432*]

432 Acta Apostolicae Sedis - Commentarium Officiale. Proceed to the legal examination of the body of the woman N., the wife of the petitioner; and for this purpose, let N. and N. be chosen as midwives (or, if necessary, as expert physicians Ñ. and -N.); and also the matron N. Let this be notified to them, and let them be warned to present themselves on the day..., in the month..., at the hour..., at the buildings..., on the street..., number..., for the

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purpose of carrying out the aforementioned examination, according to the C. I. G. and the Regulations of the Holy See concerning the Discipline of the Sacraments, of May 7, 1923. This shall be signified to both the aforementioned woman, the petitioner, and to the defender of the bond. N., Judge. L- © S. N., Clerk. Regarding whether or not the examination of the woman is to be carried out, see the Regulations, nos. 84-86. As for the qualities required in choosing midwives or experts, see ibid., nos. 87-89; and as for the qualities of the matron, see ibid., no. 91. Furthermore, with the necessary modifications, a decree shall be issued for the appointment of two experts to examine the man, if the circumstances warrant it. XXIX OATH TO BE TAKEN BY THE MIDWIVES, OR PHYSICIANS, AND BY THE MATRON. The Judge shall remind the midwives, or the aforementioned physicians, and the matron of the gravity of the oath, especially in such proceedings, according to what is stated in the Decree. Subsequently, the midwives, or the aforementioned physicians, shall take the oath, touching the Holy Gospels, with the following formula, with the necessary modifications: "I, N., appointed by office to act as a midwife for the purpose of carrying out a canonical examination of the woman N., swear that I will faithfully fulfill my assigned duty, and that I will investigate and ascertain all those things which, according to the principles of the medical art, I consider to be relevant to admitting or excluding the consummation of the marriage; observing in particular the prescriptions of the Regulations of the Holy See concerning the Discipline of the Sacraments, of May 7, 1923, chapter XIII; and that I will expose all things in writing and in oral questioning according to the truth; and that I will maintain secrecy. May God assist me, etc." Similarly, touching the Holy Gospels, the matron shall swear: "I, N., designated by office to assist in the physical examination of the woman N., swear that I will faithfully fulfill my duty, observing in particular the prescriptions of the Regulations of the Holy See concerning the Discipline of the Sacraments, of May 7, 1923, chapter XIII, and especially taking care that no fraud is committed, and that the laws of modesty, both regarding clothing and demeanor, are observed; and that I will expose all things in oral questioning according to the truth, and that I will maintain secrecy. May God assist me, etc." Regarding what must be observed in carrying out the examination, and regarding the manner in which the examination is to be carried out, see the Regulations, nos. 91 and 93.

[*Latin ed. p. 433*]

433. Holy Congregation concerning the Discipline of the Sacraments: If the judge doubts whether the midwife has received sufficient instruction, he should employ an expert physician to instruct them accordingly. The inspection of the midwife, or the expert, must be carried out separately by each, observing Rule 93. After the inspection is completed, each, separately, must record in writing a report of the inspection and their opinion, which

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reports shall be submitted within the time limit set by the judge, and which shall be fully included in the records. Furthermore, the judge shall designate the place, day, and hour for the oral examination of the expert and the midwife.

XXX. ORAL EXAMINATION OF THE EXPERT OR MIDWIFE:

In the year, before the judge, with those present, appeared D. A. (as in other sessions; cf. the beginning of the examination of the wife, with necessary modifications).

The judge, instructing the expert or midwife, and if he deems it appropriate, having them swear to speak truthfully, presents the signed document, which contains the articles prepared by the defender of the bond, which he has especially extracted from the reports presented by the aforementioned experts, according to the general and particular circumstances and difficulties that are indeed to be considered in the actual inspection.

Such articles, in addition to those noted below in the schema, should be drawn from the commonly accepted instructions of the Holy See, namely from the Instruction of the Holy Congregation of the Council, *Cum monit glossa*, of August 22, 1840; from the Instruction of the Holy Congregation of Holy Orders, of 1858; and from the Instruction of the same Holy Office (for the Oriental Rite Bishops), *Quomodo matrimonium foedus*, of 1883, title VI, article 5; and from the opinion of the expert, concerning the difficulties of a particular case.

After these general questions, the judge presents these articles to the expert or midwife, which may be as follows; and from which, as the case requires, they must add others, also paying attention to any doubts and ambiguities that have emerged from the questioning itself.

1. Has the expert had any dealings with the woman examined, or with her husband?

2. At what time and in what manner did they become acquainted?

3. Does the expert, under oath, confirm, in all respects, the report that they have written regarding the physical examination of the woman?

4. Does the expert have anything to add, or correct, or change in that same report?

5. Did the expert, both physically examine the woman, and also separately prepare the report, apart from the other expert?

6. Has the woman been subjected to warm water, and for how long?

7. By what means and method did the expert proceed in carrying out the inspection?

[*Latin ed. p. 434*]

434 Acta Apostolicae Sedis - Official Commentary 8. Has the expert ex-

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amined, using the techniques of the art, any signs of the woman's integrity or corruption in the case? 9. Upon which arguments, above all, is the opinion given by the expert based? 10. Does any doubt of fraud exist, especially whether astute applications of the art of medicine have been used to simulate integrity? 11. Has the woman suffered from any illness, defect, or anomaly that might have had an influence on conjugal relations, and indeed during the time of cohabitation with her husband; and can these be cured, or not? 12. (If the case warrants): How can the opinion of the expert be reconciled with the contrary opinion of another expert or doctor, or with the contrary assertion of one or both spouses (which are read)? Note. The judge may subject the reports, whether prepared by midwives or by doctors, to the examination of another expert, if he deems it appropriate, and shall proceed otherwise according to the Regulations, n. 93, § 2. 13. What has the expert observed regarding the general constitution of the woman's body, her temperament, and her mental state? 14. What has the expert learned from the woman herself that is relevant to the matter? 15. (If the case warrants): Has the expert learned anything about the physical condition of the other spouse, namely the husband, that is relevant; and is the opinion of this same expert truly corroborated, or weakened, by information obtained during the process concerning such a condition of the husband (which are therefore read)? 16. To what cause does the expert attribute the asserted incompatibility in the case? 17. What other things must be investigated to reveal the truth? 18. After reading the deposition, does the expert have anything to add, subtract, correct, or change? Having taken the oath of truthfulness and of maintaining confidentiality, the signatures follow, as is customary. XXXI ORAL EXAMINATION OF THE WOMAN The forms are used for the oral examination of the experts, with necessary modifications. After again taking the oath, if the judge deems it necessary, and after general questions, the following special questions are asked, especially: 1. Was the woman present without interruption during the examination? 2. How was the bath prepared and used? For how long did the wife remain in it? 3. Did the doctor or midwife diligently perform their duties, observing the laws of modesty, and according to the same regulations? 4. Could any fraud or deception have occurred? 5. Does the woman have anything to add regarding the matter? 6. Does she have anything to add, suppress, correct, or change?

[*Latin ed. p. 435*]

Sacred Congregation for the Discipline of the Sacraments, 435. If the bath has not been used, the second question, as is evident, is to be omitted. After the oath has been administered regarding the truth of what is said and the keeping of secrets, a written record is made.

XXXII. REGARDING THE EXAMINATION OF THE MAN.

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To the extent that the examination of the man is required (according to the Rules, no. 84, § 2), two physicians must be appointed by order of the court, who, after having taken a double oath, regarding the faithful fulfillment of their duty and the keeping of secrets (as has been stated concerning midwives or physicians, with regard to the examination of women, with the necessary modifications), are instructed by the judge to perform the examination of the man separately, maintaining decency, and to investigate those things which are noted in the Rules, no. 95. After the examination has been completed, each physician separately records his findings in writing and presents them to the judge, which are then inserted into the records of the entire proceeding, and from which the advocate for the bond may draw his questions. An oral examination of each physician then takes place, in which, if it seems proper to the judge, after again taking the oath regarding the truth of what is said, and after general questions, specific questions are to be put forth, as they are presented in the Instructions published by the Holy See, which were mentioned above, no. XXX, according to the circumstances of the case. In general, the following matters must be kept in mind, according to the Rules cited, no. 95:

1. Whether the physician has used proper and honorable methods.

2. What arguments or indications has he found that support the existence of virility, or rather, that seem to exclude it?

3. Whether the man has suffered from any illness, and what kind of illness, that might have had an influence on marital relations?

4. Whether such an illness has been present for a long time, or is recent; whether it is natural or acquired; whether it is curable without danger to health, or not?

And to ascertain the truth, the judge, after hearing the advocate for the bond, shall investigate all things, according to the Rules, and as has been noted in the examination of experts regarding the examination of women, by referring appropriate matters to appropriate matters. Finally, after the oath has been given regarding the truth of what is said and the keeping of secrets, a written record is made as usual.

XXXIII. CONCLUSION OF THE INSTRUCTIONAL PROCEEDING.

In the proceeding concerning the marriage between N. and N., which is contested as not having been consummated, after the parties were questioned, they answered that they had nothing further to add; and after the advocate for the bond, who declared that there was nothing further to investigate.

[*Latin ed. p. 436*]

Acts of the Apostolic See – Official Commentary, comprising all acts, parts, testimonies, and depositions of witnesses and experts, reports, and

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attached documents; When the cause, having considered the circumstances of the persons and things involved, is sufficiently instructed, the Judge decrees that the instruction of the process is to be closed, and that all the acts, in an authentic copy, together with the written opinion of the Illustrious and Reverend Bishop and the Defender of the Bond, are to be transmitted to the Holy Congregation for the Discipline of Sacraments... on the day... N., Judge. L. © S, N., Clerk. The opinion of the Defender of the Bond, unless the matter is evident, should not stipulate a dispensation for the party requesting it, but should raise objections, which, whether concerning the procedural order or the merits of the question, are to be presented, although sophistic arguments are not to be tolerated. XXXIV. TESTIMONY REGARDING THE AUTHENTICITY OF THE COPY OF THE ACTS. Having compared the present copy of the acts with all the original acts and documents existing in the archives of this Tribunal, I, the undersigned, testify that the aforementioned copy is a faithful transcription and is complete, and that it is transmitted to the Holy Congregation for the Discipline of Sacraments. Given on the day... In witness thereof, etc. N., Judge. N., Clerk. L. ® S.

[*Latin ed. p. 437*]

Year XV - Vol. XV, September 1, 1923, No. 9.

COMMENTARIUM OFFICIALE

ACTA

Pius PP. XI

APOSTOLIC LETTER TO THE REVEREND FATHER FLORENTIUS DU BOIS DE LA VILLERABEL, BISHOP OF ANNECY, CONCERNING THE SACRED SOLEMNITIES HONORING SAINT BERNARD, DECREED AT MENTHONE.

PIUS PP. XI

VENERABLE BROTHER, GREETINGS AND APOSTOLIC BENEDICTION.

Since the solemnities of Saint Bernard at Menthone are prepared to celebrate the memory of piety and joy, as We understand, We are pleased to know that, as is our custom, We have long been accustomed to honor with particular zeal the illustrious name of this Christian, and now, in this blessed month of Peter, We gladly seize this opportunity to confirm and strengthen his glory among men by Our authority.

For, as is our custom, whenever the opportunity arises, We have often

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visited those places where, as if in a great theater, the most active charity of Saint Bernard is observed, and where, by the very reminders of the places, in which the most holy vestiges of his life are so deeply imprinted, one might say that something of him still breathes there, easily inspiring admiration and love for this excellent man.

[*Latin ed. p. 438*]

438 Acta Apostolicae Sedis - Commentarium Officiale. Furthermore, it is not to be overlooked that the singular events of his life were well-deserved, since his name has consecrated the eternal glory to the immense mountains of the Alps. It is regrettable that so little has been transmitted about such a man, due to the negligence and misfortunes of past times, and that what has been recorded seems to leave no room for doubt, although the more common writers of his life have not executed their work with the utmost fidelity to history. But nevertheless, what is certain in this regard clearly demonstrates that Bernard was worthy to be numbered among the greatest heroes of the Catholic Church. It is known that he was born in Menthone, a very large place, in the confluence of rivers, among those who abound in them, whom the friends of this world call blessed; he placed all things after the love of Jesus Christ from a very early age; he was educated in letters, prepared for honorable marriage by his father, but unexpectedly renounced his home, and through difficult and treacherous paths, entered Augusta Praetoria; there, he was most kindly received by Peter, the archdeacon of that church, and, having been duly prepared for the priesthood under his guidance, from the very beginning, wondrous virtues shone forth in him; especially, his penance was so great that he despised the finest bread and the purest water, preferring to use and drink that which, when tasted with difficulty, barely sustained life; thus, having completely subjected his body to servitude, he devoted all his energies to the ministry of the word, first as a canon in Augusta, and then, for more than forty years, as an archdeacon; and seeing that the people all around were immersed in great ignorance of divine things, and were almost barbarous in their customs, and that there were those who, especially due to the long-standing custom of the Saracens, followed the impious rites of the pagans and the vanities of superstition, he did not cease to burn with zeal for the glory of God and the salvation of souls, but diligently labored also in Sion, and in Geneva, and in Tarentaise, and through his apostolic zeal, Eporedia and Novara were also enriched; therefore, as he traveled through all these valleys and mountains, leading men from manifold error to the truth, and away from the filth of vices.

[*Latin ed. p. 439*]

439 The Acts of Pope Pius XI, striving so diligently to promote Christian virtue and dignity, have borne such fruit that he has earned the surname "Apostle of the Alps." Indeed, these are great examples of virtue, but they

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are common to many holy men; what is unique to our Bernard is this, and it is also a sign of his sanctity, as is clearly stated by another ornament of the Church of Annecy, Francis de Sales, in his *Introduction to the Devout Life*: "There are many degrees of perfection in charity: to moderate one's desires, to help those who are not in extreme need, to give alms, is a high degree; higher still is to teach what one possesses; and even higher is to give oneself entirely to the service of the poor." Thus, to be hospitable beyond the necessity of extreme need is a sign of prudence; and the first step in this is to receive strangers. To go out to the crossroads, as we know Abraham used to do, is even greater; for it is even greater to go to places full of dangers to receive, help, and care for those who pass by: in this, that great man, Saint Bernard of Mentone, of this diocese, excelled. He was born into a very distinguished family, and for many years he lived among the highest peaks of the Alps, with many others gathered together, for the purpose of providing lodging, hospitality, and assistance to travelers. He helped those who were passing by outside the church, especially those who were often perishing from the severity of the weather, had there not been hostels established by this man of God in those two mountains, which are therefore named after him." (Book I, Chapter X). Indeed, not long ago, human ingenuity has opened up easy and convenient roads for the people by piercing the mountains and digging tunnels. But in all past centuries, the mountains could not have been crossed except through narrow passes that lay between their peaks. Of all such routes, none was ever so famous as the crossing of the Pennine Alps through the highest peak of Mount Jupiter, which was called *Summus Mons*. Indeed, throughout all time, countless armies have crossed through it; and

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis - A most remarkable official commentary: if, in so dangerous a place, a temple to the supreme gods was built, in order to appease their legions; of which, as well as the adjoining residence, which provided refuge and protection for the emperor's envoys, scarcely anything remains today. Thus, the mouth of Italy was occupied by Satan; and since, after having held this seat for a long time, it was then abandoned for a long interval, and finally, if it was permanently expelled from it, it is certainly to be attributed to Bernard. For the Saracens, who occupied these places, and who infested them with robberies and incursions, and who, having revived the impieties of idolatry, it is to be doubted that he compelled them to depart, and stripped away all the trappings of pagan worship. Whatever the reason, it certainly did not happen without a certain wondrous virtue. But even greater admiration is due to the plan that Bernard conceived and began to put into effect. For he was not content merely to remove Satan's image or his ministers from that place – which he indeed did in the Graian Alps, near the Column of Miles, which is the gateway to Italy from Gaul

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– but, after having raised the banner of Jesus Christ in the service of the temple, he wished to have chosen soldiers of Christ present to guard it, who, instituted by the most holy command of their Lord to do good to others, vigilantly watched over the safety and salvation of travelers, without any [intermission]. Thus, in the most famous place in the world, a double bulwark of Christian charity was established, by Bernard, its author and promoter, which deserves to be celebrated with the highest praise. For if anyone considers all things carefully, we do not say that Bernard's undertaking was rash, but rather that it seemed to surpass human power; and yet, since we see that it has succeeded, we cannot help but recognize the finger of God. Indeed, the most powerful emperors have, for this reason, been able to rule and occupy the most fertile provinces of Europe, and have often transported countless armies through these Alpine passes; they have dared to enter the vast solitudes covered with high snows, and to stain them with blood, caring nothing for the purity of their garments, or the number of the dead.

[*Latin ed. p. 441*]

441 The acts of the Blessed Pope Pius XI mention those who, after his death, left behind [their possessions]. Has anyone ever been found of such great spirit, who would willingly give up his own and his family's well-being, so that daily he might provide for the eternal salvation of all travelers, who, were it not for him, would perish from hunger, cold, fatigue, and would face danger and hardship? Truly, the immortal Saint Bernard is said to have thought of this and to have put it into practice; and almost a hundred years ago, the hospice, founded by him, which was indeed more solid than luxurious, began to exist. But how can one explain, with words, the immense amount of labor, expense, and invincible virtue that it required? For during so many centuries, what merits have the religious members of the Order of Saint Bernard shown towards people of every religion and of every kind? How many have they assisted in the most difficult times? How many have they rescued from the jaws of death? How much have they benefited commerce between peoples, by opening up the Alpine routes? Moreover, that gentleness of manners, joined with the utmost cheerfulness and diligence, with which they are accustomed to receive all guests and to care for them with the offices of charity – which we ourselves have experienced more than once – is of great value in dispelling any prejudices that may have arisen in the minds of men against the Catholic Church, and in winning their hearts to that most excellent benefactor of all humanity. In this place, we greatly desire to congratulate our beloved sons, the prior and the regular canons of the Augustinian order, who, faithfully preserving the spirit of Saint Bernard, persevere in this work of Christian charity, and who, aided by this station and this support, are devoted to the most astute, to the most zealous. Indeed, we know of doubts about Saint Bernard among

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some more recent writers, concerning the very year in which he received the habit. But, leaving aside this entire question, we offer you, venerable brother, our suffrage, as you celebrate the thousandth anniversary of his birth, according to the commonly accepted reckoning of time; and even more so, because, although there is no doubt that it is the eight hundredth year since Saint Bernard, who departed this life in the city of [Novara], was made a bishop –

[*Latin ed. p. 442*]

442 Acta Apostolicae Sedis - The official commentary states that, in due time, the heavenly honors were bestowed, and subsequently, the authority of the Apostolic See declared that this matter should also be commemorated through these sacred ceremonies. - Therefore, on this occasion of the ceremonies, We, in the fullness of Apostolic power, in order to increase the veneration of this great man, whose cult has been spread from the beginning in the Alpine regions and has never been interrupted, assign Saint Bernard of Mentone as the heavenly Patron, not only of the Alps, or of its inhabitants and travelers, but also of those who engage in activities within its mountains. - For all exercises, in which honest enjoyment is sought, are healthier – provided that all recklessness is absent – for the health of the soul, as well as of the body. For when, through diligent labor and striving for greater heights, the air is purified and strength is renewed, it also happens that we become more steadfast in overcoming all kinds of difficulties in fulfilling our duties, and that, by contemplating the immensity and splendor of things that are revealed to those who look upon the Alps, the mind readily ascends to God, the Creator and Lord of nature. Finally, that this solemnity may be more splendid and fruitful, We grant, with the greatest liberality, that those who participate in the three days of supplication offered in honor of Saint Bernard may, under the usual conditions, once receive a plenary remission of sins. Furthermore, We grant that he who, on the final day, performs the sacred rites in a pontifical manner, in Our name and with Our authority, may, in the presence of those present, likewise grant a plenary indulgence to those admitted. May this be a witness of heavenly gifts and of Our special benevolence, and We impart, with heartfelt affection, the Apostolic Benediction to you, venerable brother, and to the clergy and people under your care, especially to the most noble House of Comite of Mentone. Given at Rome, near Saint Peter, on the twentieth day of the month of August, in the second year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 443*]

Acta of Pope Pius XI. CONSTITUTION concerning the ERECTION of the Apostolic Vicariate of Vladivostok. FOR THE PERPETUAL REMEMBRANCE of the Servant of God.

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The Roman Pontiffs, whether by their own authority or at the request of the Ordinaries of dioceses, have always diligently taken care that, due to changed conditions in a region, or for other just reasons, missions or dioceses that are too extensive be divided, with the aim of promoting the spiritual well-being of the faithful and the growth of religion ever more. For this reason, the entire region of Siberia, encompassing five deaneries of Vladivostok, Irkutsk, Omsk, Tomsk, and Tashkent, which belonged to the Archdiocese of Mohiloviensis, was divided by the Most Reverend Pope Benedict XV, Our Predecessor, and placed under the jurisdiction of the Sacred Congregation for the Propagation of the Faith. However, since this territory is still very extensive, the Most Reverend Fathers Edward de Ropp, the current Archbishop of Mohiloviensis, and John Baptist de Guébriant, the current titular Archbishop of Maria nopolitanus, who visited the region in an Apostolic capacity, proposed that more distinct dioceses be established in this vast territory. Therefore, the Most Reverend Cardinals of the Sacred Congregation for the Propagation of the Faith, after mature deliberation at the general meetings held on the twenty-ninth day of the month of January last past, considered it fitting to approve the proposals presented, namely, that the region of Siberia be separated, including the deanery of Vladivostok, encompassing the two civil provinces of Primorskaia Oliasti and Amurshia Oblasti, which are bordered by the Amur River, as well as the Russian part of the island of Sakalin, and that it be erected into a diocese. Furthermore, the same Most Reverend Cardinals decided that the episcopal residence of the newly erected diocese should be established in the city of Vladivostok. Now, approving and ratifying these decisions with Apostolic authority, we erect and declare the cathedral church of Vladivostok. Whatsoever has been decreed by Us with Apostolic authority in these Letters, it is not permitted to any person, at any time, to infringe, or to oppose, or in any way to contradict. If anyone, may God prevent it, should attempt to do so...

[*Latin ed. p. 444*]

444 Acta Apostolicae Sedis - The official commentary presumes that whoever disobeys, will be subject to the penalties prescribed by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. Finally, We decree that these present Letters shall be valid, notwithstanding any contrary provisions, even those of particular and expressly deserving mention. Given in Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-three, on the second day of the month of February, in the second year of Our Pontificate. G. M. CARD. VAN ROSSTJUM, O. CARD. CAGIANO, Prefect of the Sacred Congregation for the Propagation of the Faith. His Eminence, the Secretary. Julius Campori, Apostolic Prothonotary. Raphael Virili, Apostolic Prothonotary. Place £8 of lead, in Conc. Ap., vol. XXVII, n. 40. APOSTOLIC LETTER CONCERNING THE

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ERECTION OF THE APOSTOLIC VICARIATE OF "RABAT" IN NORTH AFRICA, SEPARATED FROM THE TERRITORY OF THE APOSTOLIC VICARIATE OF MARROCO. For the sake of future remembrance. — May these events, which are for the good, prosperity, and happiness of the Catholic name and the eternal salvation of the Christian people, occur, as We earnestly desire. Indeed, for some years now, a part of the territory of the Apostolic Vicariate of Marroco, in North Africa, has been under French jurisdiction, and in order to provide for the ecclesiastical administration of this territory, it was deemed opportune to separate a region from the aforementioned Apostolic Vicariate in order to establish a new mission. Therefore, after carefully considering all relevant circumstances, and with the diligent study of the Cardinals responsible for the affairs of the Propagation of the Faith, by Our own initiative, with due knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of these present Letters, We separate from the Apostolic Vicariate of Marroco that part of the territory which is now under French jurisdiction, and We establish and erect a new Apostolic Vicariate, to be called Rabat. We decree that this new Apostolic Vicariate shall be entrusted to the care of the students of the Order of Friars Minor of the French nation. These things We have decided, decreeing that these present Letters shall always remain firm, valid, and effective, and shall retain their full and complete force.

[*Latin ed. p. 445*]

445 The acts of Pope Pius XI, having been read and approved, shall be of the greatest benefit now and forever to those to whom they pertain, or who may pertain to them, and it shall be rightly judged and defined, and from this time forth shall be declared void and of no effect, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's ring, on the second day of July, in the year 1837, in the second year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. LETTER TO THE REVEREND FATHER FRANCIS, DEACON OF SANCTI CAESAREI IN PALATIO, HOLY ROMAN CHURCH, CARDINAL EHRLE, TO WHOM WE SEND AS OUR LEGATE TO BOBBIO FOR THE CELEBRATION OF THE TENTH CENTENNIAL OF THE BIRTH OF SAINT COLUMBANUS. Our beloved sons, greetings and the apostolic blessing. — Since it is customary for those who have sought glory for themselves—may it be solid and true for all—to have their memory renewed at certain intervals of time, it is certainly fitting that the memory of Saint Columbanus, whose blessed departure occurred thirteen centuries ago, during a time of war, should now be celebrated with gratitude, as the opportunity is given to commemorate his name and his deeds. For Columbanus is to be counted among those outstanding and

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singular men whom the power of divine Providence has accustomed to stir up, even in the most difficult times for the human race, to restore things that were almost lost. And it should not be said that this was contrary to God's great plan that he, Columbanus, in a certain way, followed Benedict; for at the very time that he saw this light, that monk, Benedict, began to enjoy eternal glory as Patriarch of the monks. Although Benedict had a much wider field from God in which he himself and the institutions founded by him strove for the common good: for the western part of Europe comprises the largest part of it; and even in those regions where Columbanus labored, the Benedictine order subsequently came, as it were by hereditary right. But nevertheless, this most excellent son of Ireland continued his work and his studies within very considerable limits. Indeed, the more the secrets of learned men are revealed in the so-called middle ages, the more clearly it becomes apparent that through the labor and efforts of Columbanus, the cultivation of Christian wisdom and humanity was revived in certain parts of Gaul, Germany, and Italy; a fact which illustrates both the sacred order and, especially, the merits of Catholic Ireland. And so, through these vast regions...

[*Latin ed. p. 446*]

446 Acta Apostolicae Sedis - Commentarium Officiale. Despite the great progress still remaining in morals, and the numerous incursions of the barbarians, which, as they sought to pollute minds with errors, so also stirred up passions, the institutions of Christian life, and those which adorn human society, seemed to have lost all luster; the lights of the liberal arts were completely extinguished. In this time of darkness and obscurity, it is remarkable how much religious and civil discipline flourished in Ireland, which, if it is rightly called the Island of Saints, could also be called the most excellent home of studies. For it is reported that all the forests and valleys echoed with the prayers and labors of hermits, and that monasteries were very numerous, serving as schools of sanctity and perfect life, and in all kinds of learning, for those times; and for this reason, it was customary for young men eager for the knowledge of letters and all kinds of instruction to flock there from all directions. Therefore, having been thoroughly instructed in a multitude of subjects and trained in all virtues in the most holy discipline of Cumgallius, and especially burning with a desire to do good to as many as possible – and indeed, these were times when his zeal for study was required – Columbanus, accompanied by a few companions, left his homeland; and he undertook a journey from Ireland, from which, in the following centuries, so many peoples would greatly benefit. First, in Gaul, he established a salutary institution: and it is worthy of note that, restoring the discipline of Bangor, he founded monasteries, first at Anagrates, then at Luxovium, and finally at Fontanas; of which, the monastery of Luxovium was most famous for the number of monks and the observance of a perfect

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life, and it served as a training ground for the pastors of Gaul, and as the head and seat of the blessed conversion that took place there, in the religious, civil, and moral institutions and customs of the people. Thus, Columbanus, who, although he was most devoted to domestic discipline, seemed, according to the nature of his kind, to be somewhat more zealous in imposing his will on the Gauls, nevertheless brought about the restoration of "the medicines of penance and the love of mortification," which had long been neglected, to the common practice of the people, as Iona testifies. But it was not his fervent spirit, but his virtue, that caused him to be driven away from the borders of Burgundy. For, because of his conscience, he vehemently attacked the vices of the royal house, and, torn away from the company of his beloved companions, he was forced to change his course and abandon the ripening harvest of his labors, so that, according to the will of God, he might bring the fire of his charity to another place. And thus, the exile traveled through several regions with his disciples from Ireland; and during this journey, it happened to him providentially that he saw Melda, a most virtuous virgin, of Burgundy, who later founded the monastery of Fara, according to the discipline of Columbanus. And at Brigantii, near the lake of Constantia, where he remained for some time, following a solitary life, it is scarcely credible...

[*Latin ed. p. 447*]

The acts of Pope Pius XI, page 447, recount the hardships he endured, the lack of resources, and the mockery he suffered at the hands of the indigenous idol worshippers. Therefore, he contemplated a journey to the Slavic tribes who inhabited Noricum and Pannonia, intending to bring them the preaching of the Gospel of Jesus Christ. Behold, an opportunity arose to travel to Italy, which had long been sought after by a hidden impulse; for it had been divinely ordained that, through so much labor and merit of St. Columbanus, Italy would receive the most abundant and ripe fruits of benefit.

However, when he embarked on this journey, he experienced a profound sorrow, for he could not persuade his most beloved disciple, Gallus, who was eager to preach the Gospel there, to accompany him. Therefore, the most holy old man hastened to Milan, where, with the support of the piety of Theodelinda, which erased the memory of Brunechild's ingratitude from his mind, and through the generosity of King Agilulf, he was provided with a most suitable location for the construction of a monastery. He immediately set about the work with such diligence that he not only supervised the construction of the building, but, despite his advanced age, he also helped the builders by carrying immense weights along the steep mountain paths.

Indeed, he did not witness the completion of the work, for just one year after he began it, he was called to the heavenly reward; but he entrusted the

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task to his disciples, whom he left in great numbers and imbued with his own spirit, urging them to complete the work diligently. Therefore, with all their efforts, the monastery of Bobbio was completed, becoming renowned for the cultivation of Christian penance, other virtues, and the study of doctrine, which, without a doubt, for many centuries attained a level of dignity equal to that of the monastery of Cassino in Upper Italy.

It will never be the case that the library of Bobbio lies forgotten among scholars, for it has rescued so many and such literary treasures from destruction. Indeed, it was initially composed of precious remnants of ancient libraries, including, as some believe, the one that Cassiodorus had founded for the use of the monastery of Viviers, and it was subsequently enriched by the daily labor and industry of the monks, which is why the scriptorium of Bobbio became so renowned, and also by the generosity of pious men, among whom the most distinguished was Dungalus, worthy of remembrance, so that, even after the monastery, so illustrious, had perished through the wickedness of the times, its vast collection of codices provided numerous and excellent additions to the libraries of Italy and other nations.

In this, due gratitude must be given to Paul V and Frederick Borromeo, Cardinal, Archbishop of Milan, our predecessors, who, the one in the Vatican and the other in the Ambrosian library, with the greatest care and diligence, preserved the largest number of Bobbio codices. Truly, if there are those who deserve to cherish the memory of St. Columbanus with piety...

[*Latin ed. p. 448*]

448 Acta Apostolicae Sedis - Commentarium Officiale. Those who cultivate piety and devotion are, above all, the citizens of Bobbio, who owe everything to the most holy Abbot, whom they consider not only the author of their renown and name, by which they flourish, but also the founder of their city, and therefore their principal patron before God. For it is known to no one that the river Bobius irrigates the valley, which before the time of Columban was so barren and deserted that almost no one went there except for woodcutters and hunters; and for this very reason, that lover of solitary life settled there. But from the time that the monastery of Columban was established, the face of the place gradually changed, as houses and small villages were built; and thus, a city arose, which became an episcopal see. Therefore, it is fitting that the citizens of Bobbio, spurred on by the zealous and venerable Bishop Peter, are diligently working to restore the hypogeum, in which, along with twenty-six holy disciples, Columban rests, so that they may soon celebrate his nativity with the greatest splendor of ceremonies. We desire, by the authority of the Apostolic See, to make these ceremonies even more solemn and fruitful, especially so that it may be evident how much light we bring to the holy Church, and how much benevolence and charity we feel for the nation of Ireland. Therefore, since we wish to be present with the citizens of Bobbio during those glorious days,

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we command you, our beloved son, to fulfill this duty, so that our legate may participate in those same ceremonies. He himself, after the sacred rites have been performed according to the pontifical manner, will, in our name and with our authority, bestow blessings, offering full remission of sins, under the usual conditions. We wish that those who have participated in this indulgence, whether once or repeatedly, are those who have visited the tomb of Saint Columban during the three days of prayer or within the year. Finally, so that the memory of the Monastery of Bobbio may never be forgotten among the people, we decree that the Bishop of Bobbio, for the time being, shall be called "Abbot of Saint Columban" as an honor. This, you will signify to the venerable Bishop Peter in our words. Indeed, we are confident that Columban, celebrated with the combined efforts of the citizens of Bobbio and Ireland, will obtain for both a special share of divine benevolence; and we hope for this, and as a witness of our paternal benevolence, we impart to all, first to you, our beloved son, and to the aforementioned venerable Bishop, our most loving apostolic blessing. Given at Rome, at Saint Peter's, on the fourth day of the month of August, in the second year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 449*]

Sacred Congregation Consistorial, 449. ACTS OF THE HOLY CONGREGATIONS. SUPREME SACRED CONGREGATION OF THE HOLY OFFICE. COMMUNICATION. It is made known that the former Father Gerard Cavallo, from Francavilla Fontana, of the diocese of Oria, has, by a formal sentence of the Most Holy Sacred Tribunal of the Holy Office (canon 2305, § 3, of the Code of Canon Law), been condemned to the penalty of degradation.

SACRED CONGREGATION CONSISTORIAL. OF THE JURISDICTION IN THE NORTHERN TERRITORY OF OLDENBURG. DECREE. To resolve every doubt concerning the extension of the jurisdiction of the Bishop of Monasteriensis in the northern territory of Oldenburg, the aforementioned Bishop humbly requested His Holiness Pope Pius XI, that He would define or declare the jurisdiction in the parish of Oldenburg, so that it includes the entire territory which, from the year 1831, belonged to the Duchy of Oldenburg, and also in the two principalities or counties of Kniphausen and Varel, which were contained within the same Duchy from the year 1854, to be properly that of the Bishop of Monasteriensis, so that, without any doubt whatsoever, the right, which the Bishop of Monasteriensis has hitherto exercised there in fact, would be established. Furthermore, since this definition or declaration clearly pertains to the good of souls, this Sacred Congregation, by order of His Holiness, declares and establishes that the jurisdiction in the aforementioned territories pertains to the Bishop of

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Monasteriensis; previously, that—

[*Latin ed. p. 450*]

450 Acta Apostolicae Sedis - An official commentary; it is to be understood that, with regard to past times, all those who require healing are healed, notwithstanding any contrary circumstances. Given in Rome, from the Sacred Congregation of the Consistory, on the 20th of June, 1923. His Eminence, Cardinal DE LAI, Bishop of Sabina, Secretary. Reverend Father Raphael C, Bishop of Volterra, Assistant.

DECREE CONCERNING THE EXCHANGE OF A PORTION OF TERRITORY BETWEEN THE DIOCESES OF CURITIBA AND BOTUCATU.

Having requested that the Bishop of Curitiba, with the consent already given by the Bishop of Botucatu, for the greater good of the faithful, a certain portion of territory belonging to the Diocese of Botucatu be permanently added to the Diocese of Curitiba, and having been, by civil law, attributed to the State of Paraná by the decree of the Most Excellent President of the Brazilian Republic, dated December 14, 1922, number 4616, so that the boundaries of both dioceses in the future may correspond to civil boundaries, the Most Holy Pope Pius XI, with the apostolic nuncio present in the Brazilian Republic, deemed it fitting to grant approval, after due consideration and prayers.

Therefore, by the fullness of Apostolic power and by supplementing what is necessary, and in order that those who are concerned, or who presume to be concerned, may be bound, with their consent, by the present consistorial decree, which shall have the same validity as if Apostolic Letters sealed with the papal seal had been issued, it is decreed that the aforementioned portion of territory, which has been, as stated above, civilly separated from the Diocese of Botucatu, shall be permanently united to the Diocese of Curitiba, together with all and each of the faithful, parishes, and pious places existing therein.

Furthermore, in order to ensure the execution of the above, the same Most Holy Pope has deigned to appoint the Reverend Father Henry Gasparri, Archbishop of Sebastopol, the Apostolic Nuncio in the Brazilian Republic, to this task, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, to carry out the aforementioned purpose, and to send to this Sacred Congregation, within six months, calculated from the present date, an authentic copy of the completed execution.

Notwithstanding any contrary circumstances, even those worthy of special mention.

Given in Rome, from the offices of the Sacred Congregation of the Consistory, on the 20th of July, 1923. His Eminence, Cardinal DE LAI, Bishop of Sabina, Secretary. Reverend Father Raphael C, Bishop of Volterra, Assis-

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tant.

[*Latin ed. p. 451*]

Decree of the Sacred Congregation Consistorial, 451, March 10th, concerning the alteration of the boundaries between the dioceses of Mariana and Belo Horizonte.

The Most Reverend Helvetius Gomez de Oliveira, Archbishop of Mariana, with the consent of the Bishop of Belo Horizonte, petitioned the Apostolic See to alter the current boundaries of their dioceses, for the greater convenience of episcopal administration, so that the following parishes: 1° *B. M.* commonly known as Vila Nova de Lima; 2° *S. Antonii*, commonly known as Bio Ácima; 3° *B. M. Y. aPietate*, commonly known as Paraopeba; 4° *S. Caietani*, commonly known as Moeda; 5° *B. M. V. Apparecidae*, commonly known as Claudio; 6° the semi-parish of *B. M. V.*, commonly known as Bibeirão Vermelho, and 7° the chaplaincy known as Tabocas, which together comprise approximately thirty thousand inhabitants, should be detached from the Archdiocese of Mariana, to which they belong, and united to the Diocese of Belo Horizonte, along with its territories, chapels, pious places, and faithful. Furthermore, the following parishes: 1° *B. M. Y.* commonly known as Brotas de Entre Bios; 2° *S. Blasii Martyris*, commonly known as Suassuhy, and 3° *S. Gundisalvi*, commonly known as Ibituruna, which together comprise approximately thirty thousand inhabitants, should be detached from the Diocese of Belo Horizonte and permanently united to the Archdiocese of Mariana, along with their territories, pious places, chapels, and faithful.

Moreover, the Most Holy Pope Pius XI, knowing that this would be for the good of the inhabitants of those places, decided to grant the petition. Therefore, with the consent of the Most Reverend Apostolic Nuncio and his substitute, to the extent that their presence or their presumed consent is required, by this present consistorial decree, which is valid as if Apostolic Letters sealed with the papal seal had been issued, the five parishes, the semi-parish, and the chaplaincy, along with all and each of the faithful residing therein, are detached from the Archdiocese of Mariana and permanently united to the Diocese of Belo Horizonte; similarly, the three parishes are detached from the Diocese of Belo Horizonte and permanently united to the Archdiocese of Mariana, along with all and each of the faithful. Contrary opinions notwithstanding.

Furthermore, for the execution of this, the same Most Holy Father appoints the Most Reverend Henry Gasparri, Archbishop of Sebastopol and Apostolic Nuncio in the Republic of Brazil, granting him the necessary and appropriate powers, including the power to delegate, to any cleric

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established in ecclesiastical office, to effect what is stated herein.

[*Latin ed. p. 452*]

452 Acta Apostolicae Sedis - Official Commentary, with the obligation of sending to this Sacred Congregation, within six months from the date of these presents, an authentic copy of the execution completed. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 20th of July, 1923. Signed: C. CAEDEL, Bishop of Sabina, Secretary. L. & S. Fr. Raphael C, Bishop of Volterra, Assessor.

PROVISIONS FOR CHURCHES

Our Most Holy Pope Pius, by the divine Providence, P. XI, by decrees of the Sacred Congregation Consistorial, has provided for the following Churches, each with its own Pastor, namely:

8th of June, 1923. – To the Cathedral Church of Piahun, he appointed the Reverend Severinus de Mello, canon of the metropolitan church of Olinda-Recife.

20th of June. – To the titular episcopal Church of Isauria, he appointed the Reverend Joseph Pais, as Apostolic Administrator of the diocese of Mangalore.

21st of June. – To the titular episcopal Church of Thenare, he appointed the Reverend Sabbam Sarasola, O.P., as Apostolic Vicar of Urubamba and Matre Dei.

27th of June. – To the titular episcopal Church of Orthosia, he appointed the Reverend Columban Dreyer, O.F.M., as Apostolic Vicar of Rabat.

9th of July. – To the Cathedral Church of Trieste, he appointed the Reverend Aloisium Fogar, as rector of the archiepiscopal seminary of Gorizia.

13th of July. – To the Cathedral Church of Galloway, he appointed the Reverend Thomas O'Doherty, formerly Bishop of Clonfert.

20th of July. – To the titular archiepiscopal Church of Pompeiopolis, he appointed the Reverend Franciscus M. Cervera, O.F.M., formerly Bishop of Phessita.

24th of July. – To the metropolitan Church of Santiago de Compostela, he appointed the Reverend Emmanuele Lago y Gonzalez, formerly Bishop of Tuy.

27th of July. – To the titular Patriarchate of the Indies Occidentales, to which is annexed the office of Pro-Cappellanus Major of the Royal Sacrarium of Spain and Pro-Vicar General of Castrum in Spain, he appointed the Reverend Julian Diego and Garcia Ascoleo, formerly Bishop of Salamanca.

3rd of August. – To the metropolitan Church of Lviv of the Latins, he appointed the Reverend Boleslaus Ttwardowski, formerly Bishop of

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Thelmisse.

[*Latin ed. p. 453*]

453. The Most Holy Congregation of the Council: LETTERS TO THE REVEREND BISHOPS, CONCERNING THE COMPILATION OR AMENDMENT OF CHAPTER STATUTES. Since the Code of Canon Law, in canon 410, § 1, decrees: "Let no Chapter lack statutes, which all dignitaries, canons, and beneficed clergy are religiously to observe," many Chapters, both cathedral and collegiate, have diligently endeavored to comply with this prescription, by composing or correcting their statutes. However, it is known that some Chapters are still governed by either ancient statutes or merely by customs, sometimes even by laws that have been condemned. Therefore, this Most Holy Congregation of the Council, which is charged with overseeing matters pertaining to canon law, commands the Bishops to set a deadline of six months for each of their Chapters to either compile their statutes or to amend them according to the law; and if this time elapses without result, the Bishop himself "shall compose them and impose them upon the Chapter." Furthermore, within one year of the date of these letters, the Bishops shall inform the same Most Holy Congregation of the statutes of their Chapters that have been completed or amended, and of their observance. Given at Rome, from the offices of the Most Holy Congregation of the Council, on the 25th day of the month of July, in the year 1923, D. CARD. SBARRETTI, Prefect. h. © S. I. Bruno, Subsecretary. II. DECREE OF THE PROVINCIAL SYNOD REGARDING RECOGNITION. Since the Code of Canon Law, in canon 290, prescribes that "The Fathers assembled in the Provincial Synod diligently inquire and determine what pertains to the growth of the faith, to the regulation of morals, to the correction of abuses, and to..."

[*Latin ed. p. 454*]

454 Acta Apostolicae Sedis - Commentarium Officiale: "In order to resolve controversies and to ensure that a single and identical discipline is maintained or introduced, it seemed opportune to examine what was suitable for each territory," and these matters were diligently attended to by the Bishops of the ecclesiastical province of Turonensis, in Gallia, who, under the leadership of the Archbishop, were assembled in the church so greatly illuminated by Saint Martin. The acts and decrees of the Provincial Council were reverently submitted by the same Archbishop of Turonensis to the judgment of the Holy See for canonical revision and recognition, as was fitting. Therefore, the Fathers of this Sacred Congregation, after mature examination, in plenary sessions on July 14, 1923, fully recognized the aforementioned decrees of the Provincial and Council of Turonensis, with only a few amendments, fostering firm hope that their observance would bring great benefit to religion and the salvation of souls. These matters

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were then presented to His Most Holy Father Pope Pius XI in an audience on July 16 of the same month, and His Holiness graciously approved and confirmed the resolution of the Fathers, and ordered the present decree to be issued concerning this matter. Given at Rome, from the offices of the Sacred Congregation, on July 18, 1923. D. CARD. SBARRETTI, Prefect. L. J. S. BRUNO, Subsecretary. III. DIOCESES. N. – RENUNCIATION PARISH. On November 11, 1922, FACTS PRESENTED: – When certain matters had arisen against a certain parish priest of the diocese of N., which seemed to warrant the consideration of his removal, the Ordinary invited him to make a renunciation, proposing certain "conditions," of which the most important was that, after the renunciation had been fully executed, a pension would be reserved for the renouncing parish priest for the remainder of his life, not exceeding one-third of the income of the benefice. After a brief discussion between the two, on the same day, the act of renunciation, in which the aforementioned "condition," among others, was stated, was signed by the parish priest. However, after a few days, the parish priest appealed to the Apostolic See, requesting that the aforementioned renunciation be declared null and void, since canons 1486 and 1429 clearly...

[*Latin ed. p. 455*]

The Holy Congregation of Councils, in session 455, condemns, indeed, according to canon 1486: "The relinquishment of benefices... under any condition which affects the revenues or emoluments of the benefice, the Ordinary cannot admit"; and according to canon 1429: "With any benefices, the Ordinary cannot impose perpetual or temporary pensions which last for the life of the pensioner." Given these premises, it was urgently requested that the following question be proposed to the plenary assembly of the Fathers: Does the relinquishment in this case involve a nullity?

OBSERVATIONS. - As is clear from the foregoing, the nullity of the relinquishment in this case is deduced from two reasons: first, because the pension is established for the life of the pensioner, while the Ordinary is not permitted to impose anything other than "temporary pensions, which last for the life of the beneficiary, with a suitable portion thereof," according to the clear prescription of canon 1429 § 1; second, because the relinquishment was made only under the condition of the reservation of the pension, which, since it is certainly "a condition affecting the revenues and emoluments," cannot be admitted by the Ordinary, as expressly prohibited by the text of canon 1486; therefore, since canon 2150 § 3, which states: "A relinquishment can be made... even under a condition," adds "provided that this can be legitimately accepted by the Ordinary," it appears clear that the relinquishment in this case, admitted under a condition that could not be accepted by the Ordinary, is entirely invalid (argument from canon 39).

However, contrary to the above, it is read in the same canon 1429, under § 2: "With parish benefices, however, pensions can only be imposed for the

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benefit of the departing parish priest, which, nevertheless, must not exceed one-third of the revenues of the parish, after deducting all expenses and uncertain revenues." In this canon, the faculty of imposing pensions for the benefit of the departing parish priest is not restricted by any limitation other than that the amount of the pension must not exceed one-third of the revenues. It does not help to oppose this limitation to that prescribed in the preceding paragraph; because, on the contrary, as is clear from the context, § 2 manifestly contains an exception to the rule established in § 1, and therefore the case mentioned in § 2 must be considered an exception to the preceding rule. This is not only suggested by the initial words: "§ 1. With any benefices... § 2. With parish benefices," from which it is evident that § 1 deals only with benefices that are not parish benefices; but it is also necessarily required by the end or reason of § 2, as is more explicitly declared in canon 2154 § 1: "When a parish priest is removed... the Ordinary... consults, either regarding a transfer to another parish, or an assignment to another office and benefice, or a pension": it is indeed a matter of considering the proper support for the life of a cleric, i.e., a provision that lasts for life, in the case of a pensioner.

[*Latin ed. p. 456*]

456 Acta Apostolicae Sedis - Commentarium Officiale. A more serious, at least in appearance, reason for invalidity seems to be the one adduced: but even this dissolves into thin air if one considers that in the case in question, it is not a matter of a true and proper condition of reservation. Indeed, in fact, it was the Bishop who first proposed the pension, while the parish priest accepted it only, as he ought to have accepted, the resignation; hence, speaking accurately, one could say that the parish priest did not so much reserve a pension for himself, as the Bishop established it for him. Moreover, in law, it cannot be said that the parish priest could have imposed a true condition for the pension, since, according to the law, the matter of provision and the matter of removal must be so distinct and separate that they cannot be comprehended by a single consent, nor can one depend on the other: cfr. Maxima cura, 28 § 3: "In every such case, the question of the future provision of the priest must not be mixed up with the question of the present removal from the parish." Therefore, even if the parish priest had wanted to impose a true condition for the future pension on the present resignation, he would not have been able to do so, notwithstanding the law. Finally, it must also be noted the reason for which canon 1486 seems to proceed, when it prohibits the reservation of a pension: namely, the danger of simony, a crime against ecclesiastical law, which can be committed in such a reservation, as in the other cases mentioned in the same canon (cfr. Benedict XIV, constitution Quanta, 14 September 1722). However, in the case of the parish priest's resignation, for the good of souls, this kind of simony has long since been removed, since, by the decree Maxima cura,

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canon 28 § 2, it was explicitly permitted: "The Ordinary may, in the very invitation to resign, or even during the process of removal... propose and indicate a provision, if he deems it expedient." Having considered all of this, it is clear that there is no reason to consider the resignation issued in this case as invalid: therefore, it is advisable that the Ordinary abstain from such and similar agreements with his subordinates in the matter of removal, as they seem to be neither urgently necessary nor do they appear to damage the dignity of the office. Wherefore, etc. RESOLUTION. — On November 11, 1922, the Sacred Congregation of the Council, in plenary sessions of the Most Reverend Fathers of Rome and the Vicariate, held in the Vatican Palace, decided to respond negatively to the proposed question. Subsequently, the Most Holy Father, Pope Pius XI, having been informed of the foregoing by the undersigned Secretary of the Sacred Congregation, deigned to approve and confirm this resolution. I. Mori, Secretary.

[*Latin ed. p. 457*]

457 The Holy Congregation of Religious. SACRED CONGREGATION FOR RELIGIOUS. A QUESTION AND DECLARATION REGARDING THE APPEAL AGAINST A DECREE OF DISMISSAL OF A RELIGIOUS FROM TEMPORARY VOWS. "The following question was proposed to the Sacred Congregation for Religious for a suitable solution: 'Since it is stipulated in canon 657, § 2, that a Religious who has made solemn vows, and who receives a decree of dismissal from his Superiors, has the right to 'appeal to the Apostolic See, and that, pending the appeal, the dismissal shall have no 'legal effect,' the question arises: 'What is the time limit to be granted for filing an appeal, 'with regard to its suspensive effect'?' The Fathers of the Sacred Congregation, entrusted with the affairs of Religious, in a plenary session held in Vatican on July 13, 1923, after mature deliberation, judged that the following should be answered: 'The time limit for filing an appeal with regard to its suspensive effect, as mentioned in canon 647, § 2, is ten days from the notification of the decree to the dismissed Religious, according to the established norm in similar cases, as in canons 1465, § 1, and 2155, § 1, 2.' After a report was made to His Holiness Pope Pius XI in an audience held by the undersigned Secretary of the Sacred Congregation on July 17, 1923, the Most Holy Father approved the resolution of the question. In order that all grounds for ambiguity may be removed, both regarding this time limit and regarding what follows from it, the Sacred Congregation declares the following to be observed and kept in mind: 1. A Religious may file an appeal against a decree of dismissal either directly by sending a letter to the Sacred Congregation for Religious, or indirectly, that is, through the person who communicated the decree of dismissal to him. 2. To prove the filing of the appeal, either an authentic document is required, or at least the testimony of two trustworthy individuals is sufficient. 3. The ten-day

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time limit, from the notification of the decree to the Religious, shall be calculated according to canon 34, § 3, no. 3°, and thus it shall not run if the dismissed person is unaware of his right to appeal, or is unable to act according to the provisions."

[*Latin ed. p. 458*]

458 Acta Apostolicae Sedis - Official Commentary, canon 35; therefore, it is fitting that the Superior clearly state, in the very act of notification, regarding the aforementioned right and the time limit for dismissal. 4. An appeal interposed in due time has a suspensive effect; therefore, until the decree of dismissal is confirmed by the Sacred Congregation for Religious, and until the Superior who issued the dismissal, by means of an authentic document from the Sacred Congregation, demonstrates that such confirmation has taken place, the decree of dismissal has no effect, and cannot be enforced. 5. While the appeal is pending, the dismissed individual remains a Religious, and therefore is bound by the same obligations and enjoys the same rights, and in every respect as if he had not been dismissed. Therefore, he has the right to reside in the religious house, and must remain under the obedience of the Superiors, according to the firm prescription of canon 2243, § 2. Given in Rome, from the Secretariat of the Sacred Congregation for Religious, on the 20th of July, 1923. o C. CARD. LAURENTI, Prefect. . : Ii. & s. Maurus M. Serafini, Ab. O. S. B., Secretary. II APPROVALS: Our Most Holy Lord Pope Pius, by the divine Providence, XI, approved the decrees of the Sacred Congregation for Religious: 4th of June, 1923. — The Congregation of Belgian monks of the Order of Saint Benedict, under the title of the Annunciation of the Blessed Virgin Mary, approved its Constitutions for a trial period of seven years. * 17th of July. — The Institute of Sisters of the Holy Resurrection of Our Lord Jesus Christ, whose principal house is located in the City, and its Constitutions, were definitively approved. — The religious Congregation of the Sisters of Reparation, under the invocation of the Sacred Hearts of Jesus and Mary Immaculate, whose principal house is located in Milan, approved its Constitutions for a trial period of seven years. — The religious Institute of Sisters, commonly known as "Sœurs de l'Assomption de la Sainte Vierge, de Nicolet," whose principal house is located in the diocese of Nicolet, was praised. f * Thus, the following should be amended as read on page 359, at the end.

[*Latin ed. p. 467*]

S: Congregation for the Propagation of the Faith 467

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

The VERONESE INSTITUTE of the Sons of the Most Sacred Heart of Jesus is divided into two Congregations.

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DECREE

The members of the Veronese Institute of the Sons of the Most Sacred Heart of Jesus, who from various nations had previously been gathered together, recently presented to this Sacred Congregation for the Propagation of the Faith a proposal which they considered to be very opportune for promoting the growth of the same Institute and for fostering concord among its members. They suggested that, rather than being distributed among different provinces, a part of the members, specifically the Italian members, should remain separate, as was the case from the beginning, and that the Institute should therefore be divided into two separate and independent Congregations: one consisting of Italian members, together with those who wished to join them, and retaining the name of the Veronese Institute, with its principal house in Verona; the other consisting of Austrian and German members, and others of other nations who wished to join them.

This matter, given the importance of the issue, was presented to the examination and judgment of the Most Eminent and Most Reverend Fathers of this Sacred Congregation for the Propagation of the Faith in plenary sessions on the 27th of November, 1922; who, after carefully considering all matters, judged that the proposed division should be approved, with the following proviso: "Before the division of the Italian part of the Veronese Institute of the Sons of the Most Sacred Heart is carried out, by a Delegate appointed by the Sacred Congregation for the Propagation of the Faith, all questions, whether economic or of another nature, in which those interested have a stake, must be settled."

Indeed, the Most Holy Pope Pius, of blessed memory, Pope XI, ratified and approved this opinion in an audience on the same day.

Now, since the Reverend Father Philip Maroto, of the Congregation of the Missionary Sons of the Immaculate Heart of the Blessed Virgin Mary, a Delegate appointed by this Sacred Congregation, has properly settled all matters between the members of both parts of the Institute, and has defined, through a special agreement accepted and signed by both parties, those matters pertaining to the economic affairs, this Sacred Congregation proceeds, by the present decree, to implement the division of the aforementioned Veronese Institute, which has already been approved.

[*Latin ed. p. 468*]

468 Acta Apostolicae Sedis - Official Commentary. Therefore, the Institute of the Sons of the Most Sacred Heart of Jesus is divided into two separate religious congregations, both of pontifical law and subject to this Sacred Congregation for the Propagation of the Faith, one of which includes Italian members and those adhering to them, and bears the name "Veronensis," namely: "The Congregation of the Sons of the Most Sacred Heart of Jesus for 'missions in Central Africa,'" retaining the principal house in Verona; the other includes the remaining members, primarily from Austria

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and Germany, and bears the name "The Congregation of Missionaries of the Sons of the Most Sacred Heart of Jesus"; both congregations will adopt the constitutions recently approved by this Sacred Congregation, with only minor modifications for the diversity of the institutes, and will observe them most religiously. Regarding the property and administration of temporal goods, the agreement already accepted by both parties will be fully observed. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 27th of July, in the year 1923. For the Most Reverend Cardinal Prefect, Franciscus Marchetti-Selvaggiani, Archbishop of Seleucia, Secretary. For the Most Reverend Prelate, Subsecretary, I. Stanghetti, Officer II.

CHURCH PROVISIONS. By decrees of the Sacred Council for propagating the Christian name, given on June 12, 1923, the Most Holy Pope Pius XI, having deigned to provide pastors for these newly established dioceses in the Orient, namely: To the Cathedral Church of Tuticorin, the Reverend Father Tiburtius Roche, S.J., a priest from the native clergy of the diocese of Trichinopoly, was appointed. To the Cathedral Church of Calicut, the Reverend Father Paulum Pierini, formerly Bishop of Mangalore, was appointed.

III. NOMINATIONS. By successive decrees of the Sacred Congregation for the Propagation of the Faith, the following were appointed: June 12, 1923. — Apostolic Prefect of Iceland, Meulenburg, of the Society of Mary, Reverend Father Martinus.

[*Latin ed. p. 469*]

The Holy Congregation of Propaganda Fide, July 12, 1923. – The Apostolic Prefect of the Celebes Islands, Reverend Father Walterus Janis, of the Missionaries of the Most Sacred Heart of Jesus. July 4. – The Apostolic Prefect of Nili Equatorial, Reverend Father Antonius Vignato, of the Congregation of the Sons of the Most Sacred Heart for Central African Missions, from Verona. July 16. – The Apostolic Prefect of Gariep, Reverend Father Franciscus Dement, of the Institute of Priests of the Most Sacred Heart of Jesus.

IV. APPROVALS

By Decrees of the Holy Congregation of Propaganda Fide, Our Most Holy Lord Pope Pius, in the eleventh year of his pontificate:

July 8, 1921. – The Constitutions of the Institute of the Sisters of the Franciscan Missionaries of Mary, of the City of Rome, revised according to the norms of the Code, were definitively approved.

January 28, 1923. – The Constitutions of the Institute of Priests of the Blessed Virgin Mary, commonly known as "of the Consolata," of the archdiocese of Turin, revised as above, were definitively approved.

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February 26. – The Constitutions of the Society or Seminary of Paris for Foreign Missions, revised as above, were definitively approved.

March 12. – The canonically erected Institute of the Sisters Missionaries of the Holy Spirit, of the diocese of Metz, was approved.

June 23. – The Constitutions of the Institute of Lyons for African Missions were definitively approved.

July 28. – The revised Constitutions of the Congregation of the Immaculate Heart of the Blessed Virgin Mary, commonly known as "of Scheut," were approved.

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[*Latin ed. p. 470*]

470 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, MARY POUSSEPIN, FOUNDRESS OF THE INSTITUTE OF THE SISTERS OF CHARITY OF THE IMMACULATE CONCEPTION, OF TOURS.

In the city of Tours, within the boundaries of the diocese of Tours, a young girl was born on October 14, 1653, to pious and honorable parents, Claude Poussepin and Julia Fourrier. On the same day, she was baptized in the parish church of Saint Peter the Apostle, and received the name Mary, in honor of the Virgin Mary.

Raised in the Catholic faith and good morals, she grew in age and virtue, beloved of God and her family. Her gentle nature, piety towards God, charity towards the poor, love, and care for her parents, especially when they were infirm, led her to make a great and voluntary sacrifice: to remain at home to provide for the needs of her family and their household.

Meanwhile, with the advice of her spiritual director, she joined the Third Order of Saint Dominic, taking the name Catherine, along with the rule and observances, following the example and guidance of the holy virgins of the same Order, Catherine of Siena and Rose of Lima.

At the age of twenty-two, she lost her beloved mother, who had been afflicted by a long and serious illness, on June 18, 1675. Deeply saddened by her death, she sought strength and consolation, not only in remembering the holy life and precious death of that pious and dearest mother, but also in her humble submission to the divine will. She continued to devote herself to the care and comfort of her father, who had been suffering from illness for eight years, until his condition worsened, and he peacefully passed away in the Lord on July 21, 1683.

Mary, then thirty years of age, having fulfilled her pious duties towards

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her beloved deceased father, aware of her vocation and mission, generously distributed a large portion of her inheritance for works of mercy, and, concerned for the eternal salvation of souls, she aided many of them.

[*Latin ed. p. 471*]

The Holy Congregation of Rites strove to lead and convert souls. Desiring to found a pious society, she laid its first foundations in Angerville, where, having purchased a suitable house, she opened a school, which was small and humble due to the scarcity of girls. Afterwards, with the consent of her director, Father Francis Mespolié, of the Order of the Preachers, and having implored the divine mercy through prayers and penances, she obtained, as she had hoped, the growth of the nascent Institute in Sainville, where Mary transferred her dwelling and established her pious work. After overcoming some difficulties, and with the permission of the local Bishop, Paul Desmarets du Govet, she established a school, to which many girls came of their own accord, whom she undertook to instruct in the Christian mysteries and precepts, instilling in them, through words and example, the fear of God, hatred of evil, and love of virtue, along with works of charity towards their neighbor. The students, instructed in Christian and civil education, began to imitate their teacher, and several of them embraced the way of life of her house. Consequently, Mary acquired a larger house, and, at the end of the year 1696, she increased the number of novices. Shortly afterwards, the Servant of God, with prudent counsel and a regular rule, donated this house to the Community, and also took care to have a chapel built in it, with the Sisters and the inhabitants of the place willingly providing labor and assistance. In the year 1712, Sister Mary, having been afflicted by a serious illness and healed by the grace of God, earnestly requested and obtained what she most desired: to keep the Most Holy Sacrament of the Eucharist in the aforementioned chapel and to adore it daily and devoutly with her Sisters. Together with Sister Agnes Revers, devoted to household affairs, she began to govern the society, and she received, with great joy of spirit, the approval of her Institute, with the consent of ecclesiastical and civil authority, on July 24, 1725. For the proper governance of the society, the Servant of God drew up Constitutions, which were revised and found worthy of approval by learned and pious men. The Bishop, after making a few changes, and having heard the unanimous consent of the Sisters, ratified and approved them on March 5, 1738. Thus, the Institute was strengthened and protected by the patronage of the Blessed Virgin Mary of the Presentation; however, the Sisters are not called by the name of the Presentation, except when, after the sedition in France, the Institute was re-established in Hita. At that time, Mary, seeing that her Society was firmly established on solid foundations and in a safe and prosperous state, entrusted all of its care and governance to the aforementioned Sister Agnes Revers, as Mary of Bethany. She herself, engaged in spiritual works

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of mercy and devoting all her strength to prayer and meditation, chose the better part, as another Mary at the feet of the Lord; and thus, serving Christ the Lord, she remained until January 24, 1744. At that time, having reached the sixtieth year of her religious life and the ninetieth year of her life, strengthened by the sacraments of the Church, she passed away among her beloved daughters and Sisters, weeping.

[*Latin ed. p. 472*]

472 Acta Apostolicae Sedis - The official record. She passed away, resting in the kiss of the Lord. After the funeral rites were properly performed, her remains were placed in the chapel of the Community, and subsequently, they were transferred to the city of Tours, where they lie in the chapel of the house of the Sisters. Near the tomb of the Servant of God, Mary Poussepin, Foundress of the Sisters of Charity of the Presentation of the Blessed Virgin Mary, there is an inscription which concludes with the following words: "May she rest in peace - She saw and did what was good - She prayed before the Lord - She watched diligently, and the enemy did not sow tares - In the midst of her house." The Institute founded by her has not yet, with the passage of time, grown so much that today the Sisters of the Presentation of the Blessed Virgin Mary of Tours number more than two thousand, and the houses number approximately two hundred, spread throughout various regions of Europe, Asia, and America, while actively pursuing the holy purpose of their Mother and Foundress. Investigations concerning the reputation for holiness of the Handmaid of God, both during her life and after her death, have been prolonged for many days, for various and just reasons, until, in the year 1911, the Archbishop of Tours appended the necessary evidence to those properly collected and completed the Informative Process, with ordinary authority. After the procedural acts were completed and transmitted to the Congregation for Sacred Rites, and when all was before them, and, by decree of the Sacred Congregation of July 23, 1919, nothing hindered the proceeding further, at the urging of the Most Reverend Father Francis Xavier Hertzog, Apostolic Protonotary and promoter of this Cause, and after considering the supplications of certain Most Reverend Cardinals, numerous Archbishops and Bishops, as well as Chapters of cathedrals, religious Orders and Congregations, Societies, and men of ecclesiastical or civil or military distinction, the Most Reverend and Right Reverend Lord Cardinal Vincent Vannutelli, Bishop of Ostia and Palestrina, Dean of the Sacred College, and Relator of this Cause, in the Ordinary Assemblies of the Congregation for Sacred Rites, convened at the Vatican, proposed the following question for discussion: "Should a Commission for the introduction of the Cause be appointed, in this case and for this purpose?" And the Most Reverend and Right Reverend Fathers presiding over the Sacred Rites, after the report of the aforementioned Relator, having heard the voice and the written testimony of the Reverend Father

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Angelo Mariani, General Promoter of the Faith, after carefully considering all things, judged it fitting to write: "Affirmatively, that is, a Commission for the introduction of the Cause should be appointed, if it pleases the Most Holy." On June 18, 1923. Subsequently, a report on these matters was made to our Most Holy Pope Pius XI by the undersigned Cardinal, Prefect of the Congregation for Sacred Rites, and His Holiness, approving the decree of the aforementioned Sacred Congregation, deigned to sign the Commission for the introduction of the Cause with his own hand.

[*Latin ed. p. 473*]

The Holy Congregation of Rites, 473. Concerning the cause of beatification and canonization of the Servant of God, Mary Pousse-pin, Foundress of the Institute of the Sisters of Charity of the Presentation of the Blessed Virgin Mary of Tours, on the 27th day of the same month and year, by His Eminence, Cardinal Vico, Prefect of the Sacred Congregation of Rites, and His Excellency, Monsignor Alexander Verde, Secretary. II. CONCERNING THE CAUSE OF BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, MARY ASSUMPTA PALLOTTA, FOUNDRESS OF THE INSTITUTE OF THE SISTERS FRANCISCAN MISSIONARIES OF MARY. Among the associations of women approved by legitimate ecclesiastical authority, which, in addition to the common precepts, undertake to observe evangelical counsels, and, under the glorious name, example, and patronage of the Most Blessed Virgin Mary and other Saints, follow Christ the Lord in various states and offices of contemplative and active life, and constantly strive for their evangelical perfection with the salvation of souls, the Franciscan Institute of Sisters holds a prominent place, which are called the Sisters Missionaries of Mary, and, through the spirit and rule of the venerable Father Francis, perform the offices of all charity in mission lands among the infidels. Of the Sisters of this Institute, Mary Assumpta Pallotta is particularly noteworthy, concerning whose cause of beatification and canonization a question is to be considered before this Sacred Congregation. Her birth, life, works, and death are precious, as the process records narrate, and are briefly summarized here. In the town of Force, in the diocese of Monte Alto, Mary Assumpta was born on August 20th of the year 1878, to honorable and pious parents, Aloysius Pallotta and Euphrasia Casali, and was baptized and anointed with the sacred chrism on July 7th of the year 1880. Her mother and grandmother devoted all their care to ensure that she grew up docile and pious. At the age of six, she began to attend school, but, being the eldest of five children, she could not devote herself to studies for long, and gladly offered her useful services to the household. Affable, obedient, modest, and industrious, she was dear and pleasing to all her relatives and acquaintances. At the age of twelve, having diligently prepared herself, she approached the Holy Sacrament with the

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utmost devotion.

[*Latin ed. p. 474*]

The Acts of the Apostolic See – Official Commentary. From this, her fervor in piety and charity towards God and her neighbor became even more evident. She attended Holy Mass daily, twice or even three times, and on Sundays, she taught young boys and girls the fundamentals of Christian doctrine, under the guidance and direction of the parish priest. Meanwhile, while also attending to her daily labors and duties, she received some remuneration, in order to provide for her own and her family's needs, never worrying about her humble condition, nor complaining. She often invited her fellow workers and companions, who were favorably disposed, to prayer, especially the Rosary of the Blessed Virgin Mary, and to pious conversations and readings about the mysteries of the Lord, about the virtues and benefits of the Blessed Virgin Mary, and about the examples of the Saints, and for this purpose as well, in order to remove and prevent scandals, improper idleness, and harmful or indecent talk or songs. To these good works, she added mortifications, penances, and fasts, which she faithfully observed for three days each week for four years, during her last stay in her parents' home; in this way, by subjecting her body to servitude, she prepared herself to embrace a state of perfect life. She endured adverse circumstances, suspicions, and difficulties for several months, up to the eve of her entrance into the religious life, as God permitted, so that her constancy in her religious vocation might be proven. Finally, having completed her postulancy, on May 5th of the year 1898, Mary Assumpta entered the Franciscan Missionary Sisters of Mary Institute, and, after completing her novitiate, she received the religious habit. In the house of novices located in Cryptaferrata, commonly known as Grottaferrata, in the diocese of Tusculum, after completing her novitiate with commendable results, she pronounced her first vows on December 8th of the year 1900. Afterwards, she was sent to the religious house in Florencia, and there she pronounced her perpetual vows on February 13th of the year 1904, and remained there until the month of March of the same year. In those three places, this humble handmaid, like a flower hidden beneath the grass, spread the fragrance of her virtues, gaining the affection and esteem of her Superiors and Sisters. The Superiors, who had felt a desire to send themselves to mission lands, approved of this a little later, and, at their command, on March 19th of that same year, she boarded a ship to go to the region of China. Before her departure, the Prelate spoke to her in this way: "What a beautiful grace has befallen you! Will you willingly go to the same place where our Sisters will suffer martyrdom?" And Mary replied: "Certainly; just as I would have remained in Florencia, if Jesus so willed." She arrived at the mission in Scianti with the other Sisters designated for that purpose, and, during the following month, she went to the place called Ce-fu, to Tungeul-keu, where

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she remained until her death. There, she lived the same kind of life that she had lived in Italy, diligently fulfilling her duties, always thinking of serving God. Constantly cheerful and never discouraged, she encouraged her fellow Sisters to recite or sing the Angelic Salutation with her.

[*Latin ed. p. 475*]

The Holy Congregation of Rites, number 475, and he offered prayers and works to the Divine Majesty for the conversion of pagans and sinners, for the reparation of injuries done to God, and for the assistance of souls dwelling in Purgatory, whom he also helped by reciting one hundred Requiem Masses and applying the indulgences of the Church. He truly showed his will (completely conformed to the divine will) by exclaiming: "Let it be! let it be!" The zeal and fervor with which he fostered love of God and neighbor in himself and in his companions, and his piety towards the most beloved patroness and Mother, the Most Blessed Virgin Mary, are testified by the sisters themselves in the process, who highly praise his humility, obedience, charity, and other virtues. However, after only one year of service in the mission, Mary Assumpta approaches the end of her life. Indeed, she is suddenly struck by a deadly illness, then prevalent in those places, and a fever which the doctors call a "typhoon." She was already worthy to hear from Christ the Lord: "Come, bride of Christ, receive the crown which the Lord has prepared for you in eternity." A few days later, as the illness worsened, after being strengthened and comforted by all the sacraments of the Church, at almost seven o'clock in the evening, on April 7, 1905, at the age of twenty-seven, Mary Assumpta, lovingly bidding farewell to her sisters, surrendered herself entirely to the Most Sacred Heart of Jesus and joyfully went forth to the heavenly wedding of the Divine Lamb. The Most High God, who regards the humble both in heaven and on earth, deigns to honor his servants and handmaids even on earth through the memory and blessing of his militant Church. This truly seems to have happened to Sister Mary Assumpta, whose fame for holiness, virtues, and miracles, in general, increased more and more after her death, spreading and remaining constant in Karlova. Therefore, after investigations were conducted about her in the Tusculan Curia and in other places with proper authority, and after they were presented to the Congregation of Sacred Rites in Rome, in accordance with the established procedure, after a review of the writings of the Servant of God was completed and reported, the Sacred Congregation, on January 23, 1918, decreed that nothing stood in the way of proceeding further. Therefore, at the urgent request of the Most Reverend Anthony Maria Santarelli, of the Order of Friars Minor, and promoter of this cause, and after considering the letters of request from certain Most Reverend Cardinals, numerous Archbishops and Bishops, as well as Chapters, Orders, and Congregations, and from pious Christians of both sexes, earnestly requesting the Most Reverend Bernardino Klumper,

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Minister General of the Order of Friars Minor, and the Superior and General Council of the Franciscan Missionary Institute of Mary, and the Most Reverend and Most Noble Cardinal Camillus Laurenti, Promoter or Relator of this cause, in the meetings of the Ordinary Congregation of Sacred Rites, held at the Vatican, the following question was proposed for discussion: Should a commission be appointed for the introduction of the canonization process?

[*Latin ed. p. 476*]

In the official commentary of the Acts of the Apostolic See, in the case and with the effect of which we are speaking, and after Emiac, the superiors entrusted with the preservation of sacred rites, having heard the report of Emi himself, and having considered the written opinion of the Most Reverend Doctor Angelo Mariani, General Promoter of the Sacred Congregation of the Faith, they deemed it necessary to write: "It is to be determined whether the Commission for the introduction of the cause should be signed, if it pleases the Most Holy [Father]." On July 24, 1923. Having related all of these things to the Most Holy Pope Pius XI through the undersigned Cardinal Prefect of the Sacred Congregation of Rites, His Holiness, having approved the decree of the aforementioned Sacred Congregation, deigned to sign with his own hand the Commission for the introduction of the cause of beatification and canonization of the Servant of God, Mary Assumpta Pallotta, of the Institute of the Franciscan Missionary Sisters of Mary, on the 25th day of the same month and year.

[Signature] A. CARD. VICO, Prefect of the Congregations of Portuensis and S. Eufemia, and Prefect of the Sacred Congregation of Bishops.

[Signature] S. Alexander Verde, Secretary.

[*Latin ed. p. 477*]

Diarium Romanae Curiae 477

DIARIUM ROMANAE CURIAE

SACRA CONGREGAZIONE DE PROPAGANDA FIDE

COMUNICATUM

Ab multis partibus, rogatur ad Comitatum Directivum Expositionis Missionariae Vaticanae, si ea Instituta et Associationes quae parant et offerunt ornamenta sacra (linaria, vasa et vestimenta sacra, libri liturgici, etc.), poterunt participare ad ipsam Expositionem, mittendo ad id propositum, ea quae eis fieri poterunt, ad utilitatem Missionum.

Comitatum, cum gaudet hoc nobile momentum observare, non potest propositum accipere. Nam, Exposito anno 1925 destinatur ostendere ea

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quae in Missionibus fiunt, et non ea quae ab associationibus generosis et piiis pro Missionibus fiunt.

Tamen, ut ea Instituta et Associationes dictae accipiant illud commendationem quae merito merentur, et ut eorum operositas etiam publice reddatur, Comitatum censet quod proficuum erit si ea tabulas et diagrammata complere volent, quae in locis Expositionis collocabuntur, ex quibus perspicue appareat activitas ipsarum Associationum et incrementum eorum.

Cum supra dicendum communicat, Comitatum sperat ut, sicut in aliis campis operositatis missionariae, etiam in hoc intensificetur labor et zelus, quia necessitates Missionum immensae sunt, et invitat eos qui desiderant cognoscere ubi necessitates sunt graviores, ut ad Sacram Congregationem de Propaganda Fide se respiciant, et, si ita volunt, ea quae ad Missiones pauperes vel destitutas ornamentis sacris mittere desiderant, ad ipsam Congregationem offerant.

S. CONGREGAZIONE DEI RITI

Die Martis, 17 Iulii 1923, apud Reverendissimum et Potentissimum Dominum Cardinalem Vittorio Amedeo Ranuzzi de Bianchi, Ponentem Causae beatificationis et canonizationis Venerabilis Servi Dei Bartolomei Mariae Dal Monte, Sacerdotis saeculari et Initiatoris Piae Operis Missionum, habita est Congregatio Sacrorum Rituum antepraeparatoria, ad disputandum dubium super tres miracula quae, ut asseritur, a Deo operata sunt per intercessionem ipsius Venerabilis, quae proponuntur ad beatificationem eius.

[*Latin ed. p. 478*]

1 478 Acta Apostolicae Sedis - Official Commentary. Tuesday, July 23, 1923, in the Apostolic Palace at the Vatican, the Ordinary Congregation of the Sacred Rites was held, in which the following matters were presented to the judgment of the Most Eminent Lords Cardinals who comprise the same: 1) The summary of the cause for canonization of the Blessed Teresa of the Child Jesus, a professed religious of the Order of Discalced Carmelites in the monastery of Lisieux; 2) The introduction of the cause for beatification and canonization of the Servant of God, Mary Assunta Pallotta, a professed religious of the Institute of the Franciscan Missionary Sisters of Mary; 3) Concerning the revision of the writings of the Servant of God, Francis of Pieciano, a lay brother of the Order of Friars Minor. Tuesday, August 7, 1923, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Eminent Lords Cardinals, the Reverend Prelates, and the theological consultants comprising the same, discussed and gave their vote on the doubt concerning the heroic degree of virtues in the cause for beatification and canonization of the Venerable Servant of God, Sister

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Mary Bernarda Soubirous, of the Congregation of the Sisters of Charity and the Christian Institution of Nevers. Tuesday, August 14, 1923, at the Most Reverend and Eminent Lord Cardinal Gennaro Granito Pignatelli di Belmonte, Promoter of the Cause for Beatification and Canonization of the Venerable Servant of God, Lucy Filippini, Foundress and Superior of the Institute of the Filippini Pious Teachers, as her name indicates, the Preliminary Congregation was held, in which the Reverend Officials and the theological consultants of the same discussed the doubt concerning the heroic nature of the virtues exercised by the same Venerable Servant of God.

SACRED ROMAN ROTA. NOTICE. It is reminded to those who may be interested that the period for registrations for studies at this Sacred Tribunal in the next academic year runs exclusively from October 10th to November 30th, 1923. F. Cattani-Amadori, Pro-Dean.

[*Latin ed. p. 479*]

From the Roman Curia Diary, 479. SECRETARY OF STATE. By order of the Secretary of State, the Most Holy Father Pius X, reigning happily, has deigned to appoint: July 6, 1923. The Most Reverend Cardinal Camillo Laurenti, Protector of the Pious Mothers of the Nigrizia. The Most Reverend Cardinal Camillo Laurenti, Protector of the Discalced Carmelites of the Divine Heart, of Sittard (Netherlands). The Most Reverend Cardinal Giovanni Bonzano, Protector of the Sisters of the Third Order of Saint Francis, of Wisconsin. By Apostolic Briefs, the Most Holy Father Pius X, reigning happily, has deigned to appoint: Assistant at the Papal Throne: June 25, 1923. Monsignor Alessandro Christie, Archbishop of Oregon-City. Apostolic Protonotaries, as if participating: April 25, June 21, July 23, October 30, 1923. Monsignor Mattia Pavic, of the diocese of Sirmio. Monsignor Carlo Alfonso Carbonneau, of the diocese of Saint Germain of Rimouski. Monsignor Giovanni Sramek, of the archdiocese of Prague. Monsignor Filippo Pozzato, of the diocese of Atri. Monsignor Anselmo Cecere, of the archdiocese of Gaeta. Domestic Prelates of His Holiness: February 28, 1923. Monsignor Francesco Bruno, of the archdiocese of Messines. Monsignor Giovanni Lakajnar, of the diocese of Sirmio. April 28, 1923. Monsignor Luigi Vincentio, of the same diocese. Monsignor Pietro Del Prete, of the diocese of Calvi. June 20, 1923. Monsignor Giovanni Battista Piano, of the archdiocese of Turin. June 21, 1923. Monsignor Felice Cianci, of the diocese of Muro Lucano. June 28, 1923. Monsignor Tommaso Buholzer, of the diocese of Basle. Monsignor Francesco Herman, of the diocese of Sirmio. July 3, 1923. Monsignor Filippo Pacelli, of the diocese of Sovana and Pitigliano. July 3, 1923. Monsignor Vincenzo Taviani, of the same diocese.

[*Latin ed. p. 480*]

Acts of the Apostolic See - Official Commentary B » » 13 July 16 » » » »

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1923. Monsignor Giorgio Moreau, of the archdiocese of Tours. » Monsignor Vincenzo Bini, of the diocese of Colle Val d'Elsa. » Monsignor Gioacchino Eosati, of the diocese of San Miniato. » Monsignor Eoberto Nannini (Rome). » Monsignor Giuseppe Eossino (Rome). HONORS. By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow: The Knighthood of the Order of St. Gregory the Great, civil class: July 15, 1923. Upon the Honorable Marquis Giovanni Evangelista Bisleti, of the Pontifical Noble Guard. The Commanderate of the Order of St. Gregory the Great, civil class: June 26, 27, 29, 30, 3, 11, 1923. Upon the Honorable Ambrogio Tavassi, of the archdiocese of Naples. » Upon the Honorable Gaetano Tavassi, of the same archdiocese. » Upon the Honorable Renato Delforge, of the diocese of Namur. » Upon the Honorable Knight Edoardo Martinetti (Rome). » » Upon the Honorable Knight Giulio Lafosse, of the diocese of Périgueux. » July Upon the Honorable Ludovico Eintelen, of the diocese of Hildesheim. » Upon the Honorable Knight Antonio Freni, of the archdiocese of Messina. The Knighthood of the Order of St. Gregory the Great, civil class: February 28, 1923. Upon the Honorable Adolfo Marangolo-Ainis, of the archdiocese of Messina. Upon the Honorable Adriano Berger, of the archdiocese of Tours, June 3. » Upon the Honorable Rocco Terreau, of the archdiocese of Quebec, June 20. » Upon the Honorable Renato Maertens, of the diocese of Gand, June 23. » Upon the Honorable Doctor Luigi Güemes, of the archdiocese of Buenos Aires, June 25. » Upon the Honorable Doctor Daniele E. Molina, of the same archdiocese. » Upon the Honorable Giovanni B. Troncoso, of the same archdiocese. Upon the Honorable Bernardino Maraini, of the same archdiocese. » » Upon the Honorable Fernando Cambier, of the diocese of Namur. » Upon the Honorable Barione Aublin, of the archdiocese of Cambrai. » » Upon the Honorable Doctor Giuseppe Hahn, of the archdiocese of Colonia. » » Upon the Honorable Enrico Stefano Hoppenot, June 27. » Upon the Honorable Advocate Oreste Milani (Rome), June 29. » July 3 Upon the Honorable Gastone Legrand, of the archdiocese of Paris. » Upon the Honorable Serafino Audisio, of the Patriarchate of Venice, June 6. » Upon the Honorable Carlo de Bruyeker, of the diocese of Tournai, June 8.

[*Latin ed. p. 481*]

Diarium Romanae Curiae, 11 Julii » » 13)» » 16 » » » » » » » » » » 481, 1923.

Ad Dominum Albertum Ludovicum Benedictum Vermeiden, ex dioecesi Lillae.

Ad Dominum Giulianum Alexandrum Romualdum Thiriez, ex eadem dioecesi.

Ad Dominum Felicem Duverger, ex dioecesi Agen.

Ad Dominum Virginium Prosperi (Roma).

Ad Dominum Ludovicum Nardi (Roma).

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Ad Dominum Joannem Stevens, ex archidioecesi Malines.

Ad Dominum Davidem S. Mitchel Quin, ex archidioecesi Glasgow.

Ad Dominum Thomas Colvin, ex eadem archidioecesi.

Ad Dominum Carolum Byrne, ex eadem archidioecesi.

Cavalieratus Ordinis Sancti Gregorii Magni, classis militaris: 28 Iunii » » 1923.

Ad Dominum Philippum Fontanam, Tenentem Custodis Palatini Honoris.

Ad Dominum Iulium Ceccarellum, Tenentem Custodis Palatini Honoris.

Commendatus Ordinis Sancti Silvestri Papae: 20 Iunii et 13 Julii 1923.

Ad Dominum Ludovicum Terreau, ex archidioecesi Quebec.

Ad Dominum Cavalerium Ruggerum Barbini (Roma).

Cavalieratus Ordinis Sancti Silvestri Papae: 20 Iunii 1923.

Ad Dominum Joannem Baptistam Iosephum Racine, ex archidioecesi Quebec.

27 » » Ad Dominum Fredericum Küppers, ex archidioecesi Colonia.

» » » Ad Dominum Ludovicum Nardini (Roma).

28 » » Ad Dominum Camillum Moglia (Roma).

29 » » Ad Dominum Ludovicum Ferloni (Roma).

1 Julii » Ad Dominum Guglielmum Huntgeburth, ex archidioecesi Colonia.

» » » Ad Dominum Joannem Fries, ex eadem archidioecesi.

» » » Ad Dominum Guglielmum Nicolaum Haubrich, ex eadem archidioecesi.

14 » » Ad Dominum Oreste Mander (Roma).

16 » » Ad Dominum Ambrosium Delledonne, ex archidioecesi Torini.

17 » » Ad Dominum Iosephum Acerbum, ex dioecesi Penne et Atri.

[*Latin ed. p. 482*]

482 Acta Apostolicae Sedis - Official Commentary

MAGGIORDOMATO DI SUA SANTITÀ

By order of His Holiness, Pope Pius X, may He reign happily, the following were appointed:

Secret Chamberlains, Extraordinary:

April 26

June 11

June 26

June 27

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July 2
July 3
July 11
July 14
July 16
July 17
July 24
July 25
July 28
July 31, 1923.

Most Reverend Monsignor Andrea Spileták, of the diocese of Sirmio.

Most Reverend Monsignor Andrea Zivkovié, of the same diocese.

Most Reverend Monsignor Antonio Ciccarelli, of the diocese of Sulmona.

Most Reverend Monsignor Emesto lallonghi (Rome).

Most Reverend Monsignor Oliade Del Mancino, of the diocese of Massa Marittima.

Most Reverend Monsignor Pietro Bargagnati, of the diocese of Fabriano.

Most Reverend Monsignor Paolo Pies, of the archdiocese of KolÃn.

Most Reverend Monsignor Antonio Wempe, of the diocese of Münster.

Most Reverend Monsignor Giovanni Drzanic, of the diocese of Klagenfürt.

Most Reverend Monsignor Giuseppe Vogt, of the diocese of Eottemburgo.

Most Reverend Monsignor Ottavio F. Claeys, of the archdiocese of Glasgow.

Most Reverend Monsignor Antonio Wiscont, of the diocese of Wilna.

Most Reverend Monsignor Mecislao Eeinys, of the same diocese.

Most Reverend Monsignor Paolo Szepecki, of the same diocese.

Most Reverend Monsignor Leone Zebrowski, of the same diocese.

Most Reverend Monsignor Giovanni Tedaldi, of the diocese of Borgo S. Donnino.

Most Reverend Monsignor Luigi Onesti, of the same diocese.

Most Reverend Monsignor Giuseppe Eieber, of the archdiocese of Praga.

Most Reverend Monsignor Vittorio Lusini, of the archdiocese of Siena.

Most Reverend Monsignor Pietro Cataldi (Rome).

Most Reverend Monsignor Luigi Figna, of the diocese of Imola.

Most Reverend Monsignor Arnoldo Doebeli, of the diocese of Basilea.

Most Reverend Monsignor Ludovico Enrico Keiner, of the same diocese.

Most Reverend Monsignor Alberto Meyenberg, of the same diocese.

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Most Reverend Monsignor Eugenio Folletête, of the same diocese.

Most Reverend Monsignor Emilio Neuenlist, of the same diocese.

Most Reverend Monsignor Antonio Fornelli, of the archdiocese of Torino.

Most Reverend Monsignor Giovanni Bonzi, of the diocese of Bergamo.

Secret Chamberlains of Sword and Cape, Extraordinary:

July 3, 1923.

Mr. Baron Francesco de Stieglitz, of the diocese of Fulda.

Mr. Baron Antonio de Ow-Felldorf, of the diocese of Passavia.

[*Latin ed. p. 483*]

Diarium Romanae Curiae, 15 July 1923.

The following were appointed:

Signor Francesco Giulio Delamaire, of the diocese of Quimper and Leon.

Signor Commendatore Giuseppe Giglio Tramonte, of the archdiocese of Palermo.

Signor Conte Giuseppe Badini Tedeschi, of the diocese of Piacenza.

Signor Conte Francesco Nasalli Bocca, of the same diocese.

Honorary Chaplains, wearing the purple cassock, were appointed on the following dates:

June 26th.

June 27th.

July 3rd.

July 12th.

July 16th.

July 20th.

July 26th.

July 19th, 1923.

Monsignor Giuseppe Bianchini, of the diocese of Sovana.

Monsignor Gennaro Fortunati, of the same diocese.

Monsignor Stefano Borachia, of the diocese of Massa Marittima.

Monsignor Vincenzo Paoli, of the same diocese.

Monsignor Giuseppe Quadri, of the diocese of Crema.

Monsignor Valentino Podgorz, of the diocese of Klagenfürt.

Monsignor Giovanni Köck, of the diocese of Seccovia.

Monsignor Zefirmo Balli, of the diocese of Civitacastellana, Orte and Gallese.

Monsignor Francesco Hérissé, of the diocese of Le Mans.

Monsignor Giovanni Grossi, of the diocese of S. Marco and Bisignano.

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Monsignor Emilio Beluhan, of the archdiocese of Zagabria.

Honorary Sword-bearers and Cassock-bearers, appointed as supernumeraries, on the following dates:

July 4th.

July 5th.

July 16th.

July 18th.

July 20th.

July 28th.

July 1923.

Signor Luigi Diaz d'la Vega, of the diocese of Oviedo.

Signor Raffaele Balbi, of the diocese of Cava and Sarno.

Signor Commendatore Giuseppe Demaldé, of the diocese of Piacenza.

Signor Commendatore Ettore Martini, of the same diocese.

Signor Alfonso Schelstraete, of the diocese of Bruges.

Signor Cavaliere Tullio Gualdi (Rome).

Signor Cavaliere Giuseppe Girelli (Rome).

Honorary Chaplains outside of Rome, appointed on the following dates:

July 19th.

July 31st.

1923.

Monsignor Pietro Farah Assemani, of the Maronite archdiocese of Tyre.

Monsignor Nicola Mobilio, of the diocese of Tricarico.

[*Latin ed. p. 484*]

Acta Apostolicae Sedis - Commentary, Official 484 NECROLOGY 17 22 23 27 July 10 » » » 1923. Monsignor Luigi Pugliese, Bishop of Ugento. » Monsignor Luigi Harthl, titular Bishop of Germaniciana. » Monsignor Francesco Mendoza, Archbishop of Durango. » The Most Reverend Cardinal Niccolò Marini, deacon of Saint IL in Domnica. August » The Most Reverend Cardinal Agostino Richelmy, titular of Saint Mary in Via, Archbishop of Turin.

NOTICE. - Due to increased costs of transmission or transport, the price of subscription to this Official Commentary, Acta Apostolicae Sedis, will be payable from the beginning of the year 1924 as follows:

Within the borders of Italy: 18 Italian lire.

Outside of Italy: 24 French francs.

AVVISO. - In consequence of the increases in postal rates, the price of subscription to the Acta Apostolicae Sedis, Official Bulletin of the Holy See, beginning with the coming year 1924, is modified as follows:

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For Italy: 18 Italian lire.

For Abroad: 24 French francs.

AVIS. - Les tarifs postaux étant augmentés, le prix d'abonnement aux Acta Apostolicae Sedis, Bulletin Officiel du Saint-Siège, à partir de l'année prochaine 1924, a dû être fixé comme il suit:

Pour l'Italie: 18 Italian lire.

Pour l'étranger: 24 French francs.

NOTICE. - Owing to the increase in postal rates, the subscription to the Acta Apostolicae Sedis, Official Bulletin of the Holy See, will be, from the beginning of next year 1924, as follows:

For Italy: 18 Italian lire.

Outside Italy: 24 French francs.

ANZEIGE. - Infolge der Erhebung des Posttarifes, ist der Preis für die Acta Apostolicae Sedis vom Beginn des Jahres 1924, wie folgt, festgesetzt:

Für Italien: 18 Italian lire.

Für das Ausland: 24 French francs.

[*Latin ed. p. 485*]

Year XV - Vol. XV, October 1, 1923, No. 10.

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XI

APOSTOLIC CONSTITUTION CONCERNING THE ERECTION OF THE DIOCESES OF BARRA DO PIRAHY AND CAMPOS.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

For the perpetual memory of the matter, by the divine providence, having been raised to the supreme Apostolic See, amidst many and most serious concerns, by which we are pressed on all sides, we deem it fitting to embrace those matters most especially with the affection of a pastoral heart, which are recognized as conducive to the care of the souls of the Christian faithful.

That he might be able to advise the spiritual good of his faithful, the venerable brother Augustine Francis Bennassi, the present Bishop of Niterói, considered it necessary to divide his diocese into three parts, and to erect two other dioceses therein, and he supplicated us earnestly for this.

When his prayers had received a favorable response from the venerable brothers, the Apostolic Nuncio, and the Cardinal Archbishop of São Sebastião do Rio de Janeiro, the Metropolitan of this Church of Niterói, we

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received these matters with benevolence, and, having heard the opinion of the venerable brothers, Cardinals of the Sacred Congregation Consistorial, we decreed that the desired divisions and erections should take place.

Wherefore, having fulfilled all that which is necessary, and with the consent of those whose interests are involved, and also exercising the fullness of Apostolic power and authority, in Apostolic Letters sealed with lead, dated the twenty-seventh day of April of the year of Our Lord one thousand nine hundred and ninety-two, reserved to this Apostolic See, we separate from the diocese of Niterói the following parishes, namely: Barra do Pirahy, Iguassù, Nova Iguassù, Pavuna, Marapicu, Itaguahy, Bibe.

[*Latin ed. p. 486*]

486 Acta Apostolicae Sedis - Official Commentary concerning Lages, Bananal, Mangaratiba, Itacurussà, Jacarehy, Agua dos Reis, Linden Grande, Bibeira, Jacuecanga, Mambucaba, Paraty, Paraty Mirim, S. Joâo Marcos, Bio Claro, Passa Tres, S. Antonio de Capivari, Bezende, S. Anna dos Tocos, Campo Bello, S. Vicente Ferrer, Vargem Grande, Barra Mansa, Espirito Santo de Barra Mansa, Guatis, S. Joaquim, Amparo, S. Anna do Pirahy, Arrozal, Bores de Pirahy, S. José do Turvo, Vatenga, S. Thereza de Valenga, Conservatorio, Ipiabas, S. Izábél, Vassoura, Paty do Alferes, Tingud, Mendes, Ferreiros, Parahiba do Sul, EncruziVhada, Besengano, Apparecida, Sapucaia: within the territories of which parishes we establish a diocese, to be called the Diocese of Pirahy; and we establish its seat and cathedral in the city of Barra do Pirahy, from which the diocese derives its name, and we elevate the parish church of S. Anna to the status of a cathedral. Furthermore, we establish a cathedral church, to be called Camposina, from the city of Campos, the principal city of the diocese, within the territories of the following parishes, namely: S. Salvador do Campos, Nossa Senhora do Tergo de Campos, Magdalena, S. Sebastiâo do Alto, S. Francisco de Paula, Macahé, Barreto, Neves, Guissamán, Carapebus, Conceiçao de Macabù, Barra de S. Joâo, S. Sebastiâo de Campos, S. Gongalo de Campos, Guarrilhos, Bores de Macabù, Santa Bita, S. Benedicto, Morro do Coco, S. Fidelis, Ponte Nova, S. Francisco da Barra, S. Joâo da Barra, Padua, Monte Verde, Bom Jesus de Itabapoana, Lagé de Muriahé, Natividade de Car angola, Miracema: which parishes we also detach from the Metropolitan Province of Mctheroy; and we establish the seat and cathedral of this new Church in the city of Campos, and we elevate the parish church of the Most Holy Savior to the status of a cathedral. Therefore, the boundaries of each diocese shall be the same as the boundaries of the parishes to which they are constituted. In addition, we grant to these newly established cathedral churches and their respective, for the time being, Bishops the honors, insignia, favors, rights, and privileges with which other cathedral churches and their prelates in Latin America are endowed and enjoy, either by common

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law or by legitimate custom. We constitute these cathedral churches as suffragan churches of the Metropolitan Church of Sancti Sebastiani in Rio de Janeiro, and we place their respective, for the time being, Bishops under the jurisdiction of the Metropolitan Archbishop of the same Sancti Sebastiani, reserving to the Apostolic See the faculty freely to determine the dismemberment of these dioceses, whenever it may seem opportune in the Lord. However, since circumstances at present prevent the establishment of a Chapter of Canons in each cathedral, we command that, in place of Canons, Diocesan Consultors be elected, according to canon 423 and following of the new Code of Canon Law.

[*Latin ed. p. 487*]

487 Acts of Pope Pius XI: We furthermore command that, as soon as it can be done, at least a small diocesan seminary be established in each diocese, according to the provisions and rules of the aforementioned Code, as handed down by the Sacred Congregation for Seminaries; and we desire that, at the expense of each diocese, two chosen young men, or at least one for the present, be sent to the Pontifical College of Pius Latin American in the City, without interruption. As for the administration and governance of these dioceses, we command that the election of a capitular vicar or administrator, in the event of a vacancy, the rights and duties of the clergy and the faithful, and other matters of this kind, as determined by the sacred canons, be observed. With regard to the clergy, we decree that, as soon as the erection of the dioceses has been completed, the presbyters already existing within the territory of that Church shall be considered to be assigned to that Church. Furthermore, the Ordinary of Niterói shall, as soon as possible, deliver to the archives of the new dioceses all documents and records pertaining to them, so that they may be preserved in their own archives. The Episcopal table shall consist of the revenues and other offerings that are customarily provided by the faithful, for whose benefit the dioceses have been established; in addition to those that have already been collected for this purpose. These things, which We have decreed by Our Apostolic authority in these Letters, no human being may, at any time, infringe, or oppose, or in any way contradict. If anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. To these matters, for the purpose of execution, We entrust the venerable brother Henry Gasparri, Archbishop titular of Sebastes, Apostolic Nuncio in the Brazilian Republic, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, to carry out the aforementioned purpose, and to send to the Sacred Consistorial Congregation, as soon as possible after receiving these Letters, an authentic copy of the execution completed. Finally, We decree that these present Letters shall be

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valid, notwithstanding any contrary provisions, even those deserving of special and explicit mention. Given at Rome, near St. Peter's, in the year of Our Lord 1922, on the fourth day of the month of December, in the first year of Our Pontificate. [Signature] CARD. DELAI, Bishop of Sabina, Secretary of the Sacred Consistorial Congregation. In place of [signature] O. CARD. CAGIANO, Secretary of the Sacred Roman Rota. Julius Campori, Apostolic Prothonotary. Raphael Virili, Apostolic Prothonotary. Reg. i/ti Cane. Ap., vol. XXVII, n. 54.

[*Latin ed. p. 488*]

488 APOSTOLIC LETTERS. WHETHER THE BASILICA MINOR TITLE SHOULD BE CONFERRED UPON THE PAROCHIAL CHURCH OF THE BLESSED VIRGIN MARY, COMFORTRESS OF THE AFFLICTED, IN THE TOWN OF KEVELAER, WITHIN THE DIOCESE OF MÜNSTER. PIUS PP. XI. For the perpetual memory of the matter. — In the town of Kevelaer, situated near the borders of the Kingdom of Holland, within the confines of the Diocese of Münster, there exists a most renowned Marian shrine, in which, since the year 1633, the image of the Blessed Virgin Mary, known for its miracles, is preserved under the title of Consolatrix Afflictorum [Comforter of the Afflicted], and is held in great reverence by the Christian people. A vast multitude of pilgrims, coming from both Holland and from all of Germany, annually visit this shrine, and the chapel is adorned with numerous precious votive offerings, given in gratitude for the countless graces received from the Virgin. Since the old chapel had long been inadequate to accommodate the large number of pilgrims, a new building was constructed in the year 1864, distinguished by its size, its noble structure, and its decorations of all kinds of art. Our Predecessor, Pope Leo XIII, may he rest in peace, wished, through the Archbishop of Cologne, to solemnly adorn the image of the Virgin with a golden diadem in the year 1890. In this temple, richly furnished with sacred objects, where sacred ministers frequently perform pontifical functions, a large number of priests serve, and the parish priest, along with six assistant priests, diligently cares for the souls. Wherefore, since the venerable brother John Poggenburg, Bishop of Münster, with earnest prayers, has requested that we deem it fitting to bestow upon this shrine the title of Basilica, and we, having carefully considered the sacred building and knowing that it possesses all the qualities required by law and even surpasses them, we have decided, with a willing heart, to grant his request. Therefore, having heard the venerable brother Anthony, Cardinal Vico, Prefect of the Sacred Congregation, Archbishop of Oporto and Santa Rufina, and having considered the matter, we, by our apostolic authority, in the presence of you, and for all time, grant to the parochial church dedicated to the Blessed Virgin Mary, Consolatrix Afflictorum, in the town commonly called Kevelaer, situated within the Diocese of Münster, the title of Basilica; and at the same time, we grant to

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the clergy of that temple the privilege of carrying a bell and a canopy, but not of gold or silver.

[*Latin ed. p. 489*]

489 The acts of Pope Pius XI, and it is permitted to add the insignia, commonly the coat of arms, of that same Church or Basilica. We grant this, decreeing that these present letters shall always exist and remain firm, valid, and efficacious, and shall fully and completely produce their intended effects and obtain their due results, and shall most amply benefit those to whom they pertain, now and in the future; and it shall be rightly judged and defined, and rendered void from this moment and null, if anything contrary to these should occur, knowingly or unknowingly, by anyone, with any authority whatsoever. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's ring, on the twenty-third day of the month of April, in the year 1924, in the second year of Our Pontificate. P. CAED. GASPARRI, Secretary of State.

II. ICELAND, SEPARATED FROM THE APOSTOLIC VICARIATE OF DENMARK, IS ERECTED AS AN APOSTOLIC PREFECTURE. PIUS PP. XI. For the sake of future memory. — Until the present time, the island of Iceland has remained attached to the apostolic vicariate of Denmark. But since it is situated at a considerable distance from the seat of its Apostolic Vicar, separated by a sea passage, so that spiritual affairs may be more easily carried out there, the dignity of the Catholic religion demands that We, to whom the care of all churches has been divinely entrusted, remove this impediment. Wherefore, after consultations with the Most Reverend Fathers, Our Most Reverend Cardinals, Prefects of the Congregation for the Propagation of the Faith, We have deemed it fitting to separate the same island from the aforementioned apostolic vicariate and to erect it as a mission of its own jurisdiction. Therefore, by Our own motion and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, We hereby separate the island of Iceland from the apostolic vicariate of Denmark, and We make it of its own jurisdiction, and We bestow upon it the title and rights of an Apostolic Prefecture, entrusting its administration to priests of the Society of Mary, commonly called of Montfort. We decree these things, ordaining that these present letters shall always exist and remain firm, valid, and efficacious, and shall fully and completely produce their intended effects and obtain their due results, and shall most amply benefit those to whom they pertain, now and in the future; and it shall be rightly judged and defined, and rendered void from this moment and null, if anything...

[*Latin ed. p. 490*]

490 Acta Apostolicae Sedis - An official commentary concerning these matters, which, by anyone, whether knowingly or unknowingly, may have

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been attempted. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the tenth day of the month of June, in the year 1923, in the second year of Our Pontificate. P. CARD. GASPARRI, from the Congregation of the Holy See.

III. A VICARIATE APOSTOLIC IS DIVIDED FROM THE VICARIATE APOSTOLIC OF BAHR-EL-GHAZAL – TERRITORY, AND THE APOSTOLIC PREFECTURE OF NIL EQUATORIALIS IS ERECTED IN CENTRAL AFRICA.

PIUS PP. XI. For the sake of future remembrance.

— That these things may proceed well, prosperously, and happily for the Catholic name and for the eternal salvation of the faithful, the office of the highest apostolate, which We exercise on earth, though undeservedly, urges Us to act promptly. Indeed, a beloved son, the Director of the Institute of the Sacred Heart of Jesus in Verona, recently urged Us to detach a portion of the territory of the apostolic vicariate of Bahr-el-Gházal, in Central Africa, to the east, in order to establish a new mission there. We, after consulting with the Most Reverend and Most Eminent Cardinals, Prefects of the Congregation for the Propagation of the Faith, considered it fitting to grant the request of the aforementioned General Director, in order to provide more suitably for the progress of the Christian faith in the aforementioned region. Therefore, by Our own motion and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of the present document, We erect a new apostolic prefecture, called Nili Equatorialis, and We entrust it to the care of the students of the Institute of the Sacred Heart of Jesus in Verona. The territory of this new apostolic prefecture is detached from the vicariate of Bahr-el-Gházal, or is divided therefrom, and We decree that it shall consist of the entire region to the east of a certain line, which, beginning where the river Bahr-el-Gebel flows into the White Nile, ascends to the south along the course of the aforementioned river Bahr-el-Gebel, until it reaches the limits of the province of Mongolia on the left bank; then, to the south (commonly southwest), it follows the boundaries of the province of Mongolia until it reaches the borders of the Belgian Congo. These things We have decided, decreeing that the present document shall always remain firm, valid, and effective, and shall have and obtain its full and complete effect, to the extent that it pertains or may pertain to those to whom it pertains.

[*Latin ed. p. 491*]

491 The acts of Pope Pius XI shall now, and forever, stand as a testament; and it must be rightly judged and defined, and anything attempted concerning these matters, by anyone, with any authority, knowingly or unknowingly, shall be declared invalid and void from this moment. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter's, under the Fisherman's ring, on the tenth day of June, in the

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year 1823, in the second year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Sacred Congregation for the Propagation of the Faith. IV. A NEW APOSTOLIC PREFECTURE IS ESTABLISHED: DEBUEA, IN THE REGION OF KAMERON, WEST AFRICA. PIUS PP. XI. For the sake of future remembrance. — Since the care of all the Churches has been entrusted to Us through Our Apostolic office, We strive to promote their well-being and prosperity, as befits the occasion and the time. Indeed, it has seemed opportune to Us, in that region of West Africa where the Kamerun colony is presently located, from which, during the European war, missionaries of German nationality were expelled, to devise a plan so that more abundant fruits may be produced in the Lord's field, by separating the neighboring territories, which are now under English jurisdiction, from the missions of Kamerun and Adamaua, and by establishing a new apostolic prefecture within them: We, having carefully considered all the relevant circumstances and with diligent study, together with Our Most Reverend and Eminent Cardinals, Prefects of the Congregation for the Propagation of the Faith, have deemed it fitting to establish the following. Therefore, by Our own authority and with full knowledge and mature deliberation, and by the fullness of Our Apostolic power, We hereby separate and dismember the territories now subject to English jurisdiction from the missions of Kamerun and Adamaua, and We establish a new apostolic prefecture within them, to be called Debuea. We decree that this new apostolic prefecture shall consist of four civil districts, namely Victoria, Kumba, Manfe, and Bamenda, and We entrust it to the care of the members of the Society of Saint Joseph of Mill Hill. These things We have decided, decreeing that these present letters shall always remain firm, valid, and effective, and shall have and obtain their full and complete effect, and that they shall be most amply observed by those to whom they pertain, now and in the future; and it must be rightly judged and defined, and anything attempted concerning these matters, by anyone, with any authority, knowingly or unknowingly, shall be declared invalid and void from this moment.

[*Latin ed. p. 492*]

492 Acta Apostolicae Sedis - An official commentary concerning these matters, should anyone, with any authority, knowingly or unknowingly, attempt to alter them. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of the month of June, in the year 1923, in the second year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Congregation for Extraordinary Affairs.

A TERRITORY IS SEPARATED FROM THE APOSTOLIC VICARIATE OF TRANSVAAL, AND A NEW APOSTOLIC PREFECTURE OF LYDENBURG IS ESTABLISHED IN SOUTHERN AFRICA.

PIUS PP. XI. For the sake of posterity.

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We strive, with diligent study, for the supreme office of the apostolate, divinely entrusted to Us, to promote the auspicious growth of the Christian name in regions, especially those situated at a great distance across land and sea from this center of the Catholic faith.

Indeed, in order to promote greater growth of the faith in the territory of Transvaal, in Southern Africa, We have deemed it opportune to separate a region, which, to the east, is still part of the Apostolic Vicariate of Transvaal, and to establish it as a separate mission. Therefore, after consultation with the Most Reverend Cardinals, Prefects of the Congregation for the Propagation of the Faith, by Our own initiative and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, We hereby decree that the following civil districts be separated from the aforementioned Apostolic Vicariate of Transvaal, namely: Lydenburg, Barbeton, Carolina, Middelburg, Béthal, Ermelo, Biet Betief, WaMerstroom, and Standerton, and that a new Apostolic Prefecture be established therefrom, under the name of Lydenburg, to be entrusted to the care of priests of the Institute of the Sons of the Sacred Heart of Jesus, of German nationality.

We decree that this new Apostolic Prefecture of Lydenburg be bounded to the north by the Apostolic Prefecture of Transvaal North; to the east by Portuguese territory and the Apostolic Prefecture of Swaziland; to the south by the Apostolic Vicariate of Natal, the Apostolic Prefecture of Zululand, and the Free State of Orange.

These things We have decreed, and We declare these present Letters to be firm, valid, and efficacious forever, and to have and obtain their full and complete effect, and to be observed and followed by those to whom they pertain, now and in the future, and to be duly judged and defended.

[*Latin ed. p. 493*]

493 The acts of Pope Pius XI are to be observed, and are to be considered valid from now on and without exception, if anything contrary to these should be attempted by anyone, knowingly or unknowingly. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's ring, on the tenth day of the month of June, in the year 1923, in the second year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Sacred Congregation for the Propagation of the Faith. PIUS XI. NEW APOSTOLIC PREFECTURE OF GARI EP, SITUATED IN AFRICA. For the future record. — In order that the propagation of the Christian name and the eternal salvation of the faithful in the neighboring territories of the apostolic vicariates of the eastern district of the Cape of Good Hope and of Kimberley in southern Africa may be more suitably promoted, and since We have considered it opportune to establish a new mission there and to send new apostolic laborers: We, after carefully considering all the circumstances with Our Most Reverend and Venerable Cardinals, Prefects of the Congregation for the Propagation of the Faith,

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have decided that the following should be decreed. Therefore, by Our own motion and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, We establish a new apostolic prefecture, to be called Gariep, to be entrusted to the members of the Institute of Priests of the Sacred Heart of Jesus, of German nationality. We wish the territory of this new apostolic prefecture to be defined as follows: from the northern region of the apostolic vicariate of the eastern district of the Cape of Good Hope, whose boundaries are given by the southern boundaries of the following eight civil districts, namely Bar-My-East, Wodehouse, Sterkestroom, Molteno, Steynsburg, Middelburg, Hannover, and Richmond, and also from the neighboring region of the apostolic vicariate of Kimberley to the south, up to a certain line that is formed by the northern boundaries of the civil district of Fauresmith, up to the river Riet, along the course of this river, until it divides the district of Fauresmith into two parts, and then by the northern boundaries of the districts of Edemburg, Smithfield, and Rouxville, up to the boundaries of the apostolic vicariate of Basutoland. Therefore, the boundaries of the new Prefecture of Gariep are as follows: to the north, the apostolic vicariate of...

[*Latin ed. p. 494*]

494. Acts of the Apostolic See – Official Commentary. Kimberley, situated near the aforementioned *fines*; to the east, the apostolic vicariates of Basutoland and Mariannhill; to the south, the apostolic vicariate of the Eastern District of the Cape of Good Hope, according to the limits mentioned above; to the west, the apostolic prefecture of the Central District of the Cape of Good Hope. We decree these present Letters to be firm, valid, and efficacious, always to exist and remain, and to produce and obtain their full and complete effects, and to forever support those to whom they pertain or may pertain, now and in the future; and it shall be duly judged and defined, and whatever is attempted in this regard by anyone, knowingly or unknowingly, shall be declared invalid and void from this moment forward. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the twelfth day of June, in the year 1923, in the second year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

VII. THE ECCLESIASTICAL COURT OF THE BLESSED CESS OF BELEMENSIS OF THE VIRGIN MARY OF NAZARETH, PARA, IS ELEVATED WITH TITLE AND PRIVILEGES OF A MINOR ARCHBISHOPRIC. PIUS PP. XI. For the perpetual memory of this event.

In the state of Para, in *Brasiliae*, there exists a parish church dedicated to the Blessed Virgin, called of Nazareth, which, by its size, the magnificence of its artistic works, the splendor of divine worship, and the frequency and piety of the faithful, can rightly and deservedly be considered among the most important sanctuaries dedicated to the Most Blessed Vir-

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gin Mary in the Brazilian territory. The present parish priest of this church, the esteemed Alfonsus M. Giorgio, a member of the Clerics Regular of the Barnabites, who serve in the same divine temple, together with his family, and the superiors of the Barnabites of Saint Paul, have earnestly requested that We deign to elevate this temple to the rank of a Basilica. These requests are also supported and embellished by the venerable brother Sanctinus Mariae da Silva Coutinho, Archbishop of the Archdiocese of Belem of Para. We, for whom nothing is more important than to see the piety of the faithful towards the Virgin Mary, through whom all graces from God are obtained, increasingly amplified, gladly and willingly accede to these requests, having heard the venerable brother Our Cardinal Antonio S. R. E.

[*Latin ed. p. 495*]

495. The Acts of Pope Pius XI. To the Most Reverend Bishop of Porto and Santa Rufina, and to the Prefect of the Congregation for the Eastern Rites, concerning the parish church dedicated to the Blessed Virgin Mary of Nazareth, entrusted to the care of the Clerics Regular of the Congregation of Saint Paul the Apostle, commonly known as the Barnabites, located in the archiepiscopal city of Belem, in Brazil, for the greater glory of God, for the honor of the Virgin Mary of Nazareth, and also for the advancement of religion, We, with Our apostolic authority, by the force of these present letters, and perpetually, bestow upon it the title and dignity of a Basilica, together with the honors and privileges customary for such a designation, with the exception of all golden and silver ornamentation, as well as the bell and the basilica insignia. We decree these present letters to be firm, valid, and efficacious, and to remain in force forever, and to produce and obtain their full and complete effects, and those to whom they pertain, or who may pertain to them now and in the future, shall always observe them; and it shall be rightly judged and defined, and whatever is done to the contrary concerning these matters, by anyone, knowingly or unknowingly, shall be considered void and of no effect from this moment forward. Notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the nineteenth day of the month of July, in the year 1923, in the second year of Our pontificate.

P. CARD. GASPARRI, Secretary of State.

LETTERS I TO THE REVEREND FATHER DOM JOSEPH RUMEAU, BISHOP OF ANGERS: ON THE OCCASION OF HIS FIFTIEH ANNIVERSARY OF PRIESTHOOD AND TWENTY-FIFTH ANNIVERSARY AS BISHOP. Venerable brother, greetings and apostolic blessing.

Indeed, it often happens that for pastors of souls, events occur which, although filled with joy and a wonderful eagerness to give testimony to their public gratitude and devotedness, seem to interrupt the daily cares and labors of life. Such an opportunity, indeed, is presented to you by your birthday, which We have learned falls this year, marking the fiftieth

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anniversary of your priesthood, and the twenty-fifth anniversary of your episcopal office; and We have endeavored to increase the joy of both these events by bestowing upon you the sacred honor of the Pallium. For it is evident how much, how many excellent things you have accomplished for the good of that diocese.

[*Latin ed. p. 496*]

496 Acta Apostolicae Sedis - The official commentary indicates that, as is rarely the case, this province has experienced a period of great prosperity. The Church, which you first undertook to govern, "seemed to merit no better reward for your homeland than if you had devoted all your thoughts and efforts to the proper instruction of the clergy and the people. Therefore, you yourself, venerable brother, have firmly established and strengthened the Catholic University of Angers, a renowned center of the liberal arts; you have opened new schools, which, as is known, are already highly esteemed by many of the young people of this region; you have either founded seminaries and colleges, or restored them after they had been unjustly suppressed, where today more than three hundred young men aspire to the priesthood; you have made the clergy more capable of imparting Christian doctrine to the people, through a prescribed curriculum of catechesis, and you have imbued them, with the proper spirit and love for ecclesiastical discipline, through a synod, and perfected them. Furthermore, we commend you for this, that, while a terrible war was raging, and the most sacred endeavors of your predecessor were being perverted to evil ends, you, as is your custom, strove to persuade the minds of your citizens to a just assessment of things, through your eloquent words and writings; and we do not know whether we should praise more your keen judgment and understanding, or your piety and devotion, which are a most admirable testimony to your loyalty to the Apostolic See. Therefore, may your conscience, venerable brother, be filled with joy through these two solemn events, and may it raise you to the hope of a most abundant reward from the Lord. In the meantime, receive our paternal blessing and congratulations, which, as a sign of heavenly gifts and our paternal benevolence, we impart to you, venerable brother, and to your entire clergy and people. Given in Rome, at St. Peter's, on the eleventh day of July, in the year 1837, in the second year of Our Pontificate. PIUS PP. XI.

TO THE MOST REVEREND AGUSTIN FERNANDUS LEYNAUD, ARCHBISHOP OF ALGIERS: CONCERNING THE PROVINCIAL COUNCIL HELD IN NOVEMBER.

Venerable brother, greetings and the Apostolic Blessing. — You have informed Us, through letters, that you were preparing to publicly announce a Provincial Council in the month of November—the second one since that

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held fifty years ago by your predecessors—and we have received them.

[*Latin ed. p. 497*]

497 The Acts of Pope Pius XI, with your own words and those of your suffragans, express the piety and obedience with which you honor Us and this Apostolic See, and we declared, with good reason, that you would carry out the plan not long after its inception. And indeed, we pray for you, and we anticipate with joy the outcome of your labors, because you have prudently proposed this, so that not only may you solemnly profess that you feel what the Church feels, and condemn what the Church condemns, but also that you may order the ecclesiastical discipline in your dioceses according to the prescriptions of the Code, removing, as far as possible, all variety. For it is understood by you, and rightly so, that your clergy and people, by more closely adhering to that discipline which the Roman Church, mother and teacher of all, uses, will be more closely united with that same Church, and thus the power and virtue of faith and charity will remain as in the very heart of the entire Catholic world.

Furthermore, it pleases Us to learn that you will be deliberating in Council, so that a more facile and opportune way may be found to impart the truth and salvation to the infidels, of whom there is such a great number in Africa. And we pray that the most holy bishops, who illuminated Christian Africa in earlier ages of the Church, such as Cyprian, Augustine, Optatus, and Fulgentius, may assist you with their wisdom, and that the countless multitude of their martyrs, who have so gloriously marked these regions, may not cease to defend you with their patronage from their blessed seat in eternity. May this good hope, which we share with you, be happily fulfilled, and may the apostolic blessing, which we impart to you, venerable brother, to the bishops of your province, and to the entire clergy and people of Algiers, as a witness of our paternal benevolence, be abundantly bestowed.

Given in Rome, at St. Peter's, on the fourteenth day of the month of July, in the third year of Our pontificate, MDCCCCXXIII.

PIUS PP. XI

[Signatures of Cardinals]

D. PETRUM, TIT. SS. XII APOSTOLORUM, S. R. E.

CARD. LA FONTAINE, PATRIARCHAM VENETIARUM, CETEROSQUE VENETORUM EPISCOPOS:

CONCERNING THE PROXIMATE PROVINCIAL COUNCIL.

Beloved sons, venerable brothers, greetings and the apostolic blessing. —

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In the letters which you jointly sent to Us on the fourth day of this month, there was indeed such a sign of your piety towards Us,

[*Latin ed. p. 498*]

498 Acta Apostolicae Sedis - The official commentary is written with such eloquence that we have received considerable pleasure from it. We acknowledge what you say concerning a recent letter of Ours; but certainly, nothing would be more desirable to Us than that the controversies which still divide peoples might be resolved in a mutual embrace of justice and peace. And in order to hasten to those matters which have provided an opportunity for Us to write to you more urgently, we have gladly learned that you are assembled in Venice, in order to prepare the decrees of the Provincial Council, which you will hold shortly. We believe that the promulgation of these laws will be of the greatest benefit to the dioceses of each of you, given the excellence you demonstrate in the pastoral care and prudent governance of souls; and both, without doubt, will ensure that they are wisely established and most suitably adapted for use. However, since you yourselves invoke "the help of the work undertaken, and the efficacy of Our blessing," as we praise the merit of your piety, we earnestly pray for the future Provincial Council of this ecclesiastical province; and we desire and hope that the clergy and people of the Venetian region, who have always flourished in the integrity of the faith and in devotion to religion, may readily respond to the care and diligence of their pastors, by obedience and submission. Meanwhile, to you, Our beloved sons, and to you, venerable brothers, and to the entire flock which each of you governs, we impart, with the greatest affection in the Lord, the apostolic blessing. Given at Rome, near Saint Peter's, on the fifteenth day of the month of July, in the year 1927, in the second year of Our pontificate.

PIUS PP. XI

TO THE MOST REVEREND JOHN BAPTIST, TITULUS S. MARIAE IN TRANSPONTINA, SECRETARY OF THE CONGREGATION, AND TO THE MOST REVEREND CARDINAL NASALLI ROCCA, ARCHBISHOP OF BONONIA, WHOM WE SEND AS OUR LEGATE TO CAESENA TO PRESIDE OVER THE SOLEMN CELEBRATIONS HELD IN HONOR OF POPE PIUS VII.

Beloved sons, greetings and the apostolic blessing.

Since you govern the archdiocese of Emilia, you certainly know how eager Cesena is to honor its most distinguished citizen, Pope Pius VII, whose death occurred a hundred years ago. Indeed, we have strongly approved this noble undertaking, and, as was fitting, we have assisted in it as much as was possible for Us. Meanwhile, those who are working to bring it to

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fruition,

[*Latin ed. p. 499*]

499 The Acts of Pope Pius XI urge us, with paternal affection, that through such secular celebrations, not only would the memory of the Pontiff be adorned and perpetuated, whose greatness and fortitude of spirit, joined with the praise of holiness, wonderfully shone forth in so many and such difficulties, in exile, in custody, in every kind of tribulation, but also that the citizens of this region, having more fully understood and learned of the deeds of our deceased predecessor, would be more devoted to the Apostolic See and more closely united with us in feeling and living according to the Catholic faith. And that our desired outcome may, by the grace of God, be successfully achieved, the preparation and arrangement of events, by which the Council, chosen from Cesenaticum, prepares a path for magnificently commemorating the memory of the Pontiff on the twentieth day of the coming month, gives us hope; for the life and merits of Pope Pius VII are ceaselessly illuminated, both through diaries and widely disseminated accounts among the people, and through speeches, which are given by others by learned men. Now, it remains only for us to make these sacred celebrations of so great a deceased person even more august by our own participation. Therefore, since we desire to be present through you, our beloved son, we entrust to you that you visit Cesenaticum during those days and represent us there; and may the splendor of the celebration thus be increased, so that the fruits of the celebration itself may be happily increased. Meanwhile, as a witness to the conciliatory gifts of heavenly grace and of our paternal charity, we impart to you, our beloved son, our apostolic blessing with all our heart. Given in Rome, at St. Peter's, on the second day of the month of July, in the year 1923, of the pontificate of POPE PIUS XI, in the year of Our Lord.

TO THE MOST REVEREND HENRY IGNATIUS PRZEZDZIECKI, BISHOP OF PODLASHIE OR JANOV: CONCERNING THE DIOCESAN SYNOD SUMMONED BY HIM. Venerable brother, greetings and the apostolic blessing. — You have, for five years now since the departure of our predecessor, so diligently governed this diocese—of which events we ourselves were participants when we served as Apostolic Visitor in Poland—that it was already permissible to hope for a good outcome in its proper ordering. Indeed, we are confirmed in this good hope, when, in the year 1919, for the sake of our office, we came to Janovia; and we remember with pleasure how piously and eagerly your faithful greeted us when we were in the cathedral church.

[*Latin ed. p. 500*]

500 Acta Apostolicae Sedis - Official Commentary. Therefore, those letters recently sent to Us, which announce much that is pleasing concerning

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the state of your diocese, although largely known to Us, have nonetheless filled Us with no small delight. It has also come to Our knowledge that you have convened the first diocesan synod in the last days of August, with the aim of confirming and perfecting those institutions which are already flourishing, and of determining other matters which may be brought to fruition today, after having consulted with the clergy. In convening this synod, you have certainly undertaken a laborious task, but one which is most fitting according to ecclesiastical law, and most suitable for the needs of this territory, where, not long ago, an imperious dominion compelled citizens by force to withdraw from the Catholic Church, violating all divine and human rights. Since you have associated many members of the clergy with you in this endeavor, and these, as you write, have proposed nothing other than the glory of God and the salvation of souls as their aim in preparing the matters to be discussed in the synod, we have no doubt that this diocese will experience a considerable increase through the enactment of synodal laws. Therefore, as you request, we pray that, as the next sessions approach, you may beseech the Giver of all good things, God, that you may only enact those decrees which are pleasing to Him and beneficial to your flock, and that those decrees, once established through deliberation, may be faithfully and accurately observed and maintained by this clergy and people, so dear to Us. In the meantime, as a pledge of heavenly gifts and of Our paternal benevolence, we impart to you, venerable brother, and to all the clergy and faithful entrusted to your governance, Our apostolic blessing, most earnestly in the Lord. Given at Rome, near Saint Peter's, on the twentieth day of the month of July, in the second year of Our pontificate. PIUS PP. XI.

TO THE MOST REVEREND CARDINAL MERCIER, ARCHBISHOP OF MECHLIN, TITULAR BISHOP OF ST. PETER IN CHAINS, SECRETARY OF STATE, CONCERNING THE UPCOMING MISSIONARY CONVIVIUM AT LOVAIN.

Beloved son, greetings and apostolic blessing.

We have gladly read the most courteous letter which those religious men, to whom We owe much, sent to Us, upon their own initiative, concerning the upcoming Missionary Convivium at Louvain, and We are pleased to...

[*Latin ed. p. 501*]

The Acts of Pope Pius XI, section 501, XI, and we have readily approved of the sentiments and the substance therein. For it cannot be foreign to Us, since We are most devoted to the Catholic Missions, that whatever is done everywhere for the advancement of their interests. Indeed, whoever considers the matters discussed therein will easily observe that, repeatedly, they have been a concern both to Our predecessor and to Ourselves. For, among other things, the Council of Louvain has proposed for deliberation: what are the principles by which the apostolate is governed; how the un-

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believers may be drawn to Christ and led to Him, according to the variety of places, peoples, and dispositions; how new Christian communities ought to be established and ordered with the most suitable arrangement; and what method should be employed by missionaries in dealing with the governors and administrators of their respective territories, and with rival sects. In this regard, We are certain that, if the missionaries from all parts frequently gather in Louvain and share with one another what they have learned through long experience, there will arise and be formed a body of knowledge that the novice missionaries can readily apply to their use. Therefore, let it be known to those missionaries who will attend the aforementioned Convention, beloved sons, that you are a witness to Our benevolence towards them; may the apostolic blessing, which We impart to you and to all of you with the hope of heavenly blessings, ensure that your labors bear most salutary fruit. Given at Rome, near Saint Peter's, on the twenty-fifth day of the month of July, in the year 1923, in the second year of Our Pontificate. PIUS PP. XI.

TO THE MOST REVEREND JOSEPH ALLAMANO, PRIEST, ARCHDIOCESE OF TURIN, RECTOR OF THE SHRINE OF THE BLESSED VIRGIN, CONSOLER OF THE AFFLICTED: ON THE OCCASION OF HIS FIFTIETh ANNIVERSARY OF PRIESTHOOD.

Beloved son, greetings and the apostolic blessing.

Since the first and twentieth days of the coming month mark the fiftieth anniversary of your priesthood, We seize this most beautiful opportunity to publicly testify to Our benevolence towards you, as you are most worthy, having produced so much for the Church of God, and also for the benefit of civil society and human culture, during this long period of priestly service. And, in recognition of your ardent devotion to the Blessed Virgin, We grant you this Apostolic Letter.

[*Latin ed. p. 502*]

The Acts of the Apostolic See – the Official Commentary – report that the citizens of Turin received with great joy the news that you, having been Rector of the sacred Basilica, known as La Consolata, for the thirty-fourth year, and still diligently fulfilling that office, have not only expanded and almost rebuilt that sanctuary from its foundations, but have also taken care to adorn it with works of art and to cover it with the most precious marbles. But this praise of yours, however praiseworthy, must be placed in second place, if it is compared with the work and care that you have devoted for so long to the salvation of souls and to the formation and sanctification of clergy. For you, whom that your uncle, Joseph Cafasso, seems to have left as the heir to his spirit, scarcely had you begun your sacred ministry, when the students of the Taurinensi seminary were already using you as a wise and pious teacher; and since you, as Rector of the Basilica of La Consolata, assumed the administration of the ecclesiastical college, you have

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labored and toiled with great effort in expounding the doctrines of piety and virtue to the priests who are formed there for two years. As a result, many hundreds of sacred ministers – among whom are many bishops and archbishops – are pleased to say that they have been formed by you in a manner worthy of the ecclesiastical life. But, as we have already mentioned, these achievements, however excellent, were not sufficient to satisfy your zeal for the salvation of souls. Therefore, in the year 1902, you founded the Institute for Men, and in the year 1910, you founded the Institute for Women, both of which, now called "La Consolata," are dedicated to foreign missions; and the number of missionary Sisters has already exceeded several hundred, and they fulfill their apostolic duties with such zeal that those who have joined after you, dear son, seem to yield to the veterans of other Sodalities very little, or nothing at all. Considering all these things, We believe that the joy of this event must spread widely among the citizens of Turin, among the former and current students, and among your children. We join our prayers and hopes with theirs, wishing that you may long enjoy the common veneration and love of all, and that, for as long as life remains, you may devote all your time, as is your custom, to securing greater benefits for the Church. In the meantime, as a pledge of heavenly graces and of Our paternal charity, We impart to you, dear son, and to the College and the Sodalities over which you preside, Our apostolic blessing.

Given in Rome, at St. Peter's, on the fifth day of the month of August, in the second year of Our Pontificate.

PIUS PP. XI.

[*Latin ed. p. 503*]

503 Acts of the Most Holy Father, Pope Pius XI, to the Most Reverend Monsignor Caietan, Bishop of Sabina, and to the Most Reverend Cardinal de Lai, Sub-Dean of the Sacred College, whom We have appointed as Our Legate to the Seventh National Eucharistic Congress of Italy, to be held in Genoa. Venerable Brother, Our health and Apostolic Benediction.

The Congress, which was originally scheduled for the month of May, but subsequently postponed for just reasons, will be held next month in the city of Genoa, the capital of Liguria. Given the great importance and dignity of this event, and also due to the most generous hospitality offered by that illustrious city, it is entirely fitting that Our Legate should be sent from this esteemed city to preside over it. And so, Venerable Brother, We entrust this task to you, not only because you are the ornament and pride of the Sacred College of Cardinals, but also because We know that you are most devoted to the Holy Sacrament, about which you have recently written a truly excellent commentary, which We are having prepared for publication. It is Our intention that, through you, who will represent Our person, We

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ourselves will, during those days, be present among Our children, whether they be inhabitants of Genoa or those who have come from every corner of Italy; and through them, the infinite charity of Christ Jesus will be extolled and venerated, Who, in order to remain with us perpetually and in the most accessible manner, has concealed His very humanity under the veils of the Eucharist. And indeed, when in the last Consistory We observed with such great joy and enthusiasm the eagerness and devotion of the Christian people for the Most Holy Eucharist, We proclaimed that We had done well; and the outcome of the Genoese Congress has clearly confirmed this. We know that it will surpass all previous national congresses, which, up to this day, seemed difficult to surpass, in the honors paid to the Holy Sacrament. In this regard, We cannot but reflect on how much our most beloved predecessor, Pope Benedict XV, would have rejoiced in the diligent and devoted efforts of his citizens, if he were still here to enjoy the benefits of this light. However, it must be especially noted that this Congress, which you, Venerable Brother, will preside over with Our authority, should achieve its ultimate goal, which We have learned is the aim of all such gatherings: that the Sacrifice of the Altar, offered without bloodshed, should be more deeply understood by the faithful, and that it should be valued as it deserves; in this matter, alas, many are sinning, and indeed, plainly...

[*Latin ed. p. 504*]

504 Acta Apostolicae Sedis - Commentarium Officiale: It is known and causes us great sorrow that the Most Reverend Prelates are concerned. We say that the Sacrificial Rite, which is performed without bloodshed at the Altar, is that in which Christ Jesus, the Mediator between God and man, fulfills those duties which men are bound to perform, namely, by adoring and giving thanks, by making atonement, and by praying; and therefore, when it recalls and represents the Passion of Christ and the fruits of redemption, a great abundance of blessings flows forth throughout the entire world, and also brings refreshment, light, and peace to the souls held in the fire of Purgatory. But since we are certain that everything in the Convent was carried out properly, it pleases us now to prepare the minds for the procession which, after the Convent is concluded, will be led through the maritime port, so that, with the Blessed Sacrament reverently carried by the hands of Our Legate and magnificently transported in a ship, we may seem to see Christ Jesus walking on the sea of Tiberias with Saint Peter. If the city of Genuensis, in the more glorious ages of its Republic, was accustomed to admire the port filled with long and laden ships, which, having returned from trade, were either victorious from war, or laden with grain, gold, and all kinds of riches, surely it has never witnessed a triumph so great as that which Our Holy Father has recently decreed and is preparing with the utmost care. And the Most Blessed Virgin will surely rejoice from the heavens, when she beholds her Son, "wonderful in the heights," from the Sanctuary

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from which she watches over and protects the people of Genuensis, and will be surrounded by a great multitude of those who applaud and who are thirsting for peace and charity. May the Blessed Sacrament, raised in your hands, Venerable Brother, to all the seas, and having repelled storms and the waves of the peoples, allow from this place to be carried by tranquil navigation those who foster mutual relationships and trade between nations, and especially missionaries, who are preparing to bring the Gospel and the cultivation of human and civil life to savage regions. Meanwhile, as a witness of the heavenly gifts and of Our paternal benevolence, We impart to you, Venerable Brother, and to all those who will be present in Genuensis, Our most loving Apostolic Blessing, in the Lord. Given at Rome, near Saint Peter's, on the tenth day of the month of August, in the year 1923, in the second year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 505*]

Acta Pii PP. XI, 505, IX, ad R. P. D. SYNODUM ALOYSIUM MARIAM MARELLI, EPISCOPUM BERGOMENSEM: DE DIOECESANA AB EO INDICTA, DEQUE SOLLEMNIBUS SANCTI ALEXANDRI MARTYRIS.

Venerable brother, greetings and the apostolic blessing.

You will soon begin and conclude a diocesan synod, which is certainly the most suitable means for amending and strengthening the discipline of your clergy and people. Furthermore, this synod will be followed by the solemnities in honor of Saint Alexander the Martyr, which a large number of the faithful will attend, with two Fathers from the Sacred College of Cardinals and several bishops present. We expect abundant fruits from both events: one, because the laws promulgated in the synod, having been adapted to the prescriptions of the Code and to the usage and experience of the most recent times, with wise men associated in the work; the other, because the faith and piety of Bergamo, which are already strong, will be renewed and strengthened through the honors paid to the heavenly patron of the diocese, and will more vigorously defend the cause of the Catholic faith.

Therefore, we earnestly pray that the meetings of the aforementioned assembly may begin on the twentieth day of this month, as you request; and we also say to all those who will travel there, even from the most distant dioceses and regions, that they may visit and venerate the sacred remains of Saint Alexander.

Indeed, so that a greater benefit may arise in the hearts of the faithful from this double blessing, we freely grant that, on the final day of the synod, venerable brother, you may, with our blessing, impart the usual blessing, having obtained the customary permission; and furthermore, we grant that, during the upcoming solemnities of Saint Alexander the Martyr, the same blessing may be imparted by you once, for the three days that you may choose, or by another prelate who will perform the sacred pontifical

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rites on that day.

As a witness to the blessings of heaven and the paternal benevolence of Ourself, we impart the apostolic blessing to you, venerable brother, and to your clergy and people.

Given at Rome, near Saint Peter's, on the thirteenth day of the month of August, in the year 1922, in the second year of Our pontificate.

PIUS PP. XI.

[*Latin ed. p. 506*]

506 AD Acta Apostolicae Sedis - Official Commentary, by EM. P. D. Aidan, Deacon, Cardinal Gasquet: CONCERNING THE FEAST OF SAINT MARY IN PORTICU, AND THE FOURTEENTH CENTENARY OF THE IMAGE OF SAINT MARY IN PORTICU. Beloved Son, greetings and the apostolic blessing.

It has been reported to Us that, on the seventeenth day of the month of July, in the year 1944, the fourteenth centenary will be completed since the image of the Holy Mary in Porticu "first appeared" to Our pious predecessor, Pope Leo I, and "to the entire Roman people." Therefore, it is fitting that, with the care of a council chosen from the most distinguished citizens of the city, the solemnities of this notable event be celebrated annually on the ninth day after the month of February.

Indeed, it is a most worthy occasion, and, following the custom of our predecessors, We shall add Our authority to it, and the Roman people shall express their piety in even greater measure. For none of Our predecessors from that time forward have been silent or negligent concerning Mary in Porticu; indeed, even when something more magnificent was to be done to honor her, the Roman Pontiffs, with the Senate, and then with the entire order of citizens, have encouraged and given an example. And, as we reflect on this matter more deeply, it is evident from the records of history that, after that most holy Pope and Martyr, John, "in the same place in the palace," constructed a sacred building and publicly proposed the image for veneration, which brought miraculous solace and tranquility to the citizens who were then suffering from a grave plague, from that time on, the Virgin received prayers, both private and public, and the people's piety towards her grew. Thus, when the image of Liberiana – older and more insignificant than this image throughout the city – was called the "Salvation of the Roman people," Mary in Porticu was no less beautifully and lovingly called the "Security of the Port of Rome." For it is known through experience that, if any calamity has entered the city or threatened to do so, the people have implored the Most Blessed Virgin, praying to her under that title, to deliver them from the present danger. Thus, more than six times, through solemn invocations and processions, which the Pope

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himself often participated in with the Senate and the nobility, the plague was driven away or the invading serpent was restrained. And although, sixty-five years ago, many were miserably killed by the contagion that infected the city, it is known that all those who were from the parish of Mary in Porticu remained unharmed. In this regard, two events are particularly noteworthy.

[*Latin ed. p. 507*]

From the Acts of Pope Pius XI, page 507, concerning matters pertaining to the memory of Rome, which are most closely linked to his memory. Indeed, when the pestilence, under Pope Alexander VII, invaded the Kingdom of Naples and reached the City, the Senate and the Roman people made a vow before that Image, promising that if such contagion ceased, they would erect a sacred temple in its honor, which would be larger than the previous one, to better serve the piety of the citizens; and since what was hoped for was quickly obtained, the same Pope laid and blessed the cornerstone of the new temple in the year 1660. Furthermore, seven years later, the venerable Image was solemnly transferred to the apse of that temple. Moreover, when, not long after, the City was shaken by an earthquake under Pope Clement XI, the same Senate and people again prostrated themselves before its altar, promising to observe a fast on the day before the feast of the Purification by the entire city for a hundred years; and that vow, after that century had passed, was renewed forever. Therefore, we foresee and are confident that the devotion to the Most Blessed Mary in the Portico, which has never been interrupted or diminished in the City, will continue to be fostered and promoted by the secular celebrations that are diligently and carefully prepared by this Council, to which you, our beloved son, preside for the sake of honor. And it seems to us to be a very convenient thing that the most distinguished members of the Council are taking care to have written and revised, and to publish, that commentary on the Image and its cult, which has appeared in print twenty-one years ago. However, it is of the utmost importance that this book be widely disseminated so that it may reach as many people as possible, since no one in this our people should be ignorant of the benefits that the citizens of Rome owe to the same Virgin. Know, therefore, beloved sons of the Council, that whatever you, in this auspicious event, will do in honor of Mary in the Portico, We already approve it very much, and We will remember it with pleasure at all times. And We wish that this applies not only to you yourselves, but also to all those who have contributed their effort and work in preparing such celebrations, and We extend to them Our apostolic blessing, which, as a witness to the heavenly gifts and the paternal benevolence of Ourself, We impart to you, our beloved son, from the heart. Given at Rome, near Saint Peter's, on the fifteenth day of the month of August, in the year 1923, in the second year of Our pontificate.

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PIUS PP. XI

[*Latin ed. p. 508*]

508 Acta Apostolicae Sedis - Official Commentary XI TO THE MOST REVEREND FATHER CAMILLUS, DEACON OF SAINT MARY SCALARIS, CARDINAL LAURENTI OF THE HOLY ROMAN CHURCH, WHOM WE SEND AS OUR LEGATE TO THE EUCHARISTIC CONVENTION IN TURRITANA. Beloved Son, greetings and our apostolic blessing. — The venerable Bishops of Sardinia, having appointed for the thirtieth day of this month, for the first time throughout the entire region, a Eucharistic Convention to be held for four days in the city of Turritana, earnestly requested that We delegate one of the Sacred Cardinals, who might preside over the gatherings in Our name and render the sacred solemnities more splendid with the dignity of the Roman purple, to which, out of devotion to the Sacrament in Aosta, numerous people from the island will flock. This Convention will, it is hoped, draw the generous hearts of the Sardinians even closer to Christ Jesus under the veils of the Eucharist, and will conclude in a triumphant celebration, as the successful outcome of two diocesan Conventions recently held suggests. Furthermore, from the very topics that will be discussed in the gatherings during those days, We are confident that those who participate, having become more fully aware of their duties concerning the Eucharist, about which discussions will be held according to the distinction of sexes and ages, will return home not only more eager for the heavenly table, but also more eager to serve in the apostolate of the Eucharistic cult in the future. Therefore, We choose you, beloved Son, for this task, so that you may represent Us at the Convention in Turritana; for We desire that you be present in person, and that you especially delight in honoring the Holy Sacrament. Moreover, We do not doubt that you will gladly accept and fulfill this mission, since the most holy Eucharist is deeply rooted in your heart, and praises to it sound sweetly on your lips. To our most beloved children of Sardinia, say in Our name that they can do nothing to please Us more than to honor Christ Jesus, who, in instituting the Eucharist, showed His love for them to the very end, and to ensure that He is honored by their citizens in every way. In the meantime, as a pledge of heavenly gifts and of Our paternal benevolence, We impart to you, beloved Son, and to all those who will attend the Convention, Our apostolic blessing with all Our heart, in the Lord. Given in Rome, at Saint Peter's, on the fifteenth day of the month of August, in the year 1924, in the second year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 509*]

From the Acts of Pope Pius XI, 509, 12th day of the month, to the Most Reverend Monsignor Caietan, Protopriest of Saint Agatha of the Goths, and

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to His Eminence, Cardinal Bisleti: Concerning the Eucharistic Congress of Udine.

Beloved Son, greetings and the apostolic blessing.

We heard with great pleasure that you had been asked to preside over the Eucharistic Congress of Udine, and to honor it with the splendor of the Roman purple; and we are pleased to learn that you have graciously accepted these requests and are preparing to depart for Udine for that purpose.

It is a beautiful custom, long established, that smaller Eucharistic Congresses should be supported by larger ones; and it is the case that the Congress of Udine, which will take place at the beginning of September and will include the faithful of the entire nation, will be preceded, or very nearly preceded, by those which are called diocesan and regional. Wherefore, just as larger waves encompass smaller ones, so too the fervor for the Eucharist is increasingly kindled day by day; and since men are inflamed by this great flame of charity, one from another, and are drawn back to Christ the Lord with gratitude and devotion, it is certainly fitting that the civil society itself should soon receive the most pleasing dominion of the King of Peace, which, in recent times, it has stubbornly rejected.

Indeed, good hopes for this improvement are offered by the public demonstrations of piety towards the Sacrament in Aosta; and also by the magnificent processions, with their splendid display, which are led through the streets of the cities after the Congresses, and by the very sight of faith and charity bursting forth in tears, in applause, and in shouts.

Those who will gather in Udine, under your leadership, beloved Son, certainly arouse in Us no less expectation than the people of the other dioceses; for We know that the people of the Veneto region steadfastly adhere to their ancestral religion and are eager for all demonstrations of piety.

We shall gladly hear from you, upon your return, what those themselves have decided in their gatherings concerning the promotion of the worship and practice of the Eucharist, and what honors they have rendered to the Sacrament on this auspicious occasion.

May the apostolic blessing, which We impart to you, beloved Son, and to all those who will gather in Udine, be a witness to the conciliation of heavenly gifts and the paternal benevolence of Our own.

Given in Rome, at Saint Peter's, on the sixteenth day of the month of August, in the year 1923, in the second year of Our pontificate.

PIUS PP. XI

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[*Latin ed. p. 510*]

5. Acts of the Apostolic See - Official Commentary XIII TO PRINCESS MARY RADZIWILL, A WIDOW: CONCERNING THE CHURCH BUILT AT HER EXPENSE IN THE SUBURB OF VARSAVIAE, IN HONOR OF THE MOST HOLY HEART OF JESUS. Beloved daughter in Christ, greetings and the apostolic blessing. — We remember well that, while fulfilling the office of Apostolic Nuncio here, We visited the suburb of Varsaviae to see the church which was then being constructed at your expense, in honor of the Most Holy Heart of Jesus, and We were struck by its beautiful design, its spaciousness, and its magnificence, and We praised your merits; recently, however, We learned that that building, now completely finished, will be consecrated the day after the kalends of the next month. You can easily imagine how pleased We are by this, since We see that it is for the greater glory of the most beloved Heart of Jesus and for the good of the inhabitants of that suburb. Indeed, in order to grant your wishes and those of the parish and the citizens, We hastened to bestow privileges upon the new church through an Apostolic Brief; therefore, there remains only to publicly express Our special benevolence towards you, which We do most earnestly in these letters, and to wish you, from Christ Jesus, whose infinite charity you have wished to manifest through this remarkable monument, a most abundant reward, both on earth and in heaven. As a witness of this hope and of Our paternal will, We impart to you, beloved daughter in Christ, the apostolic blessing with all our heart. Given at Rome, near Saint Peter's, on the twenty-third day of the month of August, in the year 1923, in the second year of Our pontificate. PIUS PP. XI. R. P. D. ELIAHU HUATEK, PATRIARCH OF ANTIOCH, OF THE MARONITES: TO CONGRATULATE THE FIFTIETH AND TWENTIETH ANNIVERSARY OF HIS PATRIARCHAL DIGNITY. Venerable brother, greetings and the apostolic blessing. — The Maronite Syriacs, at the beginning of this year, are holding various solemnities in Lebanon, to commemorate the benefits conferred upon them by

[*Latin ed. p. 511*]

From the Acts of Pope Pius XI, page 511: "For twenty years you have devoted yourself to the service of your nation, and through these Letters, We desire to be present with you in spirit, and to rejoice with you in this. Indeed, in union with the other Prelates of the Catholic world, it is impossible for Us not to be gladdened by what has brought you joy; but your merits in the Eastern Church are such that We follow your affairs with particular care and benevolence, as you well know. We have learned, venerable brother, of the praises of your intellect and spirit, and of how diligently you have advanced Catholic works here, and of the new temples that you have built, and of the pious Society of Sisters that you have founded, which are dedicated to the instruction of youth; and We are not unaware that, in the direst straits of the late war, you alleviated the poverty and distress of

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your people with your own resources and with collections gathered from all sides, as far as your strength allowed. But no less do we commend you for this, that you vigorously oppose the so-called Masonic sect, which has unfortunately entered there, and that you take care to prevent it among your people. Therefore, we heartily congratulate you on your twentieth and twenty-fifth anniversaries of your patriarchate, which fall on the sixth day of the coming month of January, and we implore the most benign God to grant you a long and flourishing old age, and to fill your life with every kind of heavenly consolation. As a witness of our paternal care and affection, we impart to you, venerable brother, and to your entire clergy and people, our apostolic blessing, in the Lord. Given in Rome, at St. Peter's, on the twenty-seventh day of the month of August, in the second year of Our pontificate. PIUS PP. XI."

[*Latin ed. p. 512*]

512 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONSISTORY CONGREGATION

DECREES CONCERNING CHURCHES

Our Most Holy Pope Pius, by divine Providence, Pope XI, by the decrees of the Sacred Consistory Congregation, has provided for the following churches, each with its own pastor, namely:

August 3, 1923. – He appointed the Reverend Seraphin Armora, parish priest of the place commonly called "San Andrés Oalchicomula," in the archdiocese of Angelorum, as the prefect of the Cathedral Church of the City of Victoria, or Tamaulipas.

August 13. – He appointed the Reverend Raphael Balanzà-Navarro, canon of the church of Valentinae, as the titular bishop of the episcopal church of Chersonesus, or Kyrrho, to serve as an auxiliary to His Eminence, Cardinal Henry Reig y Casanova, Archbishop of Toletum.

August 16. – He appointed the Reverend Augustine Marre, of the Order of the Cistercians, formerly the titular bishop of Constantia, as the titular archbishop of the archiepiscopal church of Melitene.

August 23. – He appointed the Reverend Andrew Kriston, canon of the metropolitan church of Agrius, as the titular bishop of the episcopal church of Gerasene, to serve as an auxiliary to the Reverend Louis Szmrecsányi, Archbishop of Agrius.

September 5. – He appointed the Reverend Laurentius Del Ponte, gen-

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eral vicar of the diocese of Aquensis, as the titular bishop of the episcopal church of Oropi, to serve as an auxiliary to the Reverend Dismas Marchese, Bishop of Aquensis.

September 18. – He appointed the Reverend Joseph Srebrnic, professor of sacred theology at the University of Labacensis, as the prefect of the Cathedral Church of Veglia.

[*Latin ed. p. 513*]

SACRED CONGREGATION OF THE COUNCIL OF ROMA AND OTHERS.

Decree of 23 January 1923.

QUESTION. – Concerning the redemption or emancipation of canonial dues (census) encumbered with feudal rights in favor of the Church.

The Code of Canon Law, canon 1542, § 1, states: "In the case of feudal rights over ecclesiastical property, the holder of the feudal right shall not be permitted to redeem the canonial dues without the permission of the legitimate ecclesiastical superior, as is stated in canon 1532; and if he redeems them, he must at least give the Church the sum of money which corresponds to the canonial dues."

This provision, due to the identity of reason, appears to be applicable also to the redemption of other dues and obligations in favor of the Church, as well as to the emancipation of legatees.

However, the following question has arisen: whether, in carrying out such a redemption, the holder of the feudal right or the debtor is obliged to deliver the sum of money or at least public securities according to their real or current value, or whether he may deliver public securities according to their nominal or legal value, provided that the annual income of the securities corresponds to the sum of the canonial dues.

The doubt arises from the diminished value of public securities, which, although inscribed for 100, are often bought for 70, or even less.

Indeed, civil law allows, in some places, that monetary debts be paid with money that, when the time comes, has legal currency, and clearly according to its nominal value.

In the case of money, one does not consider the substance, but the quantity.

Therefore, the following question is proposed: Can the Bishop, by virtue of canon 1542, § 1, permit the redemption of canonial dues with public securities according to their nominal value?

OBSERVATION. – In contracts and settlements, even in ecclesiastical matters, according to canon 1529 of the Code of Canon Law, it is permissible to refer to civil law.

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However, the Bishop is in no way obliged to permit such a redemption of canonial dues.

For canon 1542, at least in words, allows that more be demanded than the value of the money which corresponds to the canonial dues.

Furthermore, the Bishop, as a guardian of the person of a minor, to whom the Church is equated by virtue of canon 100, § 2, must consider the benefit of this minor.

But a settlement according to the nominal value...

[*Latin ed. p. 514*]

514 Acta Apostolicae Sedis - Official Commentary. Concerning what has been stated above, it is certainly connected with the detriment of the Church. It should be noted that, according to the practice of this Sacred Congregation, the *enfiteuta* [tenant farmer] and the person redeeming the lease, were accustomed to bear the burden of paying a certain sum in compensation for the diminished income, which is substituted for the lease: at present, however, considering the diminution in the value of public titles, it is now customary to impose the burden of transferring, either in its entirety or at least in part, the difference between the nominal and real value of said titles. Therefore, etc. RESOLUTION. - The Most Holy Fathers of the Sacred Congregation of the Council, in a plenary session on January 23, 1923, considered that the answer to the proposed question should be: Negatively, if the nominal value is greater than the real value. This resolution, presented the following day by the undersigned Secretary of the S. C., was deigned to be approved and confirmed by His Holiness Pope Pius XI. B. Colombo, Secretary. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. APPOINTMENTS. By Apostolic Briefs, the following were appointed: June 12, 1923. — Apostolic Administrator of the diocese of Mangalore, the Most Reverend Joseph Pais, a priest native to the clergy, pastor of the church of the Immaculate Conception in the town of « Kinnigoli ». — Apostolic Vicar of Ce-li Maritimi, the Most Reverend John de Vienne, of the Congregation of the Missions, titular Bishop of Abritensis. June 13. — Apostolic Vicar of Urubamba and Matre Dei, the Most Reverend Sabbas Sarasola, a priest of the Order of Preachers. — Coadjutor with right of succession to the Apostolic Vicar of Ce-li Septentrionalis, or Peking, the Most Reverend Joseph Fabrègues, of the Congregation of the Missions, titular Bishop of Alahensis, hitherto Apostolic Vicar of Ce-li centralis.

[*Latin ed. p. 515*]

S, Romana Rota 515. ACTA TRIBUNALIUM. SACRA ROMANA ROTA. ROMANA. Under the felicitous reign of Pope Pius XI, in the second year of His Pontificate, on the 22nd of June, 1923, the Most Reverend Fathers, Doctors Franciscus Solieri, presiding, Joseph Florczak, and Ubaldus Man-

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nucci, acting as judges *de turno*, in the Roman Cause – concerning Credit, between the Pontifical College of Germans and Hungarians, the plaintiff, represented by its lawful procurator, the advocate Christopher Astorri, and the Pontifical College of Greeks, represented by its lawful procurators, John Guasco, advocate of the Sacred Consistory, and Francis Bersani, advocate, delivered the following final judgment. In the year 1768, on the 17th of September, at the request of the public notary, d.no Quassa, the Rector of the Pontifical College of Greeks in the City, in the name of the same College and by virtue of two Decrees of Apostolic Approval, concerning certain houses belonging to the Greek College, and generally concerning all and each of the goods of the same College, located and existing everywhere, imposed, established, created, and assigned a perpetual, but redeemable, rent of 425 scudi, in the principal sum of 17,000, at 2% per 100, which rent the Greek College sold and alienated, to the benefit of the College of Germans and Hungarians in the City. This annual rent of 425 scudi, the Rector of the Greek College promised to pay in Rome to the aforementioned Venerable College of Germans and Hungarians in the City, or to its duly appointed collector, "freely, without encumbrance, and exempt from all and any tax, duty, or impost, whether imposed or to be imposed, even by the Most Excellent Prince, and without any diminution, freely, because thus," etc. However, it was stipulated in this instrument that the Pontifical College of Greeks would always have the right to redeem and recover the aforementioned rent, even after the lapse of one hundred years or more, for the same price of 17,000 scudi. Finally, the Rector of the Greek College declares: "The aforementioned property was freely assigned and pertained, and does pertain, to the Greek College, and is free, immune, and exempt from all and any other rent, canon, tax, duty, liability, obsolescence... or any other burden."

[*Latin ed. p. 516*]

516 Acta Apostolicae Sedis - Commentarium Officiale "both perpetually and temporarily, nor sold, given, distributed, or in any other way alienated, using the term 'alienation' in its broadest sense, nor has anything been done that would prejudice, etc." As is evident, when the sum of 17,000 scudi was assigned to the German College, and 425 scudi were collected as revenue from that sum, the annual payments to the Greek College were to be made. The house and other property of the Greek College were obligated as collateral for greater security of the inheritance. And indeed, when these houses were sold, the Greek College granted the German College a mortgage for the sum of 91,375 scudi. However, since 1870, with changes in public affairs, a tax, commonly called "mobile wealth," was imposed on all those who received income from loans or from censuses, etc. Therefore, the tax on mobile wealth was also imposed on the German College because of the income it received from the aforementioned census. Furthermore,

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according to Article 15 of the Civil Code of August 24, 1877, which states: "Moral entities shall declare not only their own income... but also pensions... and shall pay the tax relating to these latter incomes, deducting them from their assignees or creditors," the tax authorities demanded the tax on mobile wealth from the Greek College, to whom, however, the right of recourse was granted from the German College, which directly concerned the tax on mobile wealth; this right belonging to the Greek College is called "right of recourse." From the records, it appears that the Greek College has always been reimbursed for the tax on mobile wealth. In fact, since 1877, the Greek College has used the right of retention, according to the aforementioned article of the Civil Code; but today, the German College contends, based on a clause in the instrument, that, according to which the census is to be paid "freely, without charge, exempt from all and any tax, duty, levy, whether imposed or to be imposed, even by the Supreme Prince, and without any reduction, freely," etc., the tax on mobile wealth must be paid by the Greek College without the right of retention. This is strongly denied by the Greek College. Since we are dealing with ecclesiastical persons who are exempt from the jurisdiction of the Ordinary and are directly subject to the Apostolic See, the parties in dispute appealed to this sacred Tribunal, the Most Holy Roman Rota, so that the question might be resolved judicially. -In the meantime, the dispute was contested under the following doubt: "Is the Pontifical Greek College obligated to refund to the Pontifical German-Hungarian College the tax commonly called 'mobile wealth' paid by this tax authority and collected from the census in the amount of 17,000 scudi, as stated in the instrument of September 16, 1768, signed by Quassa, and concerning the past, from what date?" IN LAW. - A "census" is "the right to receive an annual pension from the use and benefit of another's property on which it is based." Thus, the Doctors say.

[*Latin ed. p. 517*]

517 The Roman Rota, among others, Ferraris, in the work "De Censibus," number 2. – Beaumont is cited as stating that a census is that which is established or founded upon some productive thing, so that if that thing perishes, the census also perishes. On the contrary, a census is personal, which is founded upon a certain person who obligates himself to pay an annual pension from his industry, art, craft, or labor. Finally, a census is mixed, which is founded immediately upon both a thing and a person, so that if the thing perishes, the person remains obligated to pay the census. Therefore, a census does not differ from a mere pension except because the pension, which is paid by virtue of a census, has its foundation either solely in the things upon which it is imposed, if the census is real, or in the obligation by which a person is bound to pay an annual pension, if the census is personal, or in both foundations if the census is mixed; thus, it should be called a census. However, sometimes a census is not established

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in a certain portion of the fruits of a fund, etc., but in a determined sum of money, in whose annual payment the fund or funds are obligated by the census; in this case, it would rather be called the establishment of revenues. The tax which is commonly called "mobile wealth" affects all revenues, whether they come from a census or from a mere pension, upon ecclesiastical goods, by the authority of the Prince, according to article one of the Italian law of August 28, 1877, where it is stated: "A tax is established on the revenues of mobile wealth..." Therefore, this kind of tax is real, because it does not directly affect the person, but the goods or revenues, and indeed, movable revenues in the hands of the creditor (Pichler, *Ius Canonicum*, book III, title 12, number 1; Reiffenstuel, *Handbook*, book III, title 12, § 1, number 4; Aichner, *Ius Ecclesiasticum*, § 79, number 4; Santi, *Lectures*, book IV, title 12; compare Matti, *Principles of Financial Science*, chapter VII, page 326; Einaudi, *Lectures on Financial Science and Financial Law*). From these things it follows that, unless there is a manifest agreement to the contrary between the parties, the burden of paying the tax on mobile wealth belongs to the creditor. For although the tax authority demands it from the debtor, this is of no consequence, since civil law grants the creditor the right of retention. In this matter, the debtor, who pays the tax to the tax authority, acts as an agent for the creditor, against whom he has a valid action either for the management of affairs or for breach of mandate, so that he may be indemnified. Indeed, the debtor assumes the role of an agent by virtue of civil law, as if he were a mandatary of the creditor with respect to the tax authority, and to each debtor belongs, as we have said, either an action for breach of mandate or an action *in factum* (Bonfante, *Institutions of Roman Law*, § 170). With these things established, it is evident that, unless the contrary is expressly and clearly stated either between the parties in establishing the census, or by the Prince in establishing pensions on the goods of the benefice, the tax on mobile wealth is due by the creditor to whom the revenues, whether from a census or from a pension, accrue.

[*Latin ed. p. 518*]

518 Acta Apostolicae Sedis - The official commentary states that, annually, certain sums are due, and that the method by which the treasury demands the tax, whether by way of retention or by means of a nominative account or by means of a counter-claim from the debtor, does not alter the nature of the tax on movable property, which directly concerns the creditor, in whose hands the movable revenues are taxed. However, even if the obligation to pay the tax on movable property pertains to the creditor of the census or pension, so that the debtor, if he pays, has the right, according to the law, to retention or, as it is said, to a counter-claim, nevertheless, by virtue of the clauses that are sometimes included in the instrument of the census, this obligation may not pertain to the creditor, but to the debtor. It is

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therefore important to note the legal force of the clauses that are commonly included in the establishment of censuses or pensions. The main clauses that are commonly included in censuses or pensions are: a) "the debtor must pay the census free from any "imposition, tax, duty, whether imposed or to be imposed, even by order of the Supreme Prince, and without any diminution, free," etc.; - or b) "that the pension must be paid each year... free from all "burdens, immune, and exempt"; - or c) "that the "pension must be paid free from all real and personal burdens, whether imposed or to be imposed, to be paid freely or without diminution"; or d) "that the debtor "must be held to the complete payment of the pension, which may never be reduced"; and other similar clauses. Now, the learned De Luca, in his treatise *De pensionibus*, part I, chapter 33, paragraph 14, speaking of the force of these clauses, says: "And although it might be argued that in the letters of reservation, it was expressly stipulated, according to common usage, that the pensioner must have the pension reserved to him, free from all burdens and contributions for any reason, whether special or privileged, and that this was quite excessive, according to the judge, nevertheless, in my opinion, it seemed to contain a clear ambiguity, "since this exception properly applies to ordinary or extraordinary burdens of tithes and other collections, or even to real burdens for expenses of cultivation... but not to those expenses which must be incurred for the purpose for which the substance of the pension is maintained, when an action or exception of *in rem verso* or of business matters is brought," etc. From these words, according to the learned De Luca, the aforementioned clauses, which are entirely equivalent to each other, and which are commonly included in Bulls of reservation of pensions or even in a pension established by a census, have, according to common usage, no force except to free the pensioner, or in general the creditor, from ordinary contributions and burdens, or even from extraordinary ones.

[*Latin ed. p. 519*]

The Roman Rota has ruled that 519 dinars are due, provided it is declared that the pension is free and clear of any charge or contribution, for any reason, however special or privileged; but not from those extraordinary charges which the beneficiary, or in general the debtor, is compelled to bear as the manager of the creditor's affairs. For these clauses are added in order that the creditor or beneficiary may be freed from the charges which are imposed upon the revenues of the benefice, so that if these clauses had not been added, sometimes the charges imposed or to be imposed would also affect the creditor. This, however, cannot be conceived, since we are speaking of a charge which directly concerns the beneficiary or the creditor, and which is paid by the debtor or beneficiary – whether by force of law or voluntarily, it makes no difference – solely as the manager of the same beneficiary's affairs. Not only by law introduced by the decree *Cum

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nuperrimis*, but also by ancient common law, it has been established that sometimes the beneficiary participates with the beneficiary or debtor in bearing the contributions or charges of the benefice (De Luca, *De pensionibus*, disp. 25, n. 2; Ferraris, *Bibliotheca*, verb *Pensio*, n. 132; in *Decretalibus*, cap. *Propter sterilitatem*, 3, *de locato et conducto*; ff. 1. ex *conducto*, 15, § 2; S. O. E E . et R R . , Iesi, *Pensionis*, June 1878). In these cases, the aforementioned clauses are useful, but unless a special agreement intervenes, these clauses do not free the beneficiary or the creditor from bearing the charges which directly affect him, and which the debtor has borne as the manager of his affairs. Now, the tax on movable property is a charge which in no way affects either the assets of the benefice upon which the pension is established, nor the assets upon which the census is imposed, but rather it affects the income from assets subject to the census or of the benefice in the hands of the creditor himself. Therefore, the debtor who pays the census pays the entire pension, free and clear of any charge imposed or to be imposed; and because the tax authority demands the tax which affects this income from the debtor, to whom, however, the right of reimbursement, commonly called *rivalsa*, is granted, the debtor still pays, acting as the creditor's manager. In the same way that that clause, specifically mentioned by De Luca, does not free the beneficiary from paying the portion of expenses which the debtor has borne in defending the cause, "for the sake of which the substance of the pension is maintained, since then an action or exception of *res in rem verso* or of management arises," so neither does that clause, nor any similar and equivalent clause, free the creditor who receives the pension from the census from paying the tax on movable property, or from rendering compensation to the debtor who, by virtue of the law, has paid that tax in the name of the creditor and as his manager. Let us add the words of these clauses: "free, clear, and exempt from "any and every imposition, tax, duty, whether imposed or "to be imposed, even by order of the Most Excellent Prince, and without any..."

[*Latin ed. p. 520*]

520 Acta Apostolicae Sedis - Commentarium Officiale: The phrase "diminutione liberum" does not encompass, nor can it encompass, the case of a tax commonly referred to as "mobile wealth tax"; for such a tax, imposed by civil authority upon ecclesiastical goods, is entirely foreign to the law of canon, which establishes immunity; and therefore, it manifestly exceeds even that extension which, as the maximum, is enunciated by the words: "even from that which is given and 'done' by the Supreme Prince," that is, the Roman Pontiff. For this very reason, it can be said that such a tax could not have been foreseen. In 1768, not only because of the distance in time, which exceeds a century (1768-1872), but also because of the conflict of law: and therefore, the following holds true: "The will is not drawn to the

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unknown." This is further confirmed if one considers the "mobile wealth tax," to the extent that it pertains to a tax imposed by a lay prince and falls upon ecclesiastical revenues, which have always been disapproved of by the Church. Therefore, it is incongruous to think that those contracting in the year 1768 could have foreseen a tax that the Church has never admitted and that is imposed by civil authority without the consent of the Church. It is not helpful to adduce decisions of tribunals, whether civil or ecclesiastical, for it must be admitted that there is uncertainty in this matter, both in civil and ecclesiastical jurisprudence. Nevertheless, there are weighty decisions of ecclesiastical authority, by which it is decided that, notwithstanding those clauses, the obligation to pay the "mobile wealth tax" belongs to the creditor. As one or two examples, a Pontifical Bull of August 4, 1854, concerning the episcopal "mensa Aesina" pension, imposed the following clauses: "free from all burdens, immune and exempt...declaring...that it can never, for any reason or title or pretext, or for any cause, be diminished, and that it is also null and void if, in this regard, anything should happen by any authority, knowingly or unknowingly." Notwithstanding this clause, the Sacred Congregation for the Eastern Churches and the Congregation for Religious responded on June 7, 1878: "The 'mobile wealth tax' is to be paid by the pensioner, even 'for all outstanding installments,' that is, from the year 1867, before, indeed, the decree Cum Nuperrimis. Also, the Sacred Congregation of the Council, in a case in Aversa - concerning a reduction of the pension - on February 27, 1904, decreed: "The 'mobile wealth tax' was to be paid by the 'pensioner' or creditor, even if the parochial revenues, 'on which the pension was established by the Seminary, had increased: for this tax pertains to the one receiving the revenue (cf. Thesaur. S. O. Conc., 1904, February 27, p. 216)." In this matter, the Most Reverend Cardinal Gennari rightly observed: "In our case, it has been decided that the 'mobile wealth tax' is to be paid not by the parish priest, but by the Seminary, which is the pensioner. For, although strictly speaking, the pension must be paid free and clear of all burdens; it must be considered that the 'mobile wealth tax' in this case does not affect the parish priest, but the Seminary... the parish priest gives to the Seminary, for as long as it is free and clear, the pension... who restores something free and clear..."

[*Latin ed. p. 521*]

The Roman Rota has ruled that when a debtor fails to pay the sum due to his creditor, it is not just that the creditor should be held liable for the damage caused to him by a powerful person who seizes a portion of it (Monitor Bodes, vol. 1, p. 102). Furthermore, it is not helpful to cite decisions of civil tribunals. For: a) these decisions are discordant; or b) the case concerns a situation in which an express agreement contrary to that between debtor and creditor had been entered into, namely, that, in addition

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to the pension, whatever is required by way of tax should be paid; c) such decisions are incompetent in ecclesiastical matters concerning ecclesiastical persons and goods. Moreover, since there is not absolute uniformity in ecclesiastical jurisprudence, it must be concluded, at least from this source, that it is doubtful whether the debtor implicitly obligated himself to pay the tax on movable property for the creditor. But a doubtful obligation is no obligation. For clauses which impose obligations are to be interpreted strictly. Therefore, in case of doubt, it should be held that the debtor is not bound to pay the tax on movable property, notwithstanding the clauses presented. Furthermore, whatever may be the force of these clauses, and even if the debtor is held, by the force of the clause, to be liable to pay the tax on movable property, it does not follow that he has a right of retention or reimbursement in general; however, it is clear that the debtor could have freed himself from the obligation of paying the tax by another legal title, e.g., by means of prescription, etc. IN FACT. In an instrument of the year 1768, on September 17th, drawn up by the public notary Quassa, in which a lease was made between a Greek colony and a German colony, the following clause was included: that the Greek colony should pay to the German colony each year a "free, frank, and exempt from all and every imposition, tax, duty, whether imposed or to be imposed, even by the Supreme Prince, and without any diminution, free" sum. Since this is a general clause, which is commonly used, both in establishing pensions by ecclesiastical authority and in establishing leases by agreement between the parties, its force, as stated above, is not such that it can be said that the debtor of a pension or a lease of 425 scudi per annum intended to assume in the year 1768 the obligation to pay the tax on movable property, which from the year 1864 in Italy and from the year 1875 was imposed only on movable income in the hands of the creditor. For, as the learned De Luca points out, this clause frees the creditor from the obligation to pay ordinary contributions and burdens, but not extraordinary ones, and much less those which directly concern the creditor, and which are paid by the debtor as if he were a manager of the business, by the disposition of the law. It should be added that in a lease agreement, the clauses imposed are only those of ordinary contributions; there are no words in the aforementioned clause which invoke an exemption "from what-".

[*Latin ed. p. 522*]

Acta Apostolicae Sedis - Commentarium Officiale: "Et etiam cum onere vel impositione, ex quavis causa, quantumvis speciali et 'privilegiata', quae respicere potuisset contributiones extraordinarias. Est enim clausula quae apponi solet de stylo communi, et est generalis, ordinaria, nec potest comprehendere contributionem extraordinariam, qualis est taxa divitiarum mobilium, de qua sicuti neque legislator ecclesiasticus anno 1768, ita neque fideles contrahentes de censu imponendo, suspicari poterant. Quare ne

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ea repetamus quae in iure dicta sunt, non obstante apposita clausula videtur quod Collegium Germanicum taxam divitiarum mobilium solvere teneatur, et quia Fiscus illam exigit a Collegio Graeco, cui ius di rivalsa concedit, Collegium Germanicum ob negotium a Collegio Graeco gestum indemne hoc de taxa soluta reddere tenetur. Verum, dato etiam et non concesso, quod vi clausularum appositarum Collegium Graecum taxam divitiarum mobilium solvere debeat, neque ius retentionis ei competat, tamen, iis quae sunt in facto diligenter perspectis, videtur Collegium Graecum optime praescriptionem usucapionalem invocare posse. Est enim praescriptio: 'Acquisitio dominii per continuatam possessionem, modo et tempore lege statuto' (Modestinus, 1. 3, ff. de usurp., 41,3). In facto siquidem est hucusque quidquid a Collegio Graeco solutum est pro divitiis mobilium (1872-1918) gravasse Collegium Germanicum, et quidem non coeca quadam oblivione vel acquiescentia, sed causa cognita (etsi non iudicii tramite) anno 1883. Facti nempe interpretatio data clausulae, de qua agitur, ab anno 1883, ea est contra quam praesens anno 1922 instituta est. Quamvis id denegare videatur patronus Coli. Germanici actoris, attamen id adeo certum est ut ipse non ambigat petere: 'Chiede che venga 'dichiarato che quanto al passato il Collegio Greco deve rimborsare nei 'limiti del trentennio al Collegio Germanico l'ammontare della tassa di 'ricchezza mobile che ha indebitamente trattenuto'. Et quidem patronus ultra tricennium petere non poterat, quia spatio triginta annorum actio perimitur, sed in facto est Collegium Graecum indemnitatem a Collegio Germanico obtinuisse ab anno 1872. Ceterum ad praescribendum, ut notum est, praeter subiectum et obiectum capax, requiritur possessio iusta, pacifica, non interrupta, bona fides, titulus iustus, tempus lege constitutum. Nullum dubium est, in casu, an subiectum et obiectum capacia fuerint praescriptione, sed insuper possessio, qua Collegium Graecum petiit et semper obtinuit a Collegio Germanico ab anno 1872 indemnitatem pro taxa divitiarum mobilium, iusta in sensu iuris appellari potest et debet. Ille enim dicitur iuste possidere qui possidet nec vi nec clam nec precario-, et talis possessio Coli. Graeci dicenda est. Etiam si aliquando Collegium Germanicum dubium expresserit, an vi appositae clausulae indemne esset Collegium Graeco..."

[*Latin ed. p. 523*]

The Roman Rota, when considering the matter of the payment of taxes on movable property, held that, as we have stated, the College of Germanicus was obligated to provide compensation, and in fact, did so. It cannot be denied that these discussions took place between the officials of both Colleges. For if these discussions occurred in the name and by the mandate of the Rectors of the Colleges, it follows that the Rectors agreed to the compensation to be paid by the College of Graecus; but if the discussions took place between the officials, without the knowledge of the Rectors, and since

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the Rectors approved the payments of the compensation, it follows that the Rector of the College of Germanicus never doubted that the compensation was not to be paid. In either case, the possession of the College of Graecus appears to have been held neither by force, nor secretly, nor precariously, and therefore, it is a just possession. Furthermore, the possession of the College of Graecus was peaceful, continuous, and not legally interrupted. For those disagreements did not legally interrupt the possession, because they were never brought before a court. As is well known, in order for there to be a civil interruption of prescription, a citation and a contestation of the lawsuit are required (Code, Book II, title on annual acceptance; Santi, Lectures on Canon Law, Book II, title 26, paragraphs 35 and 36). There is no doubt about the good faith of the College of Graecus. For in law, good faith consists in the fact that one reasonably believes that he is not doing any injustice to anyone with his possession, and is not causing any detriment to the right of property. The College of Graecus, when it requested and obtained compensation from the College of Germanicus for the taxes on movable property paid, was acting in good faith: a) because, after the matter was discussed, the College of Germanicus spontaneously knew of the compensation, the College of Graecus reasonably believed that its possession of the property of the College of Germanicus (by hypothesis, the owner) was not causing any injustice, which is sufficient to establish good faith in law; b) because if neither a citation nor a contestation of the lawsuit is sufficient to make a possessor in good faith a possessor in bad faith, much less could these extrajudicial discussions have accomplished that, which, moreover, favored the College of Graecus; c) indeed, from the beginning, after the College of Germanicus, after the matter was discussed, agreed to grant the compensation, there could be no doubt that the College of Graecus had a valid right to demand that compensation. However, the fact that doubt may have arisen during the course of the possession does not invalidate good faith. Therefore, the Glossa at the end of the last chapter, under this title on prescriptions, says: "He who doubts whether the thing is his, and has a just cause for doubt, is still considered a possessor in good faith, and enjoys the fruits" (Book 5, quis scit, ff., on usury, § on good faith), and in this case, he prescribes (Santi, Lectures on Canon Law, Book II, title 26, paragraph 12). Furthermore, good faith is always presumed until the contrary is proven (De Luca, On the dowry, discussion 115, paragraph 16; discussion 161, paragraph 51; Reiffenstuel, Book II, title 26).

[*Latin ed. p. 524*]

524 Acta Apostolicae Sedis - Commentarium Officiale. Similarly, in the case of Coli. The Greek title is not lacking in justice. The just title is the cause, by its very nature capable of transferring ownership (cap. 17 in Décret; and cap. 31, de decimis, lib. III, tit. 30; and cap. 1, in VI, with this title; lib. 46, ff., with this title; 1. 7, § 5, iL pro tempore, 41-4; 1. 4, ff. pro herede, 41-5; 1. 1, § 1,

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lib. 2, ff. pro don., 41-6). Indeed, the title by which Coli. Graecum requested and obtained compensation for the tax on movable property paid by Coli. Germanicum was the law of Italica, which, while still requiring movable property from Coli. Graecum, nevertheless granted him the right of retention, or *divisa*, against Coli. Germanicum. The title is undoubtedly just: for if those clauses had not been included in the instrument of constitution, Coli. Germanicum would spontaneously have recognized that Coli. Graecum had the right, by virtue of the law of Italica, to demand compensation for the tax on movable property, which Coli. Graecum, as a merchant, had paid for Coli. Germanicum. Finally, as far as time is concerned, it is undoubtedly a matter of prescription concerning immovable property. For, as Ferraris says (Bibl. verb. Praescriptio), when it is a question of rights and actions that are subject to prescription, if those rights and actions pertain to movable property, they are considered under the heading of movable property; if, however, they pertain to immovable property, they are included under the heading of immovable property: the accessory follows the principal (42, de reg. iur., in VI). In this case, we are dealing with a right that pertains to revenues from a census, which is included among immovable property (Ferraris, op. cit. loc. cit.). Even if it is certain that, in this case, the qualities of prescription are required according to the ancient canon law, nevertheless, with regard to the terms of prescription, since the new Code of Canon Law contains nothing new, and has not enacted any transitional provisions, we believe that a rule should be derived from the Italian civil code in this case. Indeed, in can. 1508 of the Code of Canon Law, it is stated: "The Church receives prescription, both for acquiring and for freeing itself, in the manner prescribed in the respective civil legislation, saving the prescriptions of the canons that follow." Indeed, in the transitional provisions of the Italian Code, no. 47, it is stated: "Prescriptions begun before the implementation of the new Code are governed by the prior laws. Nevertheless, prescriptions completed before said implementation, and for which, according to the prior laws, a longer period than that fixed by the new Code would still be required, are completed with the passage of the time fixed therein, calculated from the day of implementation of the same." Indeed, in can. 1511 of the Code of Canon Law, it is established: "Immovables, precious movables, rights, actions, whether personal or real, which pertain to the Apostolic See, are subject to prescription in a period of 100 years. Those which pertain to another ecclesiastical legal person, in a period of 30 years." Therefore, prescription...

[*Latin ed. p. 525*]

The Roman Rota, in its judgment 525 concerning ecclesiastical immovable property, prescribes a term of 30 years, whereas, according to the ancient law, a term of 40 years was required. And since nothing is stipulated regarding transitory dispositions, according to canon 1508, the transitory

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dispositions of the Italian Civil Code are applied in this case, that is to say, the new term of thirty years is applied to the case. It is already established between the parties that the Greek College has been in possession of the right to receive compensation from the German College since at least the year 1883, when the German College reimbursed the Greek College for movable property that the Greek College had paid for the German College since the year 1872. This possession was only interrupted by a citation of the German College against the Greek College on November 18, 1922 (book 2, and the last section of the Code, concerning the annual exception; cf. Cod. civ. Ital., art. 2125). With regard to this matter, sufficient time has elapsed for the Greek College to complete the prescription. It does not benefit the German College to assert that it has several times opposed these payments of compensation. For it is known, as we have noted above, that only by a citation or the presentation of a writ, or in general by judicial acts, of which the cited article of the Italian Code speaks, and which has always been accepted by canon law, is civil possession interrupted (cf. Ricci, Corso teorico-pratico di diritto civile, vol. 5, cap. I, n. 54 et seq.; Santi, Praelect., lib. I I, tit. 26, and throughout all the Doctors). Nor has there ever been a natural interruption of the prescription in this case, as is evident from the facts of the case. But, even granting this, which is not conceded, that in this case the old term, i.e., a period of 40 years, would be required for prescription, this period of possession is verified in the case of the Greek College. Indeed, in this case, we are dealing with a quasi-possession of the right to obtain from the German College compensation for the tax on movable property that the Greek College paid for the German College from the year 1872 until the year 1922, when the civil interruption, as we have said, occurred. Even though the first compensation, along with the subsequent payments, began in the year 1883, it must be held that the Greek College was in a quasi-possession of the right to demand these compensations from the year 1872. For, in order for the Greek College to be said to have been in a quasi-possession of the right to demand compensation for taxes paid, it is not necessary that the Greek College actually used this right from the year 1872, but it is sufficient that the Greek College, from the year 1872, had a secure and immediate possibility of using the right to demand compensation from the German College. For, according to the accepted notion of possession by all, it is not required that one always physically detains a thing or always actually exercises a right, but it is sufficient that, as long as a physical or factual relationship exists between the possessor and the thing or right possessed, pos-

[*Latin ed. p. 526*]

526 Acta Apostolicae Sedis - Official Commentary: The exercise of a real right or a legal right presupposes the possibility of exercising it (Italian Civil Code, art. 685; German Code, art. 854; Spanish Code, art. 2228; Aus-

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trian Code, § 309; Buggeri, II possesso e gli Istituti di diritto prossimi ad esso). Indeed, the Greek College had, since 1872, at least in fact, a safe and immediate possibility of exercising the right to demand compensation from the German College, because the civil law granted this right of recourse to it since 1872. Therefore, even if the action of the Greek College could have been effectively repelled by the exception of the agreed contract by the German College, nevertheless, the civil law, which granted the right to obtain compensation from the German College to the Greek College, at least placed the Greek College in a quasi-possession of the right to demand that compensation. In fact, if the German College had resisted the Greek College, and had denied the requested compensation by virtue of the agreed contract, the Greek College would have lost the quasi-possession of the right to demand the compensation, because the safe availability of that right would have been lacking to it. Conversely, when the Greek College exercised the right granted to it by the civil law in 1883, and requested compensation already due since 1872, the German College did not resist with any judicial act, and after a brief extrajudicial discussion, freely paid what was requested: hence, the Greek College remained in actual possession from 1872. As is evident, this is not about the possession of the received compensation, but about the quasi-possession of the right to demand the compensation, which quasi-possession began in 1872 by virtue of the civil law itself. Since 1872, a period of 50 years has elapsed: therefore, the time for prescription is fully and sufficiently completed, even according to the ancient canon law. In this matter, it is appropriate to note that, with good faith and forty years of possession, prescription against ecclesiastical immovable property was also in force before the Code, as the Doctors teach, among whom are Pirhing, hoc titulo, n. 95., Barbosa, Santi, and all the Doctors in general. Considering all these things, having carefully weighed them, and invoking the name of Christ, We, the undersigned Auditors in Tournon, sitting for the tribunal and having God alone before our eyes, decide, declare, and definitively sentence, regarding the proposed question: "Whether the Pontifical Greek College is obligated to refund to the Pontifical German-Hungarian College the tax commonly called 'mobile wealth' paid and to be paid from this tax on the census in lot no. 17,000, as mentioned in the instrument of September 16, 1768, signed by Quassa, and with regard to the past, from what date?" We answer: Negatively. We condemn the Pontifical German College to pay all judicial expenses. Thus we pronounce, ordering the Ordinaries of the places and the officials of the tribunals to whom it pertains to order the execution of this our definitive sentence.

[*Latin ed. p. 527*]

The Roman Rota, in accordance with title XVII, book IV, of the Code of Canon Law, and against those who resist, shall proceed according to the norms of the aforementioned canons, and especially chapter 3, session 25,

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of the Council of Trent, concerning Reform, and canon 1924 of the Code of Canon Law, employing those executive and coercive means which shall appear more suitable and efficacious according to the circumstances. At the seat of the Tribunal, June 22, 1923. Franciscus Solieri, President. Josephus Florczak. Ubaldus Mannucci. L. © From the Chancery, July 20, 1923. T. Tani, Notary.

[*Latin ed. p. 528*]

528 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA, HOLY CONGREGATION. NOTICE: It is hereby made known that the registrations of clerics for the practice of law before the Office of the Holy Congregation of the Council will close on the 31st day of the current month of October, and that the course will commence on the 5th day of the next month of November. SECRETARY OF STATE, APPOINTMENTS: With tickets from the Secretary of State, the Most Holy Father Pius XI, happily reigning, has deigned to appoint: August 18, 23, 21, 23, 1923. The Most Reverend Cardinal Camillo Laurenti, Member of the Commission for the interpretation of the Code of Canon Law. September: The Most Reverend Cardinal Gaetano Bisleti, Protector of the Institute of the Daughters of St. Joseph, of Rivalla Torinese. The Reverend Monsignor Angelo Rotta, Archbishop titular of Thebes, Apostolic Nuncio in Central America, Apostolic Nuncio to the Republic of Panama. The Most Reverend Cardinal Oreste Giorgi, Protector of the Institute of the Servants of Jesus, of Warsaw. The Reverend Monsignor Pietro Benedetti, Archbishop titular of Tyre, Apostolic Delegate to Cuba and Puerto Rico, Regent of the Apostolic Prefecture of Haiti. With Apostolic Briefs, the Most Holy Father Pius XI, happily reigning, has deigned to appoint: Assistant at the Papal Throne: August 3, 1923. The Reverend Monsignor Antonio Coudert, Archbishop of Colombo. August 29: The Reverend Monsignor Federico Polloni, Bishop of Bertinoro. September 7: The Reverend Monsignor Gennaro Trama, Bishop of Lech. Apostolic Protonotaries, in the manner of those participating: July 17, 20, 1923. The Reverend Monsignor Giovanni Battista Le Camus, of the diocese of Martinica. The Reverend Monsignor Costantino Tormo Casanova, of the archdiocese of Valencia.

[*Latin ed. p. 529*]

Diarium Romanae Curiae, July 27th, 31st; August 10th, 13th; July 17th, 5th, 9th; July 19th, 1923.

Most Reverend Monsignor Dionigi Mosonyi, of the diocese of Cinque Chiese.

Most Reverend Monsignor Agostino Massart, of the archdiocese of Cambrai.

Most Reverend Monsignor Giovanni Battista Carher, of the same archdiocese.

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August:

Most Reverend Monsignor Francesco Eosso, of the archdiocese of Vercelli.

Most Reverend Monsignor Michelangelo De Agostini, of the archdiocese of Benevento.

Most Reverend Monsignor Luciano Elias Santiago, of the archdiocese of Siviglia.

September:

Most Reverend Monsignor Francesco Lorenzo Fren eh, of the diocese of Pembroke.

Domestic Prelates of His Holiness:

May 1st, 1923.

Most Reverend Monsignor Tommaso O' Donnei, of the archdiocese of Toronto.

July 22nd:

Most Reverend Monsignor Valerio Valeri, of the diocese of Città della Pieve.

Most Reverend Monsignor Augusto Pelzer (Rome).

Most Reverend Monsignor Enrico Carusi (Rome).

July 23rd:

Most Reverend Monsignor Carmine de Palma, of the archdiocese of Bari.

July 25th:

Most Reverend Monsignor Stefano Foester, of the diocese of Hamilton.

August 3rd:

Most Reverend Monsignor Prosdocimo Cerato, of the diocese of Padova.

Most Reverend Monsignor Giovanni Galvan, of the same diocese.

August 4th:

Most Reverend Monsignor Pietro Giorgio Marion, of the Apostolic Vicariate of Carolina Settentrionale.

Most Reverend Monsignor Cristoforo Dennen, of the same Vicariate.

August 7th:

Most Reverend Monsignor Enrico Merizzi, of the diocese of Borgo San Sepolcro.

August 8th:

Most Reverend Monsignor Massimiliano Caron, of the diocese of Versailles.

August 11th:

Most Reverend Monsignor Giovanni Tommaso McElroy, of the diocese of Charleston.

August 13th:

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Most Reverend Monsignor Antonio Teutonico, of the archdiocese of Benevento.

August 16th:

Most Reverend Monsignor Muzio Mazzella, of the same archdiocese.

August 20th:

Most Reverend Monsignor Raffaele Lovera, of the archdiocese of Caracas.

August 21st:

Most Reverend Monsignor Michele Lauda, of the archdiocese of Benevento.

August 23rd:

Most Reverend Monsignor Francesco Segesser, of the diocese of Basilea.

August 25th:

Most Reverend Monsignor Carmelo Scarpa, of the diocese of Capaccio Vallo.

August 29th:

Most Reverend Monsignor Clemente Treiber, of the diocese of Cleveland.

Most Reverend Monsignor Gilberto Jenning, of the same diocese.

September 8th:

Most Reverend Monsignor Piersante Borghesi, of the diocese of Bertinoro.

September 12th:

Most Reverend Monsignor Donaldo Canaldo Mac Donald, of the diocese of Alexandria sull'Ontario.

September 15th:

Most Reverend Monsignor Fiorenzo Canuti, of the diocese of Città della Pieve.

Most Reverend Monsignor Silvino Tomba, of the diocese of Verona.

September 17th:

Most Reverend Monsignor Zefirino Lorrain, of the diocese of Pembroke.

Most Reverend Monsignor Bernardo Giuseppe Kiernan, of the same diocese.

Most Reverend Monsignor Bronislao Jankowski, of the same diocese.

HONORS

By Apostolic Briefs, the Most Holy Father, Pope Pius XI, of blessed memory, deigned to confer:

The Knighthood of the Order:

September 1st, 1923.

Upon the Right Honorable Count Agostino Eavano, of the archdiocese

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of Genova.

[*Latin ed. p. 530*]

530 Acta Apostolicae Sedis - Official Commentary. The Commendatorship with plaque of the Order of Saint Gregory the Great, civil class: July 31, 1923. To Mr. Emilio Beco, of the Archdiocese of Malines. The Commendatorship of the Order of Saint Gregory the Great, civil class: June 24; July 13, 17, 25, 4; August 11, 19, 1923. To Mr. Luigi de' Baroni Genova, of the Archdiocese of Chieti. To Mr. Guglielmo D'Aranjo (Portugal). To Mr. Fernando Botet de Lacaze, of the Diocese of Agen. To Mr. Attorney Paolo Nourisson, of the Archdiocese of Paris. To Mr. Attorney Luigi Toeschi (Rome). To Mr. Attorney Ashkar Bounet, Bey, residing in Alexandria, Egypt. August 20. To Mr. Professor Ignazio Spiridon, of the Diocese of Nice. August 22. To Mr. Tommaso K. Maher, of the Diocese of Cleveland. To Mr. Cesare Grasselli, of the same Diocese. September 1. To Mr. Count Enrico Matteo Passi, of the Diocese of Treviso. September 6. To Mr. Armando de Behault de Dornon, of the Archdiocese of Malines. September 12. To Mr. Knight Edoardo Boutry, of the Diocese of Lille. The Knighthood of the Order of Saint Gregory the Great, civil class: September 7, 16, 23, 24, 26, 27, 31; April 2; July; August 4; September 6, 16, 17, 20, 30; 1923. To Mr. Antonio Lang, of the Archdiocese of Munich and Freising. To Mr. Giovanni Eauch, of the same Archdiocese. To Mr. Alfredo Monaci (Rome). To Mr. Pietro Lacoste, of the Diocese of Tournay. To Mr. Attorney Carlo Baussan, of the Archdiocese of Paris. To Mr. Professor Giovanni Pellegrino, of the Diocese of Lech. To Mr. Giacomo Vincio, of the Archdiocese of Turin. To Mr. Pio Eumor, of the Diocese of Vicenza. To Mr. Angelo Micallef, of the Apostolic Vicariate of Egypt. To Mr. Engineer Michele Moscatelli, of the same Vicariate. To Mr. Zaccaria Sabella, of the same Vicariate. To Mr. Doctor Eleuterio Modinos, of the same Vicariate. To Mr. Vittore Carrez, of the Diocese of Arras. To Mr. Antonio Schultz, of the Diocese of Münster. To Mr. Doctor Leopoldo Peratoner, of the Archdiocese of Udine. To Mr. Ludovico Cornelio Gerardo Verhulst, of the Diocese of Harlem. To Mr. Carlo Jacques, of the Diocese of Lille. To Mr. Enrico Bayart-Dassonville, of the same Diocese. To Mr. Alfonso Spriet, of the same Diocese. To Mr. Alberto Maegbt, of the same Diocese. To Mr. Francesco Bernard, of the same Diocese. To Mr. Enrico Duprez-Dalle, of the same Diocese. To Mr. Luigi Evangelisti (Rome). To Mr. Domenico Patrone, of the Diocese of Luni and Sarzana. To Mr. Knight Francesco Pothmann, of the Archdiocese of Cologne. To Mr. Professor Giulio Pompei (Rome). To Mr. Professor Aurelio Mistruzzi (Rome).

[*Latin ed. p. 531*]

From the Roman Curia Diary, 531, August 31, 1923. To Mr. Luigi Balbiani, of the Archdiocese of Milan. September 1st: To Mr. Carlo Bombrini, of the Archdiocese of Genoa. September 7th: To Mr. Luigi

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Ugolini, of the Diocese of Bertinoro. September 10th: To Mr. Dr. Raffaele d'Andria (Boma). September 11th: To Mr. Arnold Bartolomeo Bürgers, of the Diocese of Harlem. September 11th: To Mr. Enrico Borghols, of the same diocese. September 13th: To Mr. Paolo Hauttecœur, of the Diocese of Lille. September 17th: To Mr. Giuseppe Paiotta, of the Diocese of Marsico and Potenza. September 17th: To Mr. Professor Luigi Winkler, of the Diocese of Bressanone. The Order of St. Sylvester, Papal: July 28th, August 2nd, August 22nd, 1923. To Mr. Knight Casimiro Mottironi (Boma). To Mr. Knight Enrico Antonio Dubois, of the Archdiocese of Paris. To Mr. Knight Alfred Giovanni Mason, of the same Archdiocese. To Mr. Knight Michelangelo Puberi (Boma). Knighthood in the Order of St. Sylvester, Papal: July 23rd, 1923. To Mr. Arturo van Poeck, of the Archdiocese of Malines. August 11th: To Mr. Carlo Schumacher, of the Archdiocese of KolÃn. August 21st: To Mr. Eelice Gasparri (Boma). To Mr. Guido Luzzi (Rome). To Mr. Tito Benedetti (Rome). September 1st: To the Reverend Doctor Robert de Ferrari, of the Diocese of Treviso.

BY THE GRACE OF HIS HOLINESS

With the letters of His Excellency, the Major Domo, the Holy Father, Pope Pius XI, happily reigning, has deigned to appoint:

Extraordinary Secret Chamberlains of His Holiness:

July 4th, August 7th, August 1923.

Most Reverend Enrico Schierano, of the Diocese of Asti.

Most Reverend Cosimo Fiorino, of the Archdiocese of Taranto.

Most Reverend Giuseppe Costantino Weber, of the Diocese of Basle and Lugano.

Most Reverend Antonio Bravi, of the Diocese of Fano.

Most Reverend Angelo Bacilieri, of the Diocese of Verona.

August 16th: Most Reverend Cornelio Adriano Antonio van Son, of the Diocese of Bois-le-Duc.

August 20th: Most Reverend Giovanni Battista Barella, of the Diocese of Alessandria.

September 20th: Most Reverend Maurizio Santos (Portugal).

August 24th: Most Reverend Michele Weiskopf, of the Diocese of Bressanone.

Most Reverend Giuseppe Grinner, of the same diocese.

Most Reverend Sebastian Rieger, of the same diocese.

[*Latin ed. p. 532*]

532 Acta Apostolicae Sedis - Official Commentary of the Secret Chamberlains of Sword and Cape, Supernumerary: 19 16 » » April August » »

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1923. Mr. Anthony Rostoworowski, of the diocese of Lublin. » Mr. William Simpson, of the archdiocese of Philadelphia. » Mr. Louis Fitzpatrick, of the same archdiocese. » Mr. Patrick J. Lawler, of the same archdiocese. Honorary Chamberlains in peacock blue attire of His Holiness: August 3, 1923. Monsignor Ferruccio Pavolini, of the diocese of Massa Marittima. August 25 » » Monsignor Giovanni Panico (Rome). September 24 » » Monsignor Peter Dos Santos, of the diocese of Campiñas. » » » Monsignor Francis Botti, of the same diocese. Honorary Chamberlain of Sword and Cape, Supernumerary, of His Holiness: August 17, 1239. Mr. John M. de Marinis, of the archdiocese of L'Aquila. Honorary Chaplain outside of Rome of His Holiness: July 24, 1923. Monsignor Emmanuel Meotti, of the archdiocese of Bologna. NECROLOGY August 17, 1923. Monsignor Michael Miroff, Archbishop titular of Theodosiopolis, of the Bulgarian rite. August 19 » » Monsignor Joseph Van Reeth, Bishop of Galle. August 27 » » Monsignor Adrian Alessio Fodere, Bishop of Saint John of Moriana. September 5 » » Monsignor Thomas Byrne, Bishop of Nashville. August 20 » » Monsignor Dominic Pasi, Bishop of Macerata and Tolentino. August 28 » » Monsignor Augustine Giustiniani, Bishop titular of Eno.

[*Latin ed. p. 533*]

Year XV - Vol. XV, November 6, 1923, No. 11. ACTA APOSTOLICAE SEDIS, Official Commentary. ACTA OF POPE PIUS XI. APOSTOLIC CONSTITUTION CONCERNING THE ERECTION OF THE NEW CHURCH PROVINCE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THE EVENT: Among the principal concerns of the Holy See, it has always been this: that, for the greater spiritual benefit of souls and for the proper administration of dioceses, ecclesiastical boundaries might be suitably changed, as new circumstances and conditions of places seemed to require and suggest. Therefore, having judged that, for just reasons, it would greatly contribute to the progress of the Catholic cause to erect a new province consisting of three dioceses: MÃ©rida, Zulia, and Saint Christopher's, and to establish MÃ©rida as the Metropolitan See, with the other two as suffragan dioceses, We, with the agreement of our venerable brothers, the present Archbishop of Saint James of Venezuela, also known as Caracensis, and the Apostolic Nuncio in the Republic of Venezuela, have considered it fitting and have decreed to proceed with the aforementioned erection. Therefore, with the consent of those whose interests are involved, or who are presumed to have an interest in this matter, by these present Letters, we declare, by the authority of the Apostolic See, that the dioceses of Zulia and Saint Christopher's in Venezuela, together with all and singular things existing and located

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therein, are hereby... (The text is incomplete).

[*Latin ed. p. 534*]

534 Acta Apostolicae Sedis - Official Commentary: We separate and elevate from the territory of the archdiocese of Saint James of Venezuela, or Caracensis, and assign them to the aforementioned Church of Mérida in India, and We elevate the aforementioned Church of Mérida in India from the same metropolitan jurisdiction to the rank and dignity of a metropolitan Church, with all rights, privileges, and prerogatives enjoyed by other metropolitan Churches. Simultaneously, We promote the venerable brother Anthony Raymond Silva, the current Bishop of Mérida, to the rank of Archbishop, with the dignity, rights, and privileges thereof, with the faculty, as with other Archbishops, of bearing the cross and the pallium, after having requested and obtained this from the Apostolic See in a sacred Consistory. Furthermore, We immediately elevate the Chapter of the aforementioned Church of Mérida to the rank of a metropolitan Chapter, with the title and honor, by the authority of the Apostolic See, with all rights, privileges, preeminences, and honors enjoyed by other metropolitan Chapters in those regions. The suffragan dioceses of this metropolitan see will be the dioceses of Zulia and Saint Christopher, which were previously suffragan dioceses of the metropolitan Church of Saint James of Venezuela, or Caracensis, and We therefore remove them from that jurisdiction; thus, the Bishops of Zulia and Saint Christopher will, for the time being, be suffragans of the Archbishop of Mérida, and their clergy and people will be subject to the jurisdiction of the Archbishop, according to the canonical laws. The boundaries of this metropolitan Church of Mérida will be the same as those that have hitherto defined the episcopal diocese, as well as the dioceses of Zulia and Saint Christopher, with the reservation to the Apostolic See of the faculty freely to make new demarcations and divisions in this new ecclesiastical province whenever it may seem more expedient in the Lord, without it being necessary to seek the consent of any official or Chapters in this matter, nor to attribute any territorial compensation. All that We have decreed by these Letters, with the authority of the Apostolic See, it is forbidden to any human being, at any time, to infringe, to contradict, or in any way to oppose. If anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons against those who oppose the exercise of ecclesiastical jurisdiction. To all of these matters, We entrust the execution to the venerable brother Philip Cortesi, Archbishop of Siraces and Apostolic Nuncio in the Republic of Venezuela, granting him the necessary and appropriate faculties, including the power to delegate another person of ecclesiastical standing, for the purpose of

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what is being done, and definitively for—

[*Latin ed. p. 535*]

535. The Acts of Pope Pius XI concerning the notification of any difficulty or opposition that may arise in the execution of [a decree], and the obligation to send an authentic copy of the completed execution to the Sacred Congregation of the Consistory within six months from the date of these present documents. Given in Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-three, on the tenth day of the month of June, in the second year of Our Pontificate. [Signed] C. CARD. DELAI, Bishop of Sabina. O. CARD. CAGIANO, Secretary of the Sacred Consistory. S. R. E. Chancellor. Julius Campori, Apostolic Prothonotary. Raphael Virili, Apostolic Prothonotary. In place of £g of lead, registered in the Archives of the Apostolic See, Volume XXVIII, number 15.

II. TO THE MOST REVEREND ANTONIO RAYMUNDO SILVA, Bishop of Mérida in India, servant of the servants of God.

Greetings and apostolic blessing.

Among the many and most important concerns of Our office, We consider it Our duty to show favor and to grant special signs of honor to those who have deserved it through their service to the Church of Christ and to its faithful. Therefore, since you will happily complete the fiftieth year from the beginning of your priesthood next September, and in order to offer you, on this solemnity, a certain sign of Our special favor, We have decided that the Pallium, that is, the insignia of the fullness of the pontifical office, taken from the body of Blessed Peter, should be conferred upon you outside the Sacred Consistory.

Therefore, by these present documents, We assign to you the sacred Pallium, as a special sign of honor, until you shall preside over the Church of Mérida in India, and so that you may use it in the sacred functions according to the liturgical norms, and you ought to do so.

For the first time to be conferred upon you, by these same documents, We appoint the Most Reverend Philip Cortesi, titular Archbishop of Siraces and Apostolic Nuncio in the Republic of Venezuela, with the power to delegate another man of ecclesiastical dignity.

[*Latin ed. p. 536*]

536 Acta Apostolicae Sedis - An official and reliable commentary, after having received from you the customary oath of fidelity, according to the formulas annexed to Our two Letters. Given at Rome, near Saint Peter's, in the year of Our Lord nineteen hundred and twenty-three, on the twenty-seventh day of the month of July, in the second year of Our Pontificate. O. CARD. CAGIANO, Secretary of Eminence. LETTERS. I TO R. P. ALEXIUM MARIAM LÉPICTER, of the Order of the Servants of Mary, whose "Diatessaron," or Concordance of the Four Gospels, merits praise.

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Beloved son, greetings and apostolic blessing. — It is pleasing to us that we have learned that you, having for many years, following in the footsteps of the Angelic Doctor, devoted yourself to the study and teaching of sacred theology, have already conferred much labor and study on the divine Scriptures, and indeed on the four Gospels, in which the life and doctrine of Our Lord Jesus Christ are contained as a whole. Therefore, not only have you composed, using the best authors, what each Evangelist wrote, so as to form a single context of events, but you have also added such a wealth of annotations, drawn from the Holy Fathers and also from the most approved, both ancient and modern, interpreters of Scripture, so that whatever is most necessary to know about the life, institutions, and precepts of the Redeemer, may be contained in your book, all in one view. Furthermore, you have arranged these annotations and explanations with such opportune skill, both for the private reading or meditation of those who use it, and also for the public use of preachers. Wherefore, We, for whom nothing is more dear than the study of the Scriptures, especially the Gospels, from which the clergy and the Christian people are led to live well and holily, strongly approve of your undertaking, all the more because we see that this volume – which, as you promise, will be followed by others in due course – is commended both by the solidity of its doctrine and by the sweetness of its piety, for which reason three of Our predecessors praised your writings. You, therefore, continue, beloved son, to bring forth the fruits of your talents and knowledge for the common good, with the help of divine assistance: which We hope for.

[*Latin ed. p. 537*]

537 The Acts of Pope Pius XI, and also as a witness of Our paternal benevolence, We impart to you Our apostolic blessing. Given in Rome, near Saint Peter's, on the seventh day of the month of July, in the year 1923, in the second year of Our pontificate. PIUS PP. XI. To the Most Reverend CASPAR MARY MICHAEL LATTY, Archbishop of Avignon: Concerning Solemn Supplications to be Held in the Same City in Honor of Saint Thomas Aquinas. Venerable brother, greetings and Our apostolic blessing.

We have observed that, as We indicated in Our Encyclical Letter *Studiorum Ducem*, issued three months ago, We desired that the sixth century should commemorate the decrees of Saint Thomas Aquinas through solemn celebrations, whether in a triduum, an octave, or a novena. You, venerable brother, have undertaken to do this here, not only out of your devotion to the Angelic Doctor, but also, and especially, because he was raised to the ranks of the Saints in that very city of Avignon, the seat of your honor. Therefore, We are confident that the citizens of that city will attend the triduum in large numbers, and that they will come to appreciate that divine light of Christian wisdom and the example of all virtues, so that,

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with him as their guide and patron, they may adhere more strongly to the Catholic doctrine and make greater progress in the pursuit of holiness; and just as it is fitting for them to rejoice at this secular event, so too it is proper that they should be enriched with abundant fruits.

Furthermore, We readily grant that such supplications, to which We know that several Cardinals, along with many esteemed bishops and other men of learning, will be present, may be made more fruitful by the following: that in the church where you have decided to hold them, all Masses, except for those that must be celebrated according to the customary practice, whether conventual or parochial, may be celebrated in honor of Saint Thomas, as on his feast day; and that those who attend the sacred ceremonies or participate in them may, under the usual conditions, merit a plenary indulgence once a day.

May the Angelic Doctor protect this flock with his patronage and lead it to better things, and may He obtain for the youth who are growing up among you, a hope for the Church and the state, that they may grow in purity and chastity; for those who are devoted to holy purity already desire the contemplation of truth with greater eagerness and attain it more easily.

In the meantime, as a witness of the heavenly gifts and of Our paternal benevolence, We impart to you, venerable brother, Our apostolic blessing.

[*Latin ed. p. 538*]

538 Acta Apostolicae Sedis - Official Commentary. To our venerable brother, and to your entire clergy and people, we impart, in the Lord, our apostolic blessing. Given in Rome, at Saint Peter's, on the twenty-ninth day of the month of September, in the year 1923, in the second year of Our Pontificate. PIUS PP. XI

TO THE MOST REVEREND IGNATIUS EPHRAEM II RAHMANI, PATRIARCH OF ANTIOCH OF THE SYRIANS: CELEBRATING THE TWENTY-FIFTH ANNIVERSARY OF HIS PATRIARCHAL DIGNITY.

Venerable brother, greetings and our apostolic blessing.

It has given Us great pleasure to learn that, after completing fifty years of priesthood in the month of April, you are soon to celebrate the twenty-fifth anniversary of your Patriarchal dignity; and in this happy event, We do not wish you to be without a special expression of Our will. For it is entirely fitting that We should show greater benevolence to our brother bishops, especially those who are more closely connected with this Apostolic See. And as for you, you have always demonstrated the greatest devotion, which We, and Our predecessors before Us, have not failed to recognize; and it seems that you imbibed this in this venerable city, while you devoted yourself to studies as a young man in the Urbanian College, and hoped for the good of the Eastern Church.

But, since We have learned of many things that you have experienced

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during this long period of your governance, how you have cherished the Catholic faith among your people, and how you have protected them from injuries and losses that they have suffered, especially from the recent war, there is another thing that pleases Us greatly. For it happened that, before We were called to higher duties, We had the opportunity to pursue similar studies: We speak of the labors which, with the keenness of intellect and judgment, you have undertaken, studying the ancient Syriac codices and the commentaries on historical and liturgical matters which you have published for the public. Therefore, it is with joy that We congratulate you on this upcoming event, and We wish you, in the guidance of the flock, the gifts of divine benevolence, which may add ever greater strength and effectiveness to your endeavors for the good of that flock, day by day. May this, which unites these gifts and is a witness to Our paternal charity, be our apostolic blessing, which We impart to you, venerable brother, and to your entire clergy and people, with the greatest affection in the Lord.

Given in Rome, at Saint Peter's, on the thirtieth day of the month of September, in the year 1923, in the second year of Our Pontificate.

PIUS PP. XI

[*Latin ed. p. 539*]

Acta Pii PP. XI 539 IY TO THE MOST REVEREND HENRY MOELLER, ARCHBISHOP OF CINCINNATI, CONCERNING THE DEDICATION OF THE NEW SEMINARY DURING THE CELEBRATIONS OF THE ARCHDIOCESE'S CENTENNIAL. Venerable brother, greetings and the apostolic blessing.

The major seminary, which is being constructed for the instruction of the clergy of this archdiocese, about which We learned from you last July, and which you have now informed Us has been completed and will be solemnly dedicated on the twentieth of this month, has filled Us with great joy. For the cause in question is one that is known to be among those in which Our Pontificate is especially concerned, and in which, as long as God graciously permits, it will continue to be concerned. Therefore, We heartily congratulate you on the magnificently constructed buildings, which, due to their size, can readily accommodate, in addition to your own clergy, the clergy of neighboring dioceses in the province, if it should seem opportune. We also congratulate you, venerable brother, and your clergy and people, who have shown such great generosity in supporting this undertaking and continue to do so: both are praiseworthy, and it is commendable that you have undertaken such a great and useful work with such confidence and zeal, and that priests and the faithful have so readily and generously responded to your requests.

The ceremonies that you are preparing for the proper opening of the

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Seminary are being held in conjunction with the commemoration of the one hundredth anniversary of the founding of the diocese; an anniversary which, for just reasons, has been postponed for some time, and which you will celebrate two days hence, that is, on the twentieth of this month. From this double event, you have an opportunity to admire, with grateful hearts, the provident and most loving plans of God, who has brought about such joyful growth in the Catholic cause from humble beginnings.

Furthermore, that the Catholics of this region may make the most of this auspicious occasion to enrich their souls, We grant the authority to Our Delegate in the United States of America, if he should be able to do so, as you have requested, to preside over the ceremonies, or, if he is absent, to you, venerable brother, to, with Our full approval and customary conditions, impart Our blessing on both days in Our name.

Meanwhile, as a pledge of the heavenly graces and of Our paternal benevolence, We impart from the heart Our apostolic blessing to you, venerable brother, and to your entire clergy and people.

Given at Rome, near Saint Peter's, on this eighth day of October, in the second year of Our Pontificate.

PIUS PP. XI

[*Latin ed. p. 540*]

540 Acta Apostolicae Sedis - Official Commentary v. TO THE REVEREND FATHER D. AUGUSTINUM FTSCHER-COLBRIE, BISHOP OF KASCHAU: WITH GRACE AND BLESSINGS, IN COMMUNION WITH THE VICARIATE APOSTOLIC OF LETICIA. Venerable brother, greetings and apostolic blessings. — We observe with admiration the tireless zeal and dedication that have characterized the course of your priestly and episcopal life, with which you have consistently served the cause of the Church and of souls, wherever your province has led you. We know that, until this day, you have often appeared to neglect, or to be forgetful of, the rest that nature itself demands after labor. Indeed, it is known that, scarcely having begun your priesthood, in which you abounded in piety and in a wealth of knowledge, you devoted yourself to the proper education of clerics, and to instilling in them a full understanding of the sacred disciplines. You served them admirably, and were then appointed, first, as prefect of the Institute of Saint Augustine, and as a professor in the University of Vienna. Subsequently, you took charge of the renowned Pázmány College in Strigonia, where you completed a commendable course of theological studies in the prime of your life. Even these weighty duties did not prevent you from joining those who, wishing to restore the order of the city of Vienna, sought to arrange civil and social matters in accordance with the precepts of the Catholic faith and

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charity, as was fitting. Moreover, since you have entered the episcopacy, it is remarkable how much pastoral activity you have displayed. You have striven to cultivate the flock in Christian virtues, yourself frequently giving addresses to the people and hearing confessions; you have continuously visited the entire diocese through sacred exercises and expeditions; you have established or strengthened existing Catholic sodalities, especially those of young people, and made them more effective; and you have opened many houses, with your own resources, for boys, and also for young men who are artisans or students of literature. In order that the wholesome doctrine of Christ might remain firmly rooted in the hearts of your people, and guide them in thought and action, you have not only taken care that many good ephemerides and publications were produced and disseminated among the people, but you have also adorned them with your own writings, of almost countless number. Furthermore, we are not unaware that you have already published weighty volumes on philosophy and the defense of Catholic truth, and that you intend to publish more in the near future. Therefore, it is not surprising that your faithful are preparing to celebrate the sixtieth year of your life with great joy, and that the common Father of all will join in that celebration.

[*Latin ed. p. 541*]

The Acts of Pope Pius XI, page 541, are filled with expressions of his joy. We desire, most venerable brother, that you may enjoy this beautiful event, so that you may draw from it inspiration for greater things in the remainder of your life, which we wish you a long one, and may you obtain a greater reward from Christ Jesus, the Prince of Pastors. Meanwhile, as a witness to our paternal benevolence, we impart to you, most venerable brother, and to your entire clergy and people, our heartfelt apostolic blessing. Given in Rome, at St. Peter's, on this day, October, in the year 1923, in the second year of Our Pontificate. PIUS PP. XI.

TO THE MOST REVEREND FATHER BASIL, BISHOP OF VELLETRI, SECRETARY OF THE CONGREGATION FOR BISHOPS, PRELATE OF THE HOLY ROME CHURCH, AND VICAR OF THE URBAN PREFECTURE, CONCERNING THE COMMEMORATION OF THE DECEASED FAITHFUL.

Most venerable brother, greetings and our apostolic blessing.

The days are approaching – days which, through the annual celebration of the sacred rites, often inspire the Christian people with a great fervor of piety – when the Holy Mother Church presents to her faithful children, brothers in the heavenly homeland, for contemplation and imitation, and then, through the sacred rites, commemorates all those who, although "they have gone before us with the sign of faith and sleep in the sleep of peace," are nevertheless, until they have been purified by the fire of purgatory, prohibited from that blessedness by divine judgment.

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And when the Church does this, she is certainly doing something that is perfectly in harmony with the very essence of the Catholic faith, especially with that comforting doctrine which is called the Communion of Saints. For the bond that unites us so closely with the blessed in heaven, and with the souls purifying their sins, clearly implies and demands that we, rejoicing with them in their eternal attainment of glory, earnestly pray that they will not fail to intercede for us in living a Christian life, and that we, in turn, "encourage them, especially through the acceptable sacrifice of the altar." This will be pleasing to the heavenly ones, for, being perfect in charity, they rejoice in seeing their number increased by those who will share with them eternal happiness and will praise the goodness and mercy of God.

However, it is difficult for well-intentioned minds to completely abandon all human feelings towards the deceased; nevertheless, it is permissible to observe that the memory of these individuals gradually fades and is forgotten by many.

[*Latin ed. p. 542*]

542 Acta Apostolicae Sedis - The official record, to which are added those matters which, although praiseworthy in themselves, are more beneficial to souls undergoing the fire of trial than to those who are comforted by the remembrance of the departed. Indeed, even though, as Our paternal solicitude dictates, no one who has passed from this life should be considered outside Our care, Our thoughts nonetheless fly to a multitude almost beyond counting of sons who, either in the recent war were slain, or who, from the very wounds and ailments received, soon followed, as it were, in their train, or who, through civil strife and the European conflict that followed, were miserably killed. Moreover, We add that Our thoughts are all the more keenly directed towards them, because – and rightly so – We fear that those very ones, through the negligence of those who were their dearest, may be deprived of the solace of pious duties and prayers. What if, among so many who have perished, there are many who, from their very cradles, were denied the gentle laughter of parents, and who, unknown to all, have no one to mourn them and to commend them to the benignity of the Father who is in heaven? Therefore, may those who, through the kiss of the Lord, have surrendered their earthly lives, now, free from all disturbance and discord of the soul, be united in eternal blessedness by the grace and charity of Christ Jesus, so that, at long last, they may attain to that glory which remains for the sons of God, "After this, I saw a great multitude, which no man could number, of all nations and tribes and peoples and tongues, standing before the throne and in sight of the Lamb, clothed with white robes, and palms in their hands." (Revelation 7:9), and may We, with the help of the faithful, be able to atone for all those who have perished through the causes We have mentioned, without any distinction of nation, condition, or rank. And so, through this common prayer, may

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the blessed vision of peace mature for those beloved sons, and may the charity of Christ, which is "the bond of perfection" (Colossians 3:14), shine forth and hasten in the kingdom of Christ. Therefore, We earnestly desire, venerable brother, that on the approaching feast of All Saints, and also on the solemn commemoration of all the departed, and throughout the entire month of November, in this venerable city, prayers according to Our intentions may be multiplied with increased fervor of spirit: and We are most confident that the citizens of Rome will serve as an example, so that all the faithful, throughout the wide expanse of the Catholic world, may emulate them in pious competition. Meanwhile, sustained by this hope, which is most pleasing to Us, as a witness to the auspiciousness of divine favors and of Our paternal benevolence, We impart to you, venerable brother, and to the clergy and people of the city, Our apostolic blessing. Given in Rome, near Saint Peter's, on the twenty-first day of the month of October, in the second year of Our pontificate. PIUS PP. XI.

[*Latin ed. p. 543*]

Sacred Congregation of the Council.

ACTS OF THE SACRED CONGREGATIONS.

SACRED CONGREGATION OF THE COUNCIL.

PROVISIONS CONCERNING CHURCHES.

By Decrees of the Sacred Congregation of the Council.

His Holiness, Pope Pius XI, has provided for the following Churches, each with its own Pastor, namely:

August 3, 1923. — To the Cathedral Church of Huajuapan, he appointed the Reverend Aloysius Altamirano Bulnes, a canon of the cathedral church of Puebla.

October 26. — To the Cathedral Church of Salamanca, he appointed the Reverend Father Angel Regueras and Lopez, formerly Bishop of Plasencia.

October 26. — To the Cathedral Church of Pamplona, he appointed the Reverend Father Matthew Mugica and Urrestarazu, formerly Bishop of Osma.

October 26. — To the titular episcopal see of Marciana, he appointed the Reverend Father Louis Ricard, a canon of the metropolitan church of Toulouse, whom he appointed as an Auxiliary to the Reverend Father Henry Chapon, Bishop of Nice.

October 27. — To the Cathedral Church of Tuy, he appointed the Reverend Father Emmanuel Mary Vidal and Boulon, formerly Bishop of Birtha.

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October 29. — To the titular episcopal see of Marcopolitana, he appointed the Reverend Father Joseph Rantzau, whom he appointed as an Auxiliary to the Reverend Father Anthony Springewitz, Archbishop of Riga.

II. APPOINTMENT.

Whereas the Archbishop of Yucatan, in Mexico, in accordance with canon 1594 of the Code of Canon Law, has designated the Reverend Ordinary of Mexico for the appeals that may arise before the *[his]* Curia; His Holiness, our Lord, on October 27, 1923, deigned to approve said designation.

[*Latin ed. p. 544*]

544 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION OF THE COUNCIL OF UDINE.

REGARDING THE COLLATION OF ECCLESIASTICAL BENEFICES.

February 10, 1923.

FACTS OF THE CASE.

In the metropolitan chapter of Udine, there exist six benefices, to which the chapter has, until now, peacefully exercised the right of nomination. However, after the promulgation of the Code of Canon Law, the Archbishop invited the chapter to present, in accordance with canon 403, the legal document by which the aforementioned right could be exercised in the future. Certain documents were presented, and a dispute concerning their interpretation has arisen.

While the Archbishop maintains that he is merely dealing with the erection, or rather, the alteration, of pre-existing benefices, so that the right of nomination would be obtained solely by concession or privilege, the chapter, on the contrary, believes that it has demonstrated a true and proper endowment from its own goods, which was approved by the Supreme Pontiff Innocent V, and from which it claims to derive the full right to the foundation upon which the right of nomination still rests.

Therefore, the matter was brought before the Sacred Congregation of the Council, and after a more thorough investigation, the opinion of the Consultor was sought, which is presented here in its entirety.

OPINION OF THE CONSULTOR.

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With regard to the dispute that has arisen between the Archbishop of Udine and the cathedral chapter, two points must be carefully considered, so that the solution may be clearly evident.

Namely, 1° how canon 403 should be understood; and 2° whether, in the case in question, a legal document establishing a foundation exists, from which the chapter derives the right to elect, nominate, or present candidates for the benefices.

I. How canon 403 should be understood.

Firstly, it is certain that the term "collation" must be understood to refer to a free collation, since in ancient law, a distinction was clearly made between a necessary institution or collation and a free collation (cf. Decret. Greg. IX, lib. III, tit. 7, de institutionibus; Decret. Bonif. VIII, lib. III, tit. 6, de institutionibus; Council of Trent, Session VI, cap. 13, de ref., Session XX, cap. 9, de ref; Schmalzgrueber, Ius eccl. univ., lib. III, tit. 7, nos. 1 ss.; Leurenius, Forum beneficiale, part. 2, q. 169; Eiganti, Comment.).

[*Latin ed. p. 545*]

545. The Holy Congregation, in the Register of the Apostolic Chancery, Regulations 35, 36, number 4 and following; Reiffenstuel, *Ius can. univ.*, Book III, Title 7, number 2 and following; Wernz, *Ius Decretalium*, II, numbers 326, 442, etc.), therefore, unless the legislator expressly uses the term in a different sense, one must not deviate from the acceptance of such a term; furthermore, because, in truth, the Code, whenever it intends to signify a necessary comparison, never uses the word "to confer" alone, but always uses words indicating a necessary institution, for example, in canons 148, 149, 332, 1447, 1466. The purpose of canon 403 is to ensure that the Church acquires the fullest and most complete freedom, as far as possible, in the conferring of benefices in cathedral and collegiate chapters. This freedom, indeed, contributes greatly to the proper governance of the diocese and to the ultimate good of souls. The intention of the legislator in this matter is clearly evident from other canons as well, for example, from canons 455, 1450, 1451. Canon 403 disapproves of any custom to the contrary and revokes any privilege or indult, even if it is Apostolic, preserving only the integrity of the law of foundation. Therefore, having removed any other title, whether of custom or of privilege, today, according to the cited canon 403, the right of nomination or presentation, or the right of patronage, which arises from the law of foundation, remains in force, that is, the right which is established and supported by such a law. Cf. the Holy Congregation, in the case of Barulen, concerning the canonical collation of benefices, November 12, 1921, and June 10, 1922; Utinen, concerning the collation of a parish, February 19, 1921 (Acts of the Apostolic See, XIV, pages 459 and following, 551 and following). Furthermore, the reason why the legislator expressly wished to preserve the right of nomination or presentation, contained in the law of foundation, is this: 1° It concerns a right which,

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as far as possible, must be preserved in its entirety; hence, regulation 18 of the Apostolic Chancery, concerning the non-abrogation of acquired rights, and the prescription of canon 4 (cf. Eiganti, op. cit., Regulation 18, number 1 and following; Schmalzgr., Book III, Title 14, number 3 and following, Title 38, number 247 and following; De Lugo, *De iustitia et iure*, Disputation 1, number 2 and following, Disputation 23, number 14; Cappello, *I diritti e i privilegi tollerati o concessi dalla Santa Sede*, page 65); 2° It concerns, at least most often, the will of the founder, which must be observed so sacredly and religiously, as far as possible, that any reduction, moderation, or change thereof must be reserved to the Apostolic See (cf. canons 1517, 1551; canon 14, canon XVI, question 1; Council of Trent, Session XXII, chapter 6, concerning reforms; the Holy Congregation, in the case of Venusina, November 15, 1704; Asteo, November 19, 1718). Finally, what is the law of foundation, of which canon 403 speaks? It must be carefully noted that to found a benefice is not the same as to erect or establish it, although these words are often used promiscuously, due to the necessary and intimate connection between them. The foundation of a benefice is the donation or concession of goods made by a pious person, whether physical or moral, so that from these goods the benefice may be constituted, or it is the very endowment of the benefice. The erection,

[*Latin ed. p. 546*]

546 Acta Apostolicae Sedis - The Commentary, an official document, is an act of competent ecclesiastical authority by which a pre-established benefice is canonically constituted, that is, as a legal entity, or it is the canonical constitution of a benefice made by a legitimate ecclesiastical superior. Cf. Lotterius, *De re beneficiaria*, book I, question 30, paragraphs 4 and following; Leurenius, *loc. cit.*, question 35, paragraph 3; Reiffenst., book III, title 5, paragraph 4, paragraphs 23 and following; Pitonius, *De controversiis patronorum*, allegation 54, paragraph 30, allegation 60, paragraph 4; Fagnanus, *Commentarius in Decretales Gregorii IX*, in chapter "Cum in cunctis" (7, on elections), paragraphs 70 and following. This canonical constitution or erection is absolutely required for the very essence of the benefice itself, so that without it, a true ecclesiastical benefice cannot even be conceived, since neither the founder's will nor the constitution of the endowment suffices for the constitution of a moral person or legal entity, which is the benefice, but the intervention of competent ecclesiastical authority is absolutely necessary. Cf. canon 3, 6, X, on building churches, etc., III, 48; Council of Trent, session XXI, chapter 4, on property; session XXIV, chapter 13, on reform; canon 99, 100, 1409, 1414. Therefore, the foundation, properly understood, cannot be had without the donation of goods or the constitution of an endowment, and indeed, it cannot even be supposed; and therefore, it must not be confused with the canonical erection of a benefice, as is clearly evident from the constant jurisprudence of this Holy Congre-

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gation, for example, in the cases of Vigilien, April 7 and June 23, 1753, and in the case of Montis Falisci, November 27, 1784. Cf. Pallottini, *Collectio*, volume III, article "Beneficia," section XI, paragraphs 100 and following. And this is confirmed by the common opinion of Doctors of the Church. In two senses, however - although this is of little importance for resolving this controversy - the term "foundation" is used in the texts of canon law (cf. canon 30, Code of Canon Law, question 2; canon 23, X, on the right of patronage, III, 38; canon 16, X, on tithes, exactions, etc., III, 39; canons 1417, § 1, 1490, 1494, etc.), and also by authors (cf. Reiffenst., *loc. cit.*, paragraph 5, paragraph 6; Leurenius, *loc. cit.*, question 32, paragraph 7; Lotterius, *loc. cit.*, question 15, paragraphs 3 and following). Sometimes, "foundation" is understood to mean everything that has been established in the very beginning of the constitution of the benefice, that is, everything that is contained in the tables of foundation; sometimes it is understood to mean the complex of conditions that the founder imposed at the time of the foundation. It is permissible for the founder, with the consent of the Bishop or legitimate ecclesiastical superior, to impose conditions, even if they are contrary to the law, provided that they are not scandalous, nor otherwise disapproved of by the law, nor repugnant to the substance of the benefice. Cf. canon 30, Code of Canon Law, question 2; canon 23, X, on the right of patronage, III, 38; Sacred Congregation of the Council in Sarsinaten, November 27, 1649; Taurinen, March 14, 1722; Fermo, August 9 and 30, 1732; Gerundin, December 14, 1771, January 11, 1772. This discipline is expressly confirmed in the Code (canon 1417, § 1). And the Fathers of Trent decreed that such conditions, once imposed, must be observed as the law, and that no derogation must be made from them.

[*Latin ed. p. 547*]

The Holy Congregation of Councils, in document 547 (Session XXV, chapter 5, reference), and on numerous other occasions, has declared this, for example, in Todi, on February 12th and March 12th, 1728; in Saluzzo, on September 3rd, 1740; in Montafalcone, on August 21st and November 27th, 1784, etc. This is clearly confirmed by the Code (canon 1417, § 2). As stated above, the will of the founder must be observed integrally, insofar as it is possible, that is, unless necessity demands otherwise. From what has been said so far, it follows that: 1° The right to nominate or present candidates for benefices and canonries in cathedral and collegiate churches, as seen in canon 403, exists only by law of foundation, that is, if and to the extent that the law of foundation grants such a right; 2° A foundation is not considered to exist unless a donation of goods or the establishment of an endowment has been made; 3° Consequently, the aforementioned right belongs to someone only to the extent that he has truly endowed the benefice.

Now, the question is whether, in the case under consideration, a law

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of foundation exists from which the Chapter derives the right to elect or nominate officials. The answer must be a definite negative. Indeed: In the Bull of Innocent IV, dated December 20, 1245, in which the prebendal stalls are established, and concerning which this controversy exists between the cathedral Chapter and the Archbishop of Udine, it is written: "Therefore, as it has been proposed to Us by your representatives, with prudent deliberation, to increase the worship of the Divine Name, We have decided that in your church there should be twelve prebendal stalls, namely, four priests, and as many deacons and subdeacons, to serve continuously in their orders in the same, with six of them being assigned from those who are in the established number..." Therefore, it is certain that the prebendal stalls were established through endowments. Thus, the Chapter cannot be considered the founder, since it has not actually given anything from its own goods, for example, from the chapter's mass, or has not established any endowment whatsoever. Therefore, in the absence of an endowment, the right to nominate or present candidates, which arises from the foundation, does not exist, as is clear. Indeed, it is not enough for the Chapter to consent to the union or transformation of benefices in order to acquire such a right; it is absolutely necessary that it establish an endowment from its own goods, or from the chapter's mass, or from other sources; otherwise, there is no foundation whatsoever. Thus, all things, according to the well-known saying of the Glossary: "A patron is made by a donation, a building, a fund." Cf. De Luca, De iuspatronatus, discourse 2, no. 17, discourse 65, no. 15; Schmalzgr., loc. cit., no. 52 ss; Viviani, Praxis iuris patronatus acquirendi, etc., book II, chapter 5, no. 2 ss; Lotterius, loc. cit. no. 8; Ferraris, Bibliotheca, etc., v. Beneficium, article 2, no. 9; Lambertini, Tract, de iure patronatus, book I, part I, question 2, article 3; Eeiffenst., book III, title 38, no. 3 ss. This applies not only to the right of patronage.

[*Latin ed. p. 548*]

548 Acta Apostolicae Sedis - The official commentary also concerns the right of nomination or presentation, which, with a clarification regarding the right of patronage, also arises from the title of foundation, in a particular case. For example, if the founder expressly renounces the right of patronage, he may nevertheless reserve for himself, perpetually or for a time, the right of nominating or presenting a cleric to a vacant benefice; which, certainly, could be done under ancient law, differently than under new law, with the consent of the legitimate ecclesiastical superior. In both cases, the same rule certainly applies, because the title or foundation of the aforementioned right is one and the same, namely, the foundation. Therefore, if from the beginning the Chapter obtained the right of electing or nominating or presenting officials, it did not acquire this right from the title of foundation, but from a mere privilege, which the legislator expressly revoked (can. 403). 2° From the Bull of the Patriarch of

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Aquileia, Cardinal Scarampi-Mazzarotta, April 12, 1460, which the Chapter alleges in its favor, nothing is actually gained, but rather the contrary is true. Indeed: a) There is not a single word in this Bull regarding the right of the Chapter to nominate or present; the matter concerns the institution of officials, which, along with other rights, is said to belong to the Chapter. Furthermore, institution, properly understood, necessarily requires presentation, and indeed, presentation made by another; therefore, if at that time, granted and not denied, the Chapter had the right to canonically institute officials, then certainly the right to nominate or present them belonged to others. Granted and not denied, I say, because, considering the tenor of the entire Bull, it appears that the word "institution" is not to be understood in its proper, i.e., strict sense. - b) The case concerns a concession made by the Patriarch himself, as is evident from the words of the Bull: "We wish that the institution of the officials of the aforementioned Church of Aquileia be entrusted to the Chapter itself..." Furthermore, this power - whether it is understood as canonical institution properly so-called, or as the right of nominating or presenting - today, under the law by which we are governed, no longer exists, as it is clear that it originates from the mere concession or privilege, and not from the law of foundation. 3° The Bull of Benedict XIV, January 19, 1753, which the Chapter also alleges in its favor, manifestly excludes the title of foundation and clearly shows that it concerns an apostolic privilege. This Pope suppressed the patriarchal Church of Aquileia, and erected the collegiate Church of S. Maria Maggiore in the archiepiscopal Church of Udine, granting to its Chapter "the right of freely electing officials and chaplains, placing the Chapter before the canons of the aforementioned patriarchal Church, whom We, as is stated, suppressed and extinguished...." There is no doubt, as is evident from these words, that this concerns a mere apostolic privilege or indult. However, this has been revoked by the Code (can. 403).

[*Latin ed. p. 549*]

Sacred Congregation of the Council, 549. Therefore, after mature deliberation, it is concluded that the Cathedral Chapter of Udine does not possess the right to elect, nominate, or present candidates for benefices, but rather, after hearing the Chapter, it belongs freely to the Archbishop to confer benefices, according to canon 403. Wherefore, etc.

RESOLUTION: Furthermore, in the plenary sessions of the Sacred Congregation of the Council, held in the Vatican Apostolic Palace on February 10, 1923, concerning the proposed question: "Does the Cathedral Chapter of Udine still possess the right to elect or nominate candidates for benefices after the Code of Canon Law?" it was the judgment of the Most Reverend and Most Reverend Fathers to respond: "No." Subsequently, the aforementioned resolution was approved and confirmed by His Most Holy Lord Pope Pius XI, through the undersigned Secretary of the Sacred Congrega-

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tion.

I. Bruno, Secretary.

SACRED CONGREGATION FOR RELIGIOUS ORDERS

DECLARATION REGARDING DISPENSATIONS CONCERNING THE COURSE OF STUDIES.

The Sacred Congregation for Religious Orders, when granting dispensations concerning the course of studies, in accordance with canon 976 § 2, for those entering the sacred orders, has customarily appended the following conditions, by order of His Most Holy Lord Pope Pius, of blessed memory, XI: "They must diligently pursue the study of Sacred Theology, at least until the prescribed four years are duly completed, with the interim prohibition of any ministry of souls, that is, they must not be assigned to giving sermons or hearing confessions or performing external duties of the Church; concerning which, the superiors will remain gravely burdened in conscience; with all other things remaining as they are..."

However, if such faculties or dispensations have already been obtained by any religious order or congregation, either generally for all their students or particularly for some, then His Holiness, in an audience granted to the undersigned Cardinal Prefect on October 23, 1923, declared and decreed: that all and each faculties or dispensations obtained concerning this matter, in any way after the promulgation of the Code, even directly from the Supreme Pontiff or by oral decree or in writing, are null and void.

[*Latin ed. p. 550*]

550 Acta Apostolicae Sedis - The Official Commentary, signed by a rescript of the same authority, is subject to the conditions stated above, and these conditions are to be understood, unless expressly derogated from. Contrary provisions, even those deserving of special mention, are in no way to be considered. Given in Rome, from the Secretariat of the Sacred Congregation for Religious Orders, on the 27th of October, 1923. C. CARD. LAURENTI, Prefect. L. £8 S. Maurus M. Serafini, Abbot, O. S. B., Secretary.

II. INSTRUCTIONS OR LIST OF QUESTIONS WHICH THE GENERAL SUPERIORS AND GENERALS OF MONASTIC RELIGIOUS CONGREGATIONS WITH SIMPLE VOWS MUST ANSWER IN THEIR REPORTS TO THE HOLY SEE EVERY FIVE YEARS. (These instructions were first published by the Holy Congregation for Bishops and Religious, and then revised and improved by the Holy Congregation for Monastic Religious in accordance with the new Code of Canon Law).

1. INTRODUCTORY QUESTIONS.

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1. What confirmations or recommendations has the Congregation received from the Holy See, and when?

2. What is the particular purpose or mission of the Congregation?

3. Has the Congregation, after its founding, in any way changed its original name, or its purpose, or its monastic habit, and with what authorization?

4. How many classes of members does the Congregation have? What vows are taken within it?

5. * How many members have been clothed since the founding of the Congregation, or at least in the last twenty years?

6. * How many members have left the Congregation since its founding, or at least in the last twenty years, and why?

1. Cf. Acta Apostolicae Sedis, XIV (1922), pp. 278 ss.

* Answers to the questions or parts of questions marked with asterisks need only be given in the first report after the publication of these instructions.

[*Latin ed. p. 551*]

To the Holy Congregation concerning Religious Orders: Concerning the manner in which [candidates] are received, whether in the novitiate, or after the taking of temporary vows, or after the taking of perpetual vows? Have there been any fugitives or apostates, and how many?

I. - REGARDING THE PERSONS.

A) Concerning Admission.

8. How many postulants have been received since the last report?

9. For each individual, have the prescribed testimonies been obtained, especially the *litterae testimoniales*, a) for men in general, b) for clerics, c) for those (men as well as women) who have been in a seminary, college, postulancy, or novitiate of another religious order, and have these testimonies been confirmed under oath?

10. Has anyone been induced to enter in any particular way or by any special means? Have the superiors, in particular, made use of newspapers for this purpose?

11. Moreover, where it was necessary or advisable, has sufficient knowledge been sought concerning the character and conduct of those to be admitted?

12. How often, and from what impediments and deficiencies, have dispensations been required, and by which ecclesiastical superiors were these granted?

13. Have all those for whom the postulancy is prescribed observed the

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prescribed time, and that in a house where monastic discipline prevails?

B) Concerning the Novices.

14. How many and which novitiate houses are there, and is each one established with the approval of the Holy See?

15. How many novices have received the habit of the religious order since the last report?

16. What is the current number of novices?

17. Are the novices separated from the laity, according to the regulations?

18. Have all received a complete copy of the Constitutions?

19. Have all, before being admitted to the vows, spent a complete and uninterrupted year under the direction of the Novice Master in the novitiate house?

20. Is the Novice Master free from other offices and burdens that might hinder him in the supervision and guidance of the novices?

21. Has the time of the novitiate, which must be observed according to the Constitutions, been extended or shortened? By how much, and with whose authority?

[*Latin ed. p. 552*]

552 Acta Apostolicae Sedis - Official Commentary 22. During the first year of the novitiate, were the novices exclusively occupied with the advancement of piety, or were they also engaged in other activities, and if so, what activities? 23. Were the novices, during the second year of the novitiate, if such a year exists, sent to other houses, and was the instruction of the Holy Congregation for Religious, dated November 3, 1921, observed? 24. (For Congregations of Sisters). Before the habit was received, before the first reception of the temporary vows, and before the reception of the perpetual vows, did the Bishop or his delegate perform the prescribed examination, and without charge? 25. Was the transfer of the administration of property and the disposition regarding its use and enjoyment carried out each time before the profession, when required, or otherwise at the appropriate time? 26. Did the novices, before taking the temporary vows, freely and without influence make a will regarding their present and any expected possessions? G) Regarding the Professed. 27. How many members does the Congregation now number: a) with temporary vows? b) with perpetual vows? 28. Have the temporary vows always been renewed at the proper time? 29. Were the members, after the expiration of their temporary vows, admitted to the perpetual vows in due time? 30. How many members, whether professed or novices, have died since the last report? D) Regarding those who have left or been dismissed. 31. How many have left the Congregation since the last report: a) of the novices? b) of the professed after the expiration of their temporary vows? c) of the professed during

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the duration of their temporary vows? d) of the professed after taking the perpetual vows? 32. In the dismissal of members, according to the diversity of cases, were the measures prescribed by the holy canons and by the own regulations always observed? 33. Has anyone (except in the urgent cases provided for in canons 653 and 668) been dismissed or has left: a) if it concerned professed with perpetual vows in male congregations, before obtaining the confirmation of the dismissal from the Holy See; or in the case of sisters with perpetual vows, before obtaining the decision of the same Holy See?

[*Latin ed. p. 553*]

553 '6) in casibus in quibus profissiones cum votis temporaliis factae sunt, antequam vocatio ad S. Sedem definita esset; c) si ipse profissus liberationem postulavit, antequam dispensatio ab votis susceptis obtinueretur?

34. (Pro Congregationibus Sororum). Estne omnibus e quolibet causa egressis omnis dotis pars, sicut ordinatum est, reddita, simul cum ornatu quem in congregationem apportaverunt, sed in eo statu in quo ad tempus egressi erant?

35. Egressi suntne, qui sine dote admissi sunt, et qui ex propriis non necessaria providere poterunt, amore provisi, ut, cum ex congregatione discesserunt, ea quae ad securitatem et convenientiam domum revertendi et tempori digne vivendi requiri poterant, haberent?

II. — DE REBUS.

A) De Domibus.

36. Quanti sunt domus congregationis, et in quibus dioecesibus sunt locatae? Estne congregatio in provincias divisa, et quot sunt hae?

37. Suntne, ab ultimo relatu, novae domus apertæ, et quot? In omnibus his casibus, licentia legitimi superioris obtenta est, et praescripta statutorum observata?

38. Quanti membri diversarum classium in singulis domibus habitant, et (si congregatio diversis operibus incumbit) quibus operibus adscripti sunt?

39. Estne, ab ultimo relatu, aliqua domus suppressa, et cui auctoritate?

40. Habentne singuli membri cellas proprias, vel saltem, in communi cubiculo, lectum singuli alios convenienter separatum est?

41. Estne pro cura infirmorum locus specialis et omnimodis opportunus constitutus?

42. Suntne in domibus locum pro accipiendis hospitibus, et haec a communitate religiosa separata?

43. (Pro Congregationibus Sororum). Habentne aedes ecclesiastici vel confessoris ingressum separatum, et nullam communionem cum aedibus

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sororum?

B) De Bonis.

44. Quot sunt, ab ultimo relatu, annuae veniae et expensae: a) congregationis ipsius? b) singulae domus?

[*Latin ed. p. 554*]

55. *Acta Apostolicae Sedis* - Official Commentary.

45. Since the last report, has the congregation as a whole (as such), or individual houses in particular, acquired movable or immovable property, and of what value?

46. Have the funds available been consistently invested in a safe and permissible manner?

47. Has the congregation, since the last report, suffered a loss of its assets or damage? How great was the loss, and from what cause?

48. Have any immovable or valuable movable properties been sold? Which ones, and with whose permission?

49. Has the capital endowment been diminished?

50. Does the common treasury, or any individual house, have any outstanding debts, and how large are they?

51. Have any new debts been incurred since the last report? Of what amount, and with whose authorization?

52. Are the temporal goods, both of the entire congregation and of the individual provinces and houses, administered by duly appointed stewards (procurators) in accordance with the holy canons and the regulations?

53. Have the procurators, both the general procurator and those of the individual houses, at the appointed time, rendered an account of their administration? Were the accounts examined and approved according to the prescribed regulations?

54. Are there any legal proceedings concerning matters relating to the monastic properties?

55. Are the funds and other valuable items carefully preserved, according to the relevant regulations and the provisions of the statutes?

56. Have funds or valuable items been received from laypersons for safekeeping, and under what terms?

57. (For congregations of sisters). Have the dowries of the sisters been invested safely and profitably, with the approval of the ecclesiastical authority? Have they been diminished to cover expenses, to what extent, and with whose permission?

58. Does the congregation possess pious bequests or endowments, either for Masses or for charitable works, and which ones?

59. Have these obligations been faithfully fulfilled?

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60. Have these endowment funds been invested safely and administered separately from other funds?

61. Has an accounting been rendered to the bishop concerning these endowments, in accordance with the holy canons?

62. How much has each house transferred to the common treasury from its remaining funds at the end of each year?

63. Have all these contributions been made willingly or with reluctance?

64. Has the superior or procurator disposed of funds, over which she, although for the benefit of the congregation, nevertheless had free disposal, without rendering an account thereof?

[*Latin ed. p. 555*]

Holy Congregation of Religious, 555, III. – CONCERNING MONASTIC DISCIPLINE. A) Concerning Monastic Life.

65. Are the spiritual exercises, prescribed for each day, month, year, or for specific periods, faithfully performed in each individual house?

66. Do all members attend daily Holy Mass?

67. Can all members participate in the communal exercises, and is time given to those who, at times, must be absent from a communal exercise due to domestic duties, so that they may perform it privately?

68. Are the ecclesiastical regulations observed: a) regarding the prohibition of demanding a confession of conscience; b) regarding Holy Confession; c) regarding the frequent reception of Holy Communion?

69. Are the confessors appointed according to ecclesiastical law? Have any abuses crept in in this regard, whether on the part of the Superiors, by restricting the freedom guaranteed by the law, or on the part of the subordinates, by abusing the freedom granted?

70. In the congregations of sisters, is the ordinary confessor changed every three years, or confirmed with the necessary authorization?

71. Are the regulations concerning the enclosure faithfully observed in that part of the house reserved for the monastic community?

72. Are the cloistered members often permitted to go to the speaking room, and are the regulations concerning this observed?

73. Are cloistered members, except in cases of necessity, assigned a companion by the Superiors when going out?

74. Are catechetical instruction and pious teachings given at all, and in what manner and at what times, to the brothers and to the lay sisters and novices, as well as to the servants and household members?

75. Do the members publish periodicals, and which ones? On which do they work? Are the existing regulations observed in this regard, as well as in the publication of books?

76. Do the members use older or newer books, even if merely handwrit-

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ten, which have been published with the mere permission of the Superiors of the congregation? Which are they?

[*Latin ed. p. 556*]

556 Acta Apostolicae Sedis - Commentarium Officiale B) Concerning the observance of certain particular regulations, 77. Were all the regulations concerning the General Chapter carefully observed: a) regarding the convocation; b) regarding the election of delegates; c) regarding the election of counters and the secretary; d) regarding the election of the Superior General; e) regarding the election of the General Consultors, the General Procurator, and the General Secretary? 78. Did the members have full freedom to write and receive letters that were not subject to the review of the Superiors? 79. Is the law regarding the change of Superiors after the prescribed time faithfully observed? Were dispensations from this law obtained, and if so, how many, and by whom? 80. Did the General Superiors and the Provincial Superiors properly conduct the prescribed visitations of the houses? 81. Did the General Superior, as well as the Provincial and House Superiors, convene their advisors at the prescribed times, in order to deliberate with them concerning the affairs of the community, the province, or the house? 82. Were the members of the council granted due freedom in the deliberations? 83. Were the elections in the General Council conducted freely and according to the prescribed rules? 84. Is communal life present everywhere? Are the necessary things, especially concerning sustenance and clothing, provided to all the members by the Superiors with due paternal love, or are there those who obtain these things from lay people? 85. Is the number of members in any house so small that they are overburdened with work, to the point of endangering their health? 86. Is it ensured that the sick lack nothing of that which each one requires according to his condition, and are their physical and spiritual needs met with due love? 87. (For priestly communities). For how many years are the clerics engaged in studies: a) of the humanities, b) of philosophy, c) of theology? If instruction is given in the house, how many professors are assigned to the individual subjects? 88. Are the professors and the students burdened with other tasks that distract them from their studies?

[*Latin ed. p. 557*]

Sacred Congregation for Religious Orders, Nos. 89-99.

89. Do all students: a) complete the entire course of studies before leaving the seminary; b) regularly fulfill the studies prescribed by ecclesiastical laws before receiving each of the higher orders; c) diligently fulfill all that is required according to canonical regulations for admission to the sacred orders: ordination certificates, dismissal documents, etc.?

90. Has the provision been observed that newly ordained priests undergo an examination at least once a year for five years?

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91. Is any trade or industry practiced that is forbidden by the holy canons, or that brings the religious into frequent contact with lay people? What precautions are taken, both to protect the religious engaged in such activities and to edify those outside the religious community?

92. Do the superiors ensure that the decrees of the Holy See pertaining to religious are brought to the knowledge of their subordinates and are carried out by them? Are, in addition to their own regulations, also those decrees publicly read, the reading of which is prescribed by the Holy See?

Concerning the Works of Charity:

93. To how many persons (or classes of persons) have the members rendered benefits through the works to which they dedicate themselves, according to the purpose of their association?

94. Has the number of these persons decreased anywhere since the last report? For what reasons?

95. (For associations that collect alms door to door): a) Is it clearly and explicitly stated in their statutes that they have the right and duty to collect alms door to door; b) Are the regulations given on this matter by the holy canons and the decrees of the Holy See scrupulously observed in every respect?

96. Do associations of sisters in their houses have lodging quarters (pensions) or private infirmaries for all persons without distinction, including men, and if so, with whose permission and with what precautions?

97. Have the sisters taken over the management of households in seminaries, colleges, or other ecclesiastical institutions, and in what manner?

98. Do the sisters perform certain works of charity (e.g., with infants, with pregnant women, during surgical operations) that appear unsuitable for women dedicated to God and wearing religious habit?

99. Do the sisters who are entrusted with nursing the sick in private homes always adhere to the precautions established in the statutes?

[*Latin ed. p. 558*]

558 Acta Apostolicae Sedis - Commentarium Officiale 100. Habent superiores suis inferioribus permissum ut in domibus saecularium morantur, et quidquid temporis? 101. (Pro sodalitatibus masculinis). Ducunt sodalitatem sororum quasi ab eis separatam et ad ipsos annexam, vel eam tenent immediate vel indirecte sub sua directione, et qua potestate? 102. Ab ultimo relatu, estne aliqua nova opera vel nova genera operum ad opera iam existentes addita, et qua licentia? 103. Obiecta suntne in sodalitate vel in singulis domibus abusus, et qui? 104. Suntne querelae vel difficultates: a) cum superioribus ecclesiasticis loci; b) cum confessoribus; c) cum aedificiis spiritualibus? 105. (Pro sodalitatibus non sacerdotali utriusque sexus). Possedit ne sodalitas domos in quibus iuvenes eiusdem sexus, qui publicas scholas saeculares frequentant, locum oblectationis inveniunt? Ubi sunt hae do-

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mus, et quas scholas frequentant iuvenes? Accipiuntne, et ab quibus, institutionem religiosam?

*** Responsiones ad praedictas quaestiones non solum a superiore generali (vel a superiora generali) signari debent, sed etiam ab omni singulo concilio generali vel assistente, postquam diligentissime examinatae sunt. In sodalitatibus religiosis feminarum, praeterea, a superiore ecclesiastico loci dioecesis in qua superiora generalis cum concilio suo sedem habet, signari debent. Si quis ex concilio generali vel assistente aliquid aliud de magna momenti ad cognitionem Sanctae Sedis allatrum putaverit, hoc in littera personali sine scientia aliorum facere potest. Sed conscientiam suam tenere debet, et considerare quod gravem sui animi perturbationem pararet, si in tali littera secreta aliquid auderet allatrum quod cum veritate non congrueret. Romae, ex officina Sanctae Congregationis pro Religiosis, die 25 Martii 1922.

T. CARD. VALFREDI BONZO, Praefectus.

L.S. Maurus M. Serafini, A.B. O.S.B., Secretarius.

[*Latin ed. p. 559*]

The Most Holy Congregation of the Propagation of the Faith.

DESIGNATIONS OF ORDINARY BISHOPS FOR THE PURPOSE OF APPEALS.

In a meeting held on October 22, 1923, with the permission of the Secretary of the Most Holy Congregation of the Propagation of the Faith, His Holiness granted the following: that, for the purpose of selecting a tribunal of second instance, as mentioned in canon 1594, § 3:

The Apostolic Vicar of Western Tunquin shall designate the Apostolic Vicar of Maritime Tunquin;

The Apostolic Vicar of Upper Tunquin shall designate the Apostolic Vicar of Western Tunquin;

The Apostolic Vicar of Northern Tunquin shall designate the Apostolic Vicar of Central Tunquin;

The Apostolic Vicar of Maritime Tunquin shall designate the Apostolic Vicar of Western Tunquin;

The Apostolic Vicar of Central Tunquin shall designate the Apostolic Vicar of Maritime Tunquin;

The Apostolic Vicar of Southern Tunquin shall designate the Apostolic Vicar of Maritime Tunquin;

The Apostolic Vicar of Eastern Tunquin shall designate the Apostolic Vicar of Central Tunquin;

The Apostolic Prefect of Lang-Son and Cao-Bang shall designate the Apostolic Vicar of Northern Tunquin;

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The Apostolic Vicar of Northern Cochinchina shall designate the Apostolic Vicar of Eastern Cochinchina;

The Apostolic Vicar of Eastern Cochinchina shall designate the Apostolic Vicar of Northern Cochinchina;

The Apostolic Vicar of Western Cochinchina shall designate the Apostolic Vicar of Cambodia;

The Apostolic Vicar of Cambodia shall designate the Apostolic Vicar of Western Cochinchina;

The Apostolic Vicar of the Kingdom of Siamensis shall designate the Bishop of Malacca.

[*Latin ed. p. 560*]

560 Acta Apostolicae Sedis - Official Commentary II NOMINATIONS Reverend Father Joseph Gignac, canon theologian of the Cathedral Church of Quebec, has been appointed President of the National Council of the Pontifical Missionary Society for the Propagation of the Faith for Eastern Canada. Reverend Father Joseph M. Delgado Palacios has also been appointed President of the National Council of the same Pontifical Society for Venezuela. SACRED CONGREGATION FOR RITES QUESTIONS The Sacred Congregation for Rites has requested clarification on the following matters: I. Does the exception mentioned in title I, chapter II, paragraph 11, of the new rubrics of the Roman Missal, namely "except for Masses nos. 7-9," apply to the Masses listed below in title IV, nos. 1-5, so that such Masses may also be permitted in churches that have only one Mass, on the second day of February, even if the Blessing of Candles is performed, and in the Major and Minor Litanies, even if a procession is held? II. If the first day of the week falls on the second, third, or fourth day of the month of January, and elsewhere the Office for the day after the Octave of the Circumcision of the Lord is observed, for the votive Mass of the Most Sacred Heart of Jesus, granted by decree no. 3712 of the Sacred Congregation for Rites, dated June 28, 1889, for the City and the World, should the Mass "Puer natus est nobis" be said, of the date December 30, according to the decree of the Sacred Congregation for Rites of June 27, 1923, or rather, in this case, should the Mass of the day after the Octave of the Circumcision be said, as a solemn votive Mass, without the commemoration of the Most Sacred Heart of Jesus, according to the decree of the same Sacred Congregation for Rites of Hildesheim, June 16, 1922, ad XI and XIII? III. Should the Creed be said in the Mass of a feast of the first or second class, to which the Creed does not inherently belong, if it is celebrated outside of Sunday, within the Octave common to some feast that has the Creed, without a commemoration being made?

[*Latin ed. p. 561*]

The Holy Congregation of Rites, 561, and the Sacred Congregation [of

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the Council], having heard the vote of the special Commission, judged it fitting to respond as follows: To I. Negatively. To II. Negatively regarding the first part; Affirmatively regarding the second. To III. Affirmatively, according to the norm of the special rubric of the Roman Missal on the feast of Saint Joachim, Confessor, on August 16th; except that a sung or conventual Mass for the feast should not be celebrated, if another sung or conventual Mass for the Octave is celebrated, according to the new rubrics of the Roman Missal, Title V, paragraph 4, and the decree of the Holy See, number 4192, of the Order of the Friars Minor, November 10, 1906, to II, 2. And thus it responded and declared, on October 26, 1923.

[Signed] A. CARD. VICO, Archbishop of Porto and São Eufemia, Prefect of the Holy See [Secretariat]. Alexander Verde, Secretary.

SACRED CONGREGATION FOR EXTRAORDINARY ECCLESIASTICAL AFFAIRS

Decree of October 30, 1923: The authority of the Apostolic Delegate in China is extended to the diocese of Macao, while the competence of the Apostolic Nuncio in Lisbon remains in force for matters concerning dealings with the Lusitanian Government.

[*Latin ed. p. 562*]

562 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED PENITENTIARY TRIBUNAL

APOSTOLIC INDULGENCE

On the first day of June, 1923, Our Holy Father, Pope Pius XI, of blessed memory, during an audience, graciously granted, to the undersigned Cardinal Penitentiary Major, for the increase of the piety of the faithful towards the Most Holy Sacrament, a partial indulgence of three hundred days, to be gained by those who, entering the church, before all other acts of devotion, approach the altar where the Most Holy Eucharist is reserved, and there, at least with a contrite heart, briefly adore the Most Holy Sacrament. This present grant is valid forever, without any brief being required. Notwithstanding any contrary provisions.

O. CARD. GIORGI, Major Penitentiary.

L. S. S. Fagiolo, S. P. Secretary.

SACRED ROMAN ROTA

WESTMONASTER. NULLITY OF MARRIAGE (FROM THE

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CHAPTER ON CLANDESTINITY)

During the happy reign of Pope Pius XI, in the first year of his pontificate, on the thirteenth day of December, in the year 1922, the Most Reverend Fathers, the Reverend Julius Grazioli, presiding, Franciscus Parrillo and Franciscus Solieri, Auditors at Tournon, in the case of Westmonaster, concerning the Nullity of Marriage, between Mariam Agnes M., an actress, represented by her legitimate procurator, Nazarenus Ferrata, advocate, and Laurentium Renatum D., the defendant, with Carmelo Conte, the Defender of the Bond, intervening and disputing in the case, pronounced the following definitive sentence in the appeal stage. Maria Agnes M., the actress in the case, having already been orphaned by her mother, was sixteen years of age. And so, together with her father, who had gone elsewhere...

[*Latin ed. p. 563*]

In Romana, a marriage was arranged for £63, and the young woman was to reside on the island of Mauritius. There, she met Laurentius Renatus D., who was also of French nationality and lived on the island with his father. It soon transpired that Renatus, captivated by the girl's appearance, asked her to become his wife. It does not appear that Mariae was very enthusiastic about the proposal; however, urged on by her father and pressured by a matchmaker, whom Mariae did not particularly like, the marriage was celebrated on March 19, 1901, before the parish priest of the church dedicated to Saint Teresa, in the locality commonly known as Curepipe. Although the marriage lasted for fifteen years, it was not peaceful. It is alleged that the fault lay with Renatus, who, entangled in adulterous affairs, abandoned his wife and no longer wished to return to her. Therefore, it is not surprising that Mariae, having lost all hope of reforming Renatus, eventually turned to the civil authorities and, citing her husband's abandonment, requested a divorce. Having obtained this, she also sought to obtain her freedom before the Church. No impediment to the nullity of the marriage she had contracted appeared to be lacking; it was demonstrated that the marriage itself had been celebrated before the parish priest, in a parish in which neither of the spouses, at the time the marriage was celebrated, had their domicile or quasi-domicile. Therefore, in accordance with the mandate of the Sacred Congregation for the Discipline of the Sacraments, the case was not heard by the Curia of the dioecesis Portus Ludovici, but by the Curia of Westmonasteriensem, and on February 23, 1922, a judgment was rendered, declaring the marriage between Mariae M. and Laurentius Renatus D., celebrated on March 19, 1901, before the parish priest of the church dedicated to Saint Teresa in the locality commonly known as Curepipe, to be valid, notwithstanding the provisions of cap. Tametsi, sess. XXIV, cap. I, De Reformatione, of the Council of Tridentini. An appeal was duly lodged against this judgment by the Defender of the Bond of Westmonasteriensem, and the case is now presented under the usual formula of doubt: Does the

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nullity of the marriage in this case exist? INJURE. - The marriage, the validity of which is contested on the grounds of clandestine celebration, was celebrated before the Planum decretum. It must not be presumed to have been issued lightly; therefore, the question to be resolved relates solely to the application of cap. Tametsi, sess. XXIV, cap. I, De Reformatione, of the Council of Tridentini. It is known that this same cap. Tametsi did not apply everywhere on Earth, because it had not been publicly promulgated in all parishes. Indeed, the Fathers of Tridentini, in order to avoid the hatred of non-Catholics and other inconveniences, prescribed a very specific form for the promulgation of the aforementioned cap. Tametsi. They ordered that all Ordinaries should ensure that the Decree itself be published and explained to the people in each parish of their dioceses, and they also stipulated that the law regarding the presence of one's own spouse should be observed.

[*Latin ed. p. 564*]

564 Acta Apostolicae Sedis - The official record states that the validity of a marriage loses its force thirty days after its publication. Therefore, the Fathers of Tournon considered it necessary to investigate whether the Tridentine Decree concerning the essential form of marriage was indeed in force in the island of Mauritius, or whether the same Decree had been published in the parishes of Port-Louis, or at least had been observed for so long as to be considered a decree of the Council of Trent or of the Roman Pontiff, such that, by the common belief of the faithful and with the consent of the Bishops, marriages celebrated without the Tridentine form were considered null and void. Indeed, as stated by Em. D'Annibale, in Summula Theol. Moral., Part I, III, n. 458, note 45, concerning the promulgation of the Tridentine law: "For the Latins, observance is equivalent to publication." However, when questioned directly about the publication of the Tridentine Decree in the island of Mauritius, both the Reverend O'Loughlin, parish priest of the church of Saint Theresa, who celebrated the marriage of the actress with Renato, and the current Bishop of the diocese of Port-Louis, Reverend Father John Murphy, responded in such a way as to suggest that there was reason to doubt the publication of said Decree. Furthermore, investigations conducted in the archives of the Sacred Congregation of Propaganda Fide revealed that, on several occasions, during the second half of the century, at the request of the Bishops of the diocese of Port-Louis, inquiries were made regarding the publication of the Tametsi chapter in the island of Mauritius before the Sacred Congregation of the Holy Office. On June 20, 1866, the Em. General Inquisitors responded to the question posed: "According to what has been presented, it is not established that the Tametsi Decree was published in the diocese of Port Aloysius, nor that the Decree was observed in accordance with the Council of Trent; therefore, marriages begun in that diocese without that form are indeed gravely illicit, but valid." However, since the Bishops of Port-Louis did not accept this de-

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cision and insisted that the matter be examined again, a decree was issued on June 5, 1889, in which the same Em. General Inquisitors reaffirmed the decision of the feast day of the fourth of June, that is, June 20, 1866. This was confirmed a third time on March 11, 1891, when the Sacred Congregation of the Holy Office, with the approval of the Supreme Pontiff, decreed: "From the newly presented information by the Reverend Archbishop, it is not proven that the Tametsi Decree was published in the parishes of that diocese, nor that it was observed in accordance with the Council; therefore, the decision of the feast day of the fourth of June, June 20, 1866, should stand, and the zeal of the same Archbishop should be commended, by which he strives to ensure that marriages are celebrated before the parish priest and witnesses." Moreover, on August 2, 1907, the Sacred Congregation of the Council issued the Decree Ne temere, and the Bishop of Port-Louis, Reverend Father Peter Augustine O'Neill, issued letters dated March 25, 1908, to the Em.

[*Latin ed. p. 565*]

The Roman Rota, number 565, to the Prefect of the Congregation for the Propagation of the Faith, in which, concerning the promulgation of the aforementioned Decree *Ne Temere agens*, among other things, it states: "I wish to add that we have received this Decree with satisfaction, because of the difference that exists among our faithful regarding the validity of civil marriages. For, on the one hand, the Holy See, having been consulted twice, has responded twice: 'It does not appear that the Decree of Trent was published,' and that civil marriages should be considered valid; and the majority of educated Catholics agree with this decision; but, on the other hand, the poor and uneducated classes persist in believing that a marriage without a priest does not bind them in conscience. It would be good to put an end to this misunderstanding, which greatly troubles us when these poor people abandon their civil spouses to take another before the priest, or when it is necessary to dissolve concubinage in which they fall after a civil marriage." It is therefore evident that, in the year 1901, when the marriage of Maria Agnes M. was celebrated, the Decree *Tametsi* was not in force in the parishes of the diocese of Port-Louis. Given this, it is entirely unnecessary to inquire whether the same marriage took place before the proper parish priest of one or the other spouse, or whether the spouses Maria M. and Renatus D. complied with the law, which in no way was binding on them for the validity of the act. Having considered all of this in law and in fact, We, the undersigned Auditors, sitting for the tribunal and having only God before our eyes, invoking the name of Christ, declare and definitively pronounce judgment on the proposed question: Negatively, that is, it does not appear that there is any nullity of the marriage in this case. Furthermore, We decree that the legal expenses be paid by the plaintiff, Maria Agnes M. Thus We pronounce, ordering the Ordinaries of the places

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and the officials of the tribunals to whom it pertains to enforce this Our definitive judgment according to the provisions of title XVII, book IV, of the Code of Canon Law, and to proceed against those who resist, according to the aforementioned canons, and especially chapter 3, session 25, concerning Reforms, of the Council of Trent, and canon 1924 of the Code of Canon Law, using the executive and coercive means that may be more suitable and effective for the circumstances. Rome, in the seat of the Tribunal of the Sacred Roman Rota, December 13, 1922.

o Julius Grazioli, Presiding.

Francis Parrillo.

Francis Solieri.

From the Chancery, January 8, 1923.

T. Tani, Notary.

ACTA, Volume XV, number 11. — 6-11-1923. 38

[*Latin ed. p. 566*]

566 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA. Wednesday, October 17th, His Holiness received in audience the Most Reverend Mr. Giuseppe Smodiaka, Extraordinary Envoy and Plenipotentiary Minister of the State of Serbo-Croato-Sloveno, for the presentation of his credentials.

SACRED CONGREGATION OF THE SACRAMENTS. NOTICE OF COMPETITION.

In the Secretariat of the Sacred Congregation of the Sacraments, a competition for two positions of Minor Officials will be held on November 30th of the present year, at 8:30 in the morning. Clergy who wish to participate must, no later than November 15th of the aforementioned year, submit the relevant application to the Most Reverend Cardinal Prefect, accompanied by a certificate of good standing from their Ordinary and from the Most Reverend Cardinal Vicar of His Holiness, and also by documents of the ecclesiastical studies completed, of the academic degrees obtained, and of any other qualifications the candidate may possess. The competition will consist of a written examination on canonical matters, pertaining to the Holy Orders and Marriage, and on the specific competence of this Sacred Congregation.

From the Secretariat of the Sacred Congregation of the Sacraments, October 15th, 1923.

f L. CAPOTOSTI, Bishop in title of Terme, Secretary.

SACRED CONGREGATION OF RITES.

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On Tuesday, October 23rd, 1923, before the Most Reverend and Most Illustrious Cardinal Vincenzo Vannutelli, Promoter of the Cause of Beatification and Canonization of the Servants of God, John Mary du Lau, Archbishop of Arles; Francis Joseph de la Rochefoucauld, Bishop of Beauvais; Peter Lewis de la Rochefoucauld, Bishop of Saintes; and their Companions, who are asserted to have been killed in Paris in the year 1792.

[*Latin ed. p. 567*]

Diary of the Sacred Congregation 567, out of hatred for the Faith, the Congregation of the Sacred Preparatory Rites was held, in which the Reverend Prelates and theological consultants of the same discussed and voted on the question: whether there is proof of martyrdom, of the cause of the martyrdom, and of the signs or miracles performed by the same. On Tuesday, November 6, 1923, before the Most Reverend and Most Eminent Cardinal Lewis Billot, Promoter of the Cause of Canonization of the Blessed John Eudes, Apostolic Missionary and Founder of the Congregation of Jesus and Mary and of the Order of the Blessed Virgin Mary of Charity, the Congregation of the Sacred Preparatory Rites was held, to discuss the question of two miracles which are asserted to have been wrought by God through the intercession of the same Blessed, which are proposed for his canonization.

SACRED ROMAN ROTA. On Monday, October 16, in the Apostolic Palace of the Vatican, after the Mass of the Holy Spirit, before the august presence of the Holy Father, the solemn inauguration of the legal year was held, in which the Most Reverend Monsignor Frederick Catta ni-Amadori, Pro-Dean, in place of the Most Reverend and Reverend Monsignor Giovanni Prior, Dean of the Auditors of the Rota, who was prevented by illness, after offering prayers for the restoration to health of the same Monsignor Dean, read the following address, which His Holiness deigned to approve with elevated words imbued with great benevolence and consideration:

Most Blessed Father. - When, with the Apostolic Constitution *Sapienti Consilio*, the Tribunal of the Sacred Rota was restored to activity, the first thought of the Auditors was to form a wise regulation of procedure for all judicial acts, as that from which depends the legality, order, speed, and often also the equity of judgments.

- In it, some of the ancient Roman regulations were revived, and new norms were introduced, according to the new needs of times so changed. Thus began the *Regulae servandae in iudiciis apud Sacrae Romanae Rotae Tribunal*. These were then largely used by the compilers of the Code of Canon Law in the book *De processibus*, as a source of procedural law; so much so that, in the indications of the sources of the canons, there are as many as 165 times that our Rules are cited. Thus, while our Rules have provided the fourth book of the Code with a copious amount of material, this in turn has extended our procedure to the entire Catholic world, bringing to

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the law three great advantages, which, where before this part was generally little known, vague, and uncertain, has now acquired unity, firmness, and notoriety.

But the College of Auditors would not have deservedly earned enough praise for the judicial procedure, if, in addition to having become a master in theory, they had not done the same in practice. For if practical science is, for its own...

[*Latin ed. p. 568*]

568 Acta Apostolicae Sedis - Commentarium Officiale. Regarding the entire jurisprudence, the part pertaining to judicial matters is, indeed, of great importance. To truly understand it, practice under good guidance is more valuable than learned lectures, for it is known that one can only learn to do well by actually doing. For this reason, since the year 1911, a legal practice studio has been established in our Tribunal, to which a carefully considered and well-defined regulation was given, the execution and observance of which was entrusted to the Promotor of Justice.

Young ecclesiastics and laymen are admitted to this internship, with due precautions, and each is obligated to study and submit opinions on the legal cases and issues presented to them; these opinions are then reviewed by the Promotor of Justice, under whose direction meetings are held where theoretical and practical issues (particularly those of procedure) are discussed, having been previously studied by each student. The course lasts for three years, after which young graduates in Canon Law may take a written examination before the College of Auditors, and, if approved, they have the right to be included in the register of Italian Advocates. This is a very useful practice, whereby young people who already possess knowledge of the law perfect it and combine it with practical experience, much like someone who first studies a vast region in geography and then visits it in person.

However, this internship, although very useful, has been little frequented until now; but in the past year, it has begun to flourish. Indeed, more than forty new registrations were received from young people belonging to various dioceses of Italy and foreign countries, some of whom are seeking to obtain, after the three-year period, the title of advocate, while others are attending the study of legal cases. This will certainly be of great benefit to their respective dioceses, which will be able to have experienced officials for the administration of justice, and in no other Tribunal could such extensive and profitable practice be obtained as in ours.

Therefore, it is to be hoped that the diocesan curias, aware of the advantages that this internship can bring them, will encourage more and more good, willing, and diligent young people to participate in this provident institution.

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I stated that no other Tribunal offers, as ours does, such a broad and profitable opportunity for legal practice; and this is due to both the variety of cases that are handled by us, and their number, and the definitive judgment with which they are concluded. Thus, in the past year, more than forty cases were brought to completion by us, and more than ninety new cases arrived, which must be submitted to our judgment. Of these, however, more than three-quarters are brought to obtain a declaration that marriages already dissolved are null.

The reason for the excess of matrimonial cases is very well indicated by Your Holiness in the summary presented in the encyclical *Ubi arcano Dei*, which describes the evils that, like so many plagues, afflict civil society, especially after the war; and it warns that among the most fearsome is that which has penetrated the sanctuary of families, in which too often the [divine law of marriage] is forgotten.

[*Latin ed. p. 569*]

Diarium Romanae Curiae 569: The sanctity of the conjugal bond is forgotten, and so are the sacred duties which it imposes before God and before human society. Therefore, an ever-increasing amount of work is prepared for the judges, and also for those who defend the sacred bond, who, in the past year, presented forty-five defenses. Moreover, strengthened by divine grace, by the Apostolic Blessing, and by the paternal benevolence of Your Holiness, we will continue willingly on this arduous path, always united in fraternal friendship, as is fitting for priests of Christ, whose first thought must be to seek, in their exalted ministry, the Kingdom of God and His justice; and with the glorious tradition of our Tribunal before our eyes, which, like a bright beacon, shows the path to be followed. In this way, by working for justice, we will cooperate with the peace of Christ, which is the magnanimous aspiration of Your Holiness; for if justice is the mother of order, it is also the mother of peace, which is the tranquility of order. But, if our work is too meager in the face of the abundance of evil, our fervent prayer is that the great work of Your Holiness may achieve the desired end of soon restoring the peace of Christ, along with the Kingdom of Christ, to the world, which is still troubled by discord.

SECRETARY OF STATE APPOINTMENTS:

By a letter from the Secretariat of State, the Holy Father Pius XI, happily reigning, has deigned to appoint:

October 28, 1923.

Most Reverend Monsignor Giulio Serafini, titular Bishop of Lampsaco, Secretary of the Sacred Congregation of the Council.

By Apostolic Briefs, the Holy Father Pius XI, happily reigning, has deigned to appoint:

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Assistant at the Papal Throne:

October 1, 1923.

Most Reverend Monsignor Enrico Moeller, Archbishop of Cincinnati.

Apostolic Protonotary ad instar participantium:

September 27, 1923.

Most Reverend Monsignor Silvestro de Leon, of the diocese of Tamaulipas.

Domestic Prelates of His Holiness:

May 24, 1923.

Most Reverend Monsignor Aristide Aubert, of the diocese of Troyes.

October 4.

Most Reverend Monsignor Sigismondo Pilch, of the diocese of Kielce.

[*Latin ed. p. 570*]

570 Acta Apostolicae Sedis - Official Commentary. October 15, 1923. Monsignor Emerieo Ridárcsik, of the archdiocese of Erlau. Monsignor Paolo Dutkay, of the same archdiocese. Monsignor Giovanni Böhm, of the same archdiocese. October 19. Monsignor Anthony Nantel, of the archdiocese of Montréal.

HONORS: By Apostolic Briefs, the Most Holy Father Pius XI, happily reigning, deigned to bestow:

The Order of Saint Gregory the Great, civil class: September 27, 1923. Upon Mr. Augusto Mendes Leal, of Lisbon. October 3. Upon Mr. Enrico Gagnon, of the archdiocese of Québec. October 4. Upon the Reverend Engineer Adriano Barcelloni Corte, of the diocese of Belluno and Feltre. October 19. Upon Mr. Miecislao Chlapowski, of the archdioceses of Gnesen and Posen.

The Knighthood of the Order of Saint Gregory the Great, civil class: May 7, 1923. Upon Mr. Andrea Valton, of the diocese of Troyes. September 25. Upon Mr. Renato Bazin, of the same diocese. September 27. Upon Mr. Bartolomeo Gache, of the diocese of Tarbes and Lourdes. September 30. Upon Mr. Anthony Maccanti, of the archdiocese of Ferrara. October 11. Upon Mr. Doctor Enrico Bertoye, of the diocese of Grenoble. October 17. Upon Mr. Lazzaro Drut, of the same diocese. October 18. Upon Mr. Roger O'Dwyer, of the diocese of Little Rock. October 18. Upon Mr. Doctor Filippo Frattali (Rome). October 22. Upon Mr. Giovanni Franke, of the archdiocese of Vienne. October 22. Upon Mr. Alessandro Qidtman, of the diocese of Harlem.

The Knighthood of the Order of Saint Sylvester: October 23, 1923. Upon Mr. Professor Filippo Cozzolino (Rome). Upon Mr. Professor Pietro Ridolfi

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(Rome). Upon Mr. Architect Enrico Gismondi (Rome).

[*Latin ed. p. 571*]

From the Roman Curial Diary, 571. BY THE GRACE OF GOD, HIS HOLINESS: By letters from His Excellency, Monsignor Maggiordomo, the Most Holy Father, Pope Pius XI, reigning happily, deigned to appoint:

Secret Chamberlains, Extraordinary, of His Holiness:

July 28, 1923. Monsignor Giovanni Dellepiane, of the archdiocese of Genoa.

August 25. Monsignor Albino Zmijewski, of the diocese of Plock.

September 27. Monsignor Michael Angelo Edwin, of the diocese of Madras.

October 10. Monsignor Edoardo Soltész, of the diocese of Kassau.

October 10. Monsignor Francesco Zagolla, of the same diocese.

October 10. Monsignor Giuseppe Kangyera, of the same diocese.

October 10. Monsignor Stefano Latzkó, of the same diocese.

October 10. Monsignor Valentino Belati, of the same diocese.

October 10. Monsignor Giuseppe Vasskó, of the same diocese.

October 10. Monsignor Emilio Sebeczky, of the same diocese.

October 12. Monsignor Domenico Marena, of the archdiocese of Gonza.

October 15. Monsignor Carlo Giaume, of the archdiocese of Turin.

October 19. Monsignor Giovanni Cupia, of the diocese of Novara.

October 19. Monsignor Domenico Novak, of the diocese of Veszprimia.

Secret Chamberlains, with Sword and Cape, Extraordinary, of His Holiness:

October 15, 1923. Mr. Edoardo Potworowski, of the diocese of Posen.

October 20. Mr. Giuseppe Ignazio Valenti, of the archdiocese of Maiorca.

Honorary Chamberlains, in Peacock Blue, of His Holiness:

September 27, 1923. Monsignor Eugenio Loschi, of the diocese of Carpi.

October 9. Monsignor Stanislao Marchewska, of the diocese of Kielce.

October 9. Monsignor Boleslao Piekowski, of the same diocese.

October 9. Monsignor Giuseppe Pawowski, of the same diocese.

October 9. Monsignor Antonio Sobezynski, of the same diocese.

October 9. Monsignor Teófilo Farzebski, of the same diocese.

October 9. Monsignor Antonio Zratek, of the same diocese.

October 9. Monsignor Antonio Zimniak, of the same diocese.

October 10. Monsignor Ernesto Dalla Libera, of the diocese of Vicenza.

October 13. Monsignor Giulio Schmid, of the archdiocese of Strigonia.

October 17. Monsignor Stefano Sipos, of the diocese of Cinque Chiese.

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October 17. Monsignor Nicola Gebauer, of the same diocese.

[*Latin ed. p. 572*]

572 Acta Apostolicae Sedis - Official Commentary of the Honorary Chamberlain of Sword and Cape, Supernumerary, of His Holiness: October 17, 1923. Mr. Camillo Corsanego, of the archdiocese of Genoa. Honorary Secret Chaplains of His Holiness: September 24, 1923. Monsignor Ettore Morisi, of the diocese of Piacenza. October 17: Monsignor Francesco Akos, of the diocese of Cinque Chiese. Honorary Chaplain *extra Urbem* of His Holiness: October 9, 1923. Monsignor Pietro Maczka, of the diocese of Kielce. NECROLOGY: August 27, 1923. Monsignor Emanuele Secondo Ballon, titular Bishop of Arabisso. September 29: Monsignor Antonio Cirillo Stojan, Archbishop of Olmütz. October 3: Monsignor Francesco Bessière, Bishop of Costantana. October 20: Monsignor Giuseppe Stoffels, titular Bishop of Daraa. October 20: Monsignor Lucio Antonio de Sousa, Bishop of Botucatu. October 24: Monsignor Silvio Gasperini, Bishop of Anagni. NOTICE: The Directorate of the Pontifical Annual, at the Secretariat of State, earnestly requests that the Most Reverend and Venerable Ordinaries of the dioceses, the prelates' colleges, the Superiors General of the religious orders, the Rectors of the ecclesiastical colleges, and all dignitaries belonging to the Papal Court, transmit to them in a timely manner the reports and corrections necessary for the edition of the Annual for the coming year 1924, in accordance with the circular letter of the Most Eminent Cardinal Gasparri, Secretary of State, dated July 15, 1915, and the particular instructions received at the time of appointments and promotions.

[*Latin ed. p. 573*]

Year XY - Vol. XV, December 1, 1923, No. 12. OFFICIAL COMMENTARY. ACTA of Pope Pius XI. XI. ENCYCLICAL LETTER TO VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ECCLESIASTICAL SUPERIORS, MAINTAINING PEACE AND COMMUNION WITH THE APOSTOLIC SEE: ON THE FEAST OF THE 300TH ANNIVERSARY OF SAINT JOSEPHAT, MARTYR, ARCHBISHOP OF POLOCZ, OF THE EASTERN RITE. PIUS PP. XI. To the Venerable Brothers, greetings and the Apostolic Blessing. The Church of God has been established by a most admirable plan, so that it may be like a vast family in its fullness of time, encompassing the entire human race. We know that, along with other notable characteristics, it is distinguished by its ecumenical unity. For Christ the Lord did not merely demand from the Apostles that they fulfill the mission which He had received from the Father, when He said: "All power is given to me in heaven and on earth" (MATTH., XXVIII, 18), but He also willed that the Apostles should be a college, united in two ways by a most intimate bond: internally,

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by the same faith and charity, which is diffused in hearts... through the Holy Spirit; and externally, by the government of one over all, when He conferred the primacy upon Peter (JOHN, V, 5).

[*Latin ed. p. 574*]

574 Acta Apostolicae Sedis - An Official Commentary, based on a principle and visible foundation. He most diligently commended this unity to them, under the shadow of mortal death; He Himself, the Father, prayed with the utmost fervor, and obtained, being heard, this grace. 3 Therefore, the Church coalesced and grew into "one body," and was itself one, living and flourishing spirit; of which Christ is the head, from whom the entire body is compacted and connected through every joint of service; but, for the same reason, the visible head is he who fulfills the office of Christ on earth, the Roman Pontiff. To him, as the successor of Peter, falls perpetually that voice of Christ: "Upon this rock I will build My Church," and that vicarious ministry, conferred upon Peter, never ceases to strengthen his brothers, and to feed all the flock of the Lord, both sheep and lambs. Truly, no one has ever been so hostile an enemy to man as he who desired to disrupt the unity of the Church's governance, which is joined with "the unity of the Spirit in the bond of peace." 6 Although he could not, in any way, prevail against the Church itself, he nevertheless succeeded in separating many, and even entire peoples, from its bosom and embrace. In this regard, the conflicts between nations, the laws alien to religion and piety, and the insatiable pursuit of worldly goods have had great influence. But the most grievous and saddening of all was the secession of the Byzantines from the ecumenical unity; to this evil, although the Council of Lyons and Fiorentino sought to provide remedies, it nevertheless erupted again and continues to this day, to the great detriment of souls. From this, we see that divisions have arisen, affecting both the West and the Eastern Slavs, although these latter remained within the embrace of the Mother Church for a longer time than others. It is known that they were accustomed to have some connection with this Apostolic See, even after Michaelis.

[*Latin ed. p. 575*]

575. The acts of the Council of Lyons (PU, p. XI) state that the schism, which had been interrupted by the first incursions of the Tartars and then the Mongols, was subsequently restored and maintained, and that the obstinacy of the powerful could not prevent it. And indeed, in this matter, the Popes of Rome spared nothing that was within their power; and some of them showed a particular zeal and care for the salvation of the Eastern Slavs: such as Gregory VII, who, when asked by the Prince of Kyiv, "Demetrius, King of the Russians, and his wife, the Queen," while in Rome, most amicably prayed in letters that all good things might come from God; 1 as did Honorius III, who sent legates to the city of Novgorod; and also Gre-

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gory IX, and not long after, Innocent IV, who sent a man of great courage and strength to that place, John of Plano Carpini, an ornament of the Franciscan Order. The fruits of the diligence of these predecessors of ours were seen in the year 1255, when a reconciliation and restoration of unity was achieved, and in order to celebrate this, the abbot Opizo, the Pope's legate, solemnly imposed the royal insignia upon Daniel, the Roman's son, with solemn ceremonies. Therefore, according to the venerable tradition and custom of the ancient Eastern Slavs, this also came to pass: that at the Florentine Council, Isidore, the Metropolitan of Kyiv and Moscow, and also a Cardinal of the Holy Roman Church, declared in the words of his own people that he would most holily and inviolably maintain the Catholic unity in the faith of the Apostolic See. Thus, for many years, the union was restored in Kyiv; but the disturbances that arose in public affairs at the beginning of the 16th century increased the causes for breaking this union; nevertheless, it was happily renewed in the year 1595 and, in the following year, promulgated at the Council of Brześć, by the Metropolitan of Kyiv and other Ruthenian bishops; whom Pope Clement VIII most lovingly received, and by a decree, the Most High Lord called upon all the faithful to give thanks to God, "who always thinks of peace, and desires all men to be saved," 1 Timothy, chapter 2, verse 4, in Migne, Patrologia Latina, volume 148, column 425, "and to come to the knowledge of the truth."

[*Latin ed. p. 576*]

576 Acta Apostolicae Sedis - Commentarium Officiale. Ita autem ut in aeternum perseveraret concordia et consensus, Providentissimus Deus eam, simul cum sanctitate, martyrio consecravit, ut signum esset. Quantum laus adhibita est Archiepiscopo Polocensi, Iosaphat, ritu Slavonico orientali, quem iure praeclarum agnoscimus, vel decus, vel columen Slavorum Orientalium; quoniam vix quisquam alius plus nomen eorum illustravit, aut melius saluti consuluit, quam hic ipse, et Pastor et Apostolus, praesertim cum sanguinem suum pro unitate Sanctae Ecclesiae effudit. Cuius praeclarissimi martyrii natalis cum adsit tercentesimus, valde Nobis placet memoriam tanti viri renovare, ut maioribus honoribus precibus Domino exoratus « excitet in Ecclesia sua spiritum, « quo repletus beatus Iosaphat, Martyr et Pontifex... animam suam « pro ovibus posuit»; 1 et ut, aucto in vulgo studio unitatis promovendae, continuetur quod ipse urgebat, opus, usque dum promissum illud Christi, et idem sanctorum omnium optatum, eveniat: « et fiet unum ovile et unus Pastor ». 2 Hic, parentibus ab unitate dissitis ortus est, sed sancte ablutus, accepto Ioannis nomine, a teneris unguiculis pietatem coluit; cumque splendorem liturgiae Slavonicae sequeretur, veritatem et omnia Deique gloriam quaesivit, ob eamque rem, nullis humanis impulsis rationibus, ad communionem Ecclesiae unius oecumenicae seu catholicae se puerulus applicavit; ad cuius quidem communionem se destinatum, ipso rite suscepto baptismate,

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iudicabat. Quin etiam, caelesti quodam instinctu se moveri sentiens ad sanctam universaliter redintegrandam unitatem, mox eo plura se conferre posse intellexit, si ritum orientalem Slavonicum et Basilianum vitae monasticae institutum in Ecclesiae universalis unitate retineret. Quare anno sancti Basilii alumnos cooptatus, appellatus Iosaphat, omnium MDCIV inter monachos, depositoque Ioannis nomine, exercitationi virtutum se totum dedit, pietatis maxime et austeritatis. Quem enim Crucis amorem, prima aetatula, Iesum Crucifixum contemplando, conceperat, eum perpetuo deinceps ostendit prorsus singularem.

1 In officio S. Iosaphat.

2 IOAN., X, 16.

[*Latin ed. p. 577*]

577 The acts of Pope Pius XI attest that the Metropolitan of Kyiv, Joseph Yelamin Rutsky, who had previously served as archimandrite of that monastery, testified that the monastery "had progressed in a short time to the point where it could be considered among the best." Therefore, upon his ordination to the priesthood, Archimandrite Iosaphat was appointed and became the superior of the monastery. In the discharge of his duties, he not only strove to protect the monastery and its church building, and to defend them against the attacks of enemies, but also, because they were almost deserted by the faithful, he endeavored to restore the Christian population to them. Meanwhile, he was particularly concerned about the union of his people with the See of Peter, and he sought out all arguments that might promote and strengthen that union, especially by examining liturgical books, in which the Eastern Christians, and even those who dissented, had been accustomed to follow the prescriptions of the holy Fathers. Having thus employed such diligent preparation, he began to work for the restoration of unity with such force and gentleness, and with such fruit, that he was even called by his adversaries "a soul-winner." Indeed, it is marvelous how many he brought into the one fold of Jesus Christ, and these were from every order and class, common people, merchants, nobles, and even prefects and administrators of provinces, as we learned from Sokolinski of Polotsk, Tyszkiewicz of Novogrodec, and Mieleczko of Smoleńsk. But he extended his apostolate even further, and was appointed as the bishop of the Church of Polotsk. His ministry must certainly have been of incredible power, since he exhibited examples of the most chaste, the most humble, and the most abstemious life; and he showed such generosity towards the poor that he even used his omophorion to help alleviate their poverty; since he remained strictly within the bounds of religion, and did not touch upon any political matters, although he was not infrequently and to a considerable extent urged to undertake civil

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duties; and finally, because he strove with outstanding zeal for the most holy Bishop, who never ceased to inculcate the truth, both in words and in writing. He brought to light many works, composed in a manner most suitable to the popular mind, such as "On the Primacy of Peter" and "On the Baptism of Vladimir."

[*Latin ed. p. 578*]

578 Acta Apostolicae Sedis - An Official Commentary, defending the unity of the Catholic faith, a catechism compiled according to the example of the Blessed Peter Canisius, and similar works. However, since there was much need in both the clergy to encourage diligence in their duties, he gradually, by kindling the ardor of the priestly ministry, accomplished that the people, properly instructed in the Christian doctrine, nourished by suitable preaching of the divine word, became accustomed to frequenting the sacraments and the sacred liturgy, and were renewed in a holier manner of living. Thus, by the widespread diffusion of the Spirit of God, Iosaphat magnificently confirmed the work of unity to which he had dedicated himself. But he confirmed and consecrated it above all, and indeed supremely, when he died for it, and that with the greatest willingness and admirable courage. He always had martyrdom in his mind, frequently spoke of it, desired that it be celebrated in his sermons; and finally, he implored martyrdom itself, as a singular benefit from God; so that, a few days before his death, when he was warned of the ambushes prepared for him, he said, "Lord, grant me that I may shed my blood for the unity and obedience to the Apostolic See." On the tenth of November, 1657, on the Lord's Day, surrounded by enemies who were seeking the Apostle of unity, he cheerfully and graciously offered himself to them, and, like his Master, the Lord, he prayed that they would not harm his companions, and he surrendered himself into their hands; and even as he was cruelly wounded, he did not cease to pray to God until his last breath, that he might forgive his persecutors. The benefits of this most famous martyrdom were great: especially, a great increase of firmness and strength was added to the Bishops of Rodez, who, two months later, sent to the Sacred Council of Faith to present letters, declared, "We offer ourselves most readily to shed our blood, as one of us has already shed it, for the Catholic faith." Also, a great number of people, even among the very murderers of the Martyr, suddenly returned to the bosom of one Church. Therefore, the blood of Saint Iosaphat, as it has been for three centuries, is now, more than ever, a pledge of peace and unity; now, we say, when the Slavic provinces, afflicted by most grievous fraternal strife, are disturbed by the most turbulent upheavals.

[*Latin ed. p. 579*]

579 The acts of Pope Pius XI record the fury of the wars, which have stained the earth with blood. We seem to hear this blood crying out, as did

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the blood of Abel, 1 calling the Slavic brothers, as once Christ Jesus said: "The sheep are lying without a shepherd." We have pity upon the crowd. And truly, how miserable is their condition! In what great distress they are! How many are exiled from their homeland! What slaughter of bodies! What ruin of souls! Indeed, when we contemplate the times of the Slavs, which are far worse than those which our predecessor lamented, we can scarcely restrain our tears for the sake of paternal affection. We, in order to alleviate so great a burden of suffering, have endeavored to offer help to the afflicted, considering nothing human, and making no distinction among the needy, but rather assisting each one who is most in need. But alas, our resources were not equal to so great a need. Nor could we prevent it from happening that, with any religion despised, indignities would increase against the truth and virtue, and indeed, in some places, Christian people, and even priests and ecclesiastical officials, would be sought after for imprisonment, even to death. Aware of these evils, it is a great comfort to us that the commemoration of the most illustrious Slavic bishops provides a most opportune occasion to declare the paternal affection which we feel for all the Slavs of the East, and to present to them the sum of all good things, which consists in the holy and universal unity of the Church. We earnestly exhort those who are divided from this unity, and also all the faithful, with Joseph as their author and teacher, to strive, as far as they are able, to cooperate with us in this endeavor. Let them understand that this unity is to be promoted not through disputes or other incitements, but through the examples of a holy life and the performance of duties, and above all, through charity towards our Slavic brothers and other Eastern peoples, according to the words of the Apostle: "Let all men be found in one body, and let them be unanimous, and let them feel the same things, and let them give glory, but in humility." 1 Rehr., XII, 24.

[*Latin ed. p. 580*]

580 Acta Apostolicae Sedis - The official commentary indicates that superiors should consider each other, but also consider the matters of others, not only their own.

1. In this matter, it is necessary that Orientals, having laid aside ancient prejudices, strive to learn the true life of the Church, and that they do not attribute to the Roman Church the faults of private individuals, which the Church itself condemns and seeks to correct; likewise, that Latin men may learn more fully and deeply the affairs of the Orientals, from whose intimate knowledge much effectiveness has flowed in the work of Saint Josaphat. Moved by these reasons, We have taken care to foster the Pontifical Oriental Institute, founded by Our predecessor, the most beloved Benedict XV; for We are persuaded that from the right understanding of things, the equal estimation of men and sincere benevolence will flourish, which, joined with the charity of Christ, will be most beneficial for religious

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unity, by the grace of God. For indeed, animated by this charity, all will feel what the Apostle teaches: "For there is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon him."

2. Furthermore, diligently obeying the same Apostle, who urges this, not only prejudices are laid aside, but also vain suspicions, animosities, hatreds, and finally, all the movements of the soul that are averse to Christian charity, by which nations are divided, are removed. Thus, the same Paul says: "Be not ye therefore divided, but rather be joined together in mind; and be ye all of one mind. And put away all deceit, and all iniquity, and all hypocrisy, and all envy, and all speaking of evil. As newborn babes, desire the sincere milk of the word, that by it you may grow up to salvation, if by it you have tasted that the Lord is gracious. Coming therefore to Him, a living stone, rejected indeed by men, but choice with God, and unto a foundation. For to Him are all the stones fitted, both by men and by the Holy Ghost. And so let every one of you hold fast the truth, and so grow up to perfection in the age to come."

3. For neither is there Greek nor Jew, neither is there bondman nor freeman, neither is there male nor female: for you are all one in Christ Jesus. Thus, with the perfect reconciliation of each individual and people, the union of the Church will also be perfected, with all those who, for any reason, are separated from it, returning into its bosom. This perfection of union is not, indeed, a human accomplishment...

[*Latin ed. p. 581*]

581 Acta Pii PP. XI 1: Hoc, spero, fiet, sed per unam tantum gratiam Dei, qui non est acceptor personarum, et qui nihil distinxit inter nos et illos. Sed ita erit, ut omnes aequo iure utantur, coniuncti populo, quicumque sint generis aut linguae, quorumvis rituum sacrorum, quos Romana Ecclesia et sanctissime semper venerata retinuit, semperque decrevit retineri, iisdem regina... in se tamquam pretiosis vestibus ornatam, quasi vestitu aureo, circumdatam 3 varietate. Quoniam vero haec populi omnium in oecumenica unitate consensus, ut opus in primis Dei, divinis auxiliis praesidiisque comparanda est, piis sedulo precibus, exempla ac documenta sequentes sancti ipsius Iosaphat, qui orationis potentissima virtute frictus, pro unitate laborabat. Eodemque auctore et duce, augustum maxime Eucharistiae Sacramentum percolamus, pignus causamque praecipuam unitatis, mysterium illud fidei, cuius amorem studiosamque consuetudinem quotquot Slavi Orientales in ipso a Romana Ecclesia discessu conservarunt, iidem graviorum haeresum impietatem defugerunt. Ex quo tandem sperare licebit, quod Ecclesia mater pie fidenterque precatur in mysteriis iisdem celebrandis, ut Deus unitatis et pacis propitius dona concedat, quae sub oblatis muneribus mystice designantur; 4 quod ipsum coniunctis precibus utrique, inter sacrificandum, orant Latini et Orientales: hi « pro unitate omnium Dominum invocantes », illi eidem Christo Domino supplicantes ut «

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respiciens fidem Ecclesiae suae, eandem secundum voluntatem suam pacificare et coadunare dignetur ». Alterum unitatis reconciliationis vinculum cum Orientalibus Slavis in eorum singulari studio erga magnam Dei Matrem Virginem ac pietate continetur, eos ab haereticis compluribus seiungens, nobisque efficiens propiores. In quo quidem Iosaphat cum magno opere praestabat, tum ad unitatem persuadendam plurimum confidebat: quare iconulam, ut mos 1 Act, 2 3 4 est Orientalium, peculia- X, 34. Ibid., XIV, 9. Psalm. XLIV, 10. Secreta Missae in solemnitate Corporis Christi.

[*Latin ed. p. 582*]

582 Acta Apostolicae Sedis - Official Commentary. The Most Blessed Virgin Mary was customarily venerated by the Basilian monks and by the faithful of any rite who visited her shrine near the Basilica of Saints Sergius and Bacchus in this city. She is most devoutly venerated, and therefore, we invoke her, most benign Queen, that she may lead, especially, those brothers who are divided, to salutary pastures, where Peter, never failing in his successors, the eternal pastor, the vicarius of the Christian flock, feeds and governs all, sheep and goats alike. Finally, let us invoke all those who have been advocates in this matter, especially those who, in the East, were renowned for their sanctity and wisdom, and who today are venerated and honored by the people. But first of all, let us call upon Josaphat, who so strongly defended the cause of unity during his life, and who is now greatly cherished and protected by God.

Indeed, we beseech our deceased predecessor, the immortal memory of Pius IX, with these supplications: "May your blood, holy Josaphat, which you shed for the Church of Christ, be a pledge of that union with this Holy Apostolic See, which you always held dear, and for which you constantly prayed, day and night, to God the Most High. And that this may finally come to pass, we earnestly implore you, as a constant intercessor, before God and the Heavenly Court."

As a testament to the divine gifts and the benevolence of Our heart, we impart the Apostolic Blessing with great affection to you, venerable brothers, and to your clergy and people.

Given in Rome, at Saint Peter's, on the tenth day of the month of November, in the year 1923, in the second year of Our Pontificate.

PIUS PP. XI.

[*Latin ed. p. 583*]

Acta Pii PP. XI, Letters 583. APOSTOLIC LETTER. THE TITLE OF BASILICA MINOR IS CONFERRED UPON THE CHURCH DEDICATED TO THE MOST HOLY HEART OF JESUS, LOCATED IN THE SUBURB OF WARSAW, DURING ITS CONSECRATION.

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PIUS PP. XI. For the perpetual memory of the matter.

In the suburb of Warsaw, known as Pragensi, a new church dedicated to the Most Sacred Heart of Jesus has been erected, notable for its size and artistic features. We ourselves, while in Poland on a legationary mission, representing the Holy See, visited this church, which had already been begun, and which is soon to be solemnly consecrated. A pious woman, of the noble Radziwiłł family, who provided the principal funding for the construction and completion of this temple, along with the clergy and faithful of the new parish, which has been established within the same church, approached Us, supported by Our Apostolic Nuncio, and implored Us to deign to grant the church the dignity, title, and privileges of a minor basilica, through Our benevolence.

We, following in the footsteps of Our predecessors, have been accustomed to enrich with special titles and privileges those temples throughout the Catholic world that stand out for their dignity or artistic merit, so that the people of the surrounding regions may venerate them with the same reverence and with the fervor of spirit that is possible, and thus pray to God with greater devotion. Therefore, we have considered it fitting to grant this request.

And we do so all the more gladly, having seized the occasion of the consecration and dedication of this very church, because we know that this new sacred edifice, built with such marvelous artistry and in the style of ancient architecture, resembling the basilicas of Rome, truly occupies a prominent place among the sacred buildings that adorn the city of Warsaw, and is a testament to the piety of the aforementioned noblewoman, whom we have praised, as well as to the profound devotion of the Polish people.

Therefore, after consultations with Our Most Reverend and Venerable Brothers, Cardinals, Prefects of the Congregation for Sacred Rites, and with full knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of these present Letters, and for all time, we hereby honor the aforementioned parish church, dedicated to the Most Sacred Heart of Jesus, located in the Pragensi suburb of the city and archdiocese of Warsaw, with the dignity and title of a minor basilica, together with all and each of the honors, privileges, prerogatives, and indulgences that rightfully belong to other minor basilicas of this Holy City.

[*Latin ed. p. 584*]

584 Acta Apostolicae Sedis - Commentarium Officiale

Declaring these present Letters to be firm, valid, and efficacious, always to exist and to remain, and to continuously produce and obtain their full and complete effects, and to fully suffice for those to whom they pertain now and in the future; and so it shall be duly judged and defined, and that whatever is contrary to these shall, from this moment, be null and void.

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Notwithstanding any contrary things.

Given at Rome, near Saint Peter's, under the Fisherman's Ring, on the twentieth day of the month of August, in the year 1923, in the second year of Our Pontificate.

P. CARD. GASPARRI, Prefect of the Sacred Congregation of the Holy Office.

[*Latin ed. p. 585*]

The Sacred Congregation Consistorialis, 585. ACTS OF THE HOLY CONGREGATIONS. SUPREME SACRED CONGREGATION OF THE HOLY OFFICE. DECLARATION. Concerning a dispensation from the law of Eucharistic fast before Mass. It was proposed to the Supreme Sacred Congregation of the Holy Office the following question: "Whether Priests dispensed from the Eucharistic fast before the second Mass may take the ablutions in the first." And the Sacred Congregation, on the fourth day of the week, May 2nd, 1923, ordered that the following be answered: Affirmative. On the following day, the fifth day of the week, May 3rd, of the aforementioned month and year, the Most Holy Lord, Pope Pius XI, by the divine Providence of God, having granted a customary audience to the Reverend Father, Assessor of the Holy Office, approved the resolution of the Fathers. Given in Rome, from the offices of the Holy Office, on the 16th of November, 1923. Aloysius Castellano, Notary of the Supreme Sacred Congregation of the Holy Office.

SACRED CONGREGATION CONSISTORIALIS. DECREE CONCERNING THE ERECTION OF THE DIOCESE OF RIGENSIS INTO AN ARCHDIOCESE. Since the Diocese of RIGENSIS, restored in the year 1918, had already, from the 12th century, been adorned with the archiepiscopal title, the Most Holy Pope Pius XI, desiring to restore the ancient honor and privilege for the benefit and favor of the ancient Church, decreed that it should be raised to the rank of an archiepiscopal see.

[*Latin ed. p. 586*]

586 Acta Apostolicae Sedis - Official Commentary. Wherefore, with the fullness of Apostolic authority, We decree that the aforementioned Church of Rigensis, having its episcopal title suppressed, shall assume the archiepiscopal name, without suffragan sees; and that it shall, as heretofore, remain immediately subject to the Apostolic See, and shall enjoy all rights, insignia, and honors with which other archiepiscopal sees are wont to be endowed. Furthermore, His Holiness commands that the Church of Saint James, recently restored to Catholic worship, be elevated to the dignity of an archiepiscopal see, with the privileges that are rightfully due to other archiepiscopal churches. Simultaneously, the Reverend Father Anthony Springovicz, who has recently governed the Church of Rigensis as a bishop, shall henceforth possess the archiepiscopal title, dignity, rights,

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and privileges, together with the faculty of bearing the archiepiscopal cross and the sacred pallium, after it has been duly requested and obtained, according to custom. The boundaries of this archdiocese of Rigensis shall, indeed, be the same as those which have hitherto defined the diocese; with the reservation, however, that the Apostolic See may, if it shall seem expedient, establish a new circumscription for the archdiocese. Concerning these matters, the same Holiness has ordered that a Consistorial decree be issued, which shall have the same force as if Apostolic Letters sealed with the leaden seal had been dispatched. To ensure the execution of all these matters, Our Most Holy Lord has deigned to appoint the Reverend Father Anthony Zecchini, titular Archbishop of Myra and Apostolic Delegate in Lithuania, Latvia, and Estonia, granting him the necessary and appropriate faculties, including the power to delegate to any man of ecclesiastical standing, for the purpose of carrying out what is required, with the obligation of transmitting to the Sacred Congregation Consistorial, within six months, an authentic copy of the completed execution. All contrary things, even those worthy of special mention, notwithstanding. Given at Rome, from the offices of the Sacred Congregation Consistorial, on the twenty-fifth day of the month of October, in the year 1923.

£8 C. CARD. DEAE, Bishop of Sabina, Secretary.

L. © S. tFr. Raphael C., Bishop of Volterra, Assessor.

[*Latin ed. p. 587*]

Sacred Congregation of the Council, 587. "Concerning the Provision of Churches. Our Most Holy Lord Pope Pius, by the divine Providence, Pope XI, by the decrees of the Sacred Congregation of the Council, has provided the following churches with their own pastors, namely:

September 15, 1923. — To the Cathedral Church of Anglonensi-Tursiensi, he appointed the Reverend Ludovic Cattaneo, from the archdiocese of Mediolanensi.

October 31. — To the Metropolitan Church of Platensi in Bolivia, he appointed the Reverend Father Aloysius Francis Pierini, O. F. M., formerly Bishop of Cochabambensem.

November 9 — To the Cathedral Church of Anagninae, he appointed the Reverend Aloysius Mazzini, the pastor of the local parish commonly called San Lorenzo della Costa, in the diocese of Clavarensis.

November 10. — To the Metropolitan Church of Olomucensi, he appointed the Reverend Leopold Precan, formerly the Urban Vicar Capitular of the same Church.

November 13. — To the titular episcopal Church of Athribitensi, he appointed the Reverend Michael Buchberger, Apostolic Protonotary, whom he established as an Auxiliary to the Most Reverend Michael Cardinal De Faulhaber, Archbishop of Monacensis and Frisingensis.

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November 15. — To the Metropolitan Church of Popayanensi, he appointed the Reverend Father Maximilian Crespo, formerly Bishop of Sanctae Rosae de Osos.

III. TRANSFER OF THE SEAT. By the decree of this Sacred Congregation of the Council, dated October 26, 1923, Our Most Holy Lord Pope Pius XI transferred the seat of the diocese of Altonensis to the city commonly called Springfield, in the State of Illinois, and decreed that the Ordinary of the same diocese should henceforth be called the Bishop of Campifontensis in Illinois.

[*Latin ed. p. 588*]

588. Acta Apostolicae Sedis - Official Commentary. SACRED CONGREGATION FOR THE COUNCIL OF CUENCA. REGARDING CANONICAL OBLIGATIONS concerning the office of the cathedral church of Cuenca, namely, the Doctoral, Penitential, Magistral, and Theological canons, in March of 1921, presented to the Commission charged with interpreting the Code of Canon Law, in addition to the obligations imposed by law, other obligations were added by the Bishop and Chapter by virtue of the Concordat, and indeed, in the very document of the call for applications (commonly called the Edict): namely, the Doctoral canon was obligated to preach four sermons on a designated topic in the cathedral church, and furthermore, to read daily the canons and canonical institutions in the Seminary; the Penitential canon was also obligated to give four sermons in the cathedral church, and to teach moral theology in the Seminary; the Magistral canon was obligated to teach dogmatic theology; the Theological canon was obligated to preach four times in the cathedral church. The fulfillment of these obligations, it is understood, is entirely without remuneration, and, besides the labor involved, entails not a few expenses in books, periodicals, etc. SPECIFIC CASES. The aforementioned canons believe that such obligations are contrary to the prescriptions of the Code of Canon Law, namely, canon 1440, which prescribes that ecclesiastical benefices be conferred without diminution; and canon 421, which prohibits choral distributions to those who, with the permission of the Ordinary, teach sacred theology or canon law in schools recognized by the Church. Furthermore, with regard to the sermons, the canons believe that such an obligation cannot be added to the canons, according to the meaning of canon 1328, which is consistent with the Regulations given by the Sacred Congregation of the Consistory on June 28, 1917, chapter I, paragraphs 14-17. With these reasons presented, the aforementioned canons, burdened by these obligations, requested from the Pontifical Commission for the Interpretation of the Code of Canon Law a solution to the following doubts: 1. Whether, after the Code of Canon Law, the obligations imposed on the canons in the document of the call for applications can be maintained, in this case? And, if affirmative: 2. Whether these obligations must be fulfilled by the

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aforementioned canons, not only without any remuneration, but also with not insignificant expenses from their own resources, in this case.

[*Latin ed. p. 589*]

Sacred Congregation of the Council, 589, 3. Whether a Canon Theologian and a Penitentiary are exempt from the ministry of a deacon and subdeacon in the service of the altar, even in Pontifical Masses, according to the prescription of canon 416. The Pontifical Commission for the Code of Canon Law referred the petition of these same canons to this Sacred Congregation for interpretation.

Concerning this matter, it appears that the obligations imposed on canons regarding the performance of their office are in question.

It can already be observed in a preliminary manner that the canonical disposition prescribing that ecclesiastical benefices be conferred without diminution (canon 1440) is not new, but has been derived from the old law; for in the title XI of the Decretals, it was inscribed: "That ecclesiastical benefices be conferred without diminution." Therefore, if the imposition of such obligations could stand in the old law, it can also stand in the new law.

OPINION OF THE CONSULTOR.

But in order to approach the subject of the doubt more closely, it is appropriate here to refer to the words of the Holy Decretal of the Concordat of March 21, 1851, and another of December 6, 1888 (cf. Ferreres, Instit. Can., title III, n. 694): "The Ordinary, having heard the Chapter, and considering the necessity and utility of the Church, shall designate the duty which must be imposed on each canonry or benefice in order to provide for the needs of the parish." This Holy Decretal of the Concordat remains in force, as if the Code itself had not been promulgated.

Canon 3: "The canons of this Code, made by the Apostolic See with various nations, do not nullify or abrogate anything in those conventions; therefore, they continue to be in force, without prejudice to any prescriptions of this Code." And the reason for this seems to be that such laws are particular, having a legal aspect both ecclesiastical and civil, since they derive from an agreement between both powers.

Therefore, it follows from the above that the imposition of obligations does not contradict the prescription of canon 1440. Consequently, it is clear that this imposition does not contradict the current discipline of Spain, introduced by the Concordat, nor canon 421. The difference between the discipline in force there and canon 421, I, lies in the fact that, according to that discipline, the Chapter is required to instruct, by virtue of the duty imposed by a competent authority, in the manner of a Canon Theologian; here, by virtue of obedience due to the Ordinary. But nothing follows from

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this to the advantage of the petitioners.

Nor does canon 1328 stand in the way: "No one is permitted to exercise the ministry of preaching unless he has received a mission from a legitimate Superior, with a specially given faculty, or an office to which the duty of preaching is attached according to the sacred canons"; for these canons, having a specially given faculty, that is, the collation of a benefice, are bound by a particular law to hold certain sermons, etc.; and it is also known that: "Laws established for a certain territory are binding on those for whom they were enacted" (canon 13, § 2).

ACTA, Vol. XV, n. 12. — 1-12-923.

[*Latin ed. p. 590*]

590 From the Apostolic See - Official Commentary on 2 questions concerning whether canons have a right to remuneration or compensation for expenses incurred in acquiring books, etc., as decided by the Sacred Congregation of Councils, April 22, 1882, and July 17 of the same year. The reason, it seems, is that canons, by presenting themselves for a position, motivated by the hope of obtaining the canonry and accepting the duties associated with the benefice, undertake the obligation to perform those duties, and indeed to perform them without a right to the aforementioned remuneration and compensation. However, this is strictly speaking; nevertheless, it does not prevent, under the title of reimbursement of expenses, something being granted to them, or provision being made for them in some other way, as the Bishop reports having done in this case. Regarding the 3rd question. Canon 416 states: "In the chapter statutes, a just norm should be established for how canons and beneficiaries should serve in turn at the altar, either as celebrants or as deacons and subdeacons, except for this ministry, the following are excluded: the canon theologian, the penitentiary, and, if distinct prebends are held, canons of the presbyteral order." From the very wording of the canon, it is clear that here we are dealing with an ordinary rotation of service at the altar in which either only beneficiaries or only canons participate, or canons as celebrants and beneficiaries performing the ministry of deacons and subdeacons. In this rotation, the canon theologian and the penitentiary are indeed excluded from the ministry of deacon and subdeacon; but the situation is different in Pontifical Masses, as declared by the Sacred Congregation of Councils on February 14, 1920, in the case of Boianen (Servitium choralis, A. A. X II, 117). Therefore, etc. RESOLUTION. - On March 10th, during the plenary meetings held in the Vatican Apostolic Palace, the Most Reverend Fathers of the Sacred Congregation of Councils, in response to the proposed questions, decided: On the first question: Affirmative. On the second question: Affirmative. On the third question: A resolution shall be given in Boianen on February 14, 1920. Afterwards, a report on the above was made to Our Holy Father Pope Pius, of blessed memory, Pope XI, by the undersigned

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Secretary of the Sacred Congregation, and His Holiness deigned to approve the resolutions given. I. Bruno, Secretary.

[*Latin ed. p. 591*]

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

591. THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH establishes in the city of Turin an International College of the Consolata for foreign missions. DECREE. To spread the Christian name more widely among the nations, this Sacred Congregation has endeavored to establish several colleges for clerics, in which young men, endowed with outstanding talents and called to the highest pursuits, might be diligently instructed in sacred disciplines, so that they might suitably and properly assume and exercise the missionary office in due time. Since the necessity for heralds of the divine Gospel has not ceased, but rather has increased in our times, this same Sacred Congregation, wishing to establish a new college for missions, and recognizing the merits of the Institute which bears the name of the Consolata, and which for many years has been devoted to missionary work, decrees that the principal house of that Institute in the city of Augusta Taurinorum shall be erected into this college for missions, and shall be named "International College of the Consolata for foreign missions," and it is decreed that it shall be endowed with all the rights and privileges similar to those already granted to other colleges. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 10th of July, 1923. For the Most Reverend Lord Cardinal Prefect: F. Marchetti Selvaggiani, Archbishop of Seleucia, Secretary. L. £8 S. C. Pecorari, Under-Secretary.

II. APPOINTMENTS. The Sacred Congregation for the Propagation of the Faith, by successive decrees, has appointed:

August 16, 1923. — Reverend Father John William Campling, of the Society of the Missionary Priests of St. Joseph of Mill Hill, Apostolic Prefect of Buea.

September 9. — Reverend Father Daniel Kauczor, of the Congregation of the Missionary Sons of the Sacred Heart of Jesus of Germany, Apostolic Prefect of Lydenburg.

Reverend Father Aemilius Larquère, formerly Apostolic Prefect of Arauca, Apostolic Prefect of Tierradentro.

[*Latin ed. p. 592*]

592 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES

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Regarding the Beatification and Canonization of the Venerable Servant of God, Sister Mary Bernard Soubirous, of the Congregation of the Sisters of Charity and Christian Instruction "of Nevers."

ON A DOUBT:

Whether the virtues of faith, hope, and charity in God and neighbor, as well as the cardinal virtues of prudence, justice, fortitude, and temperance, and those attached to them, are present in a heroic degree, in this case and in effect, concerning the person in question.

Whoever has lived the life of the Venerable Servant of God, Sister Mary Bernard Soubirous, whose life was completed at the age of just over thirty years; and who has carefully and accurately examined the manner of living and acting of the aforementioned Handmaid of God, could not fail to observe, along with the actions of Christian virtues, also certain imperfections or defects at times.

Therefore, in order to be able to render a correct judgment on the matter under discussion, it was immediately apparent to him that two things must be examined and resolved: first, whether a just and legitimate proof of the heroic nature of these virtues arises from the actions of virtues; and second, whether this proof suffers any detriment from the imperfections or defects mentioned.

Indeed, upon examining the matter more closely, the young girl was born in a humble place in the mountains, and she had humble parents, endowed with piety, but who were soon forced to experience the hardships of poverty, of which, as is very easy to understand, the daughter became a partaker, and therefore she did not begin to enjoy good health from a very young age.

Nevertheless, she was able to serve and was not ashamed to tend to the flock, so that, as far as she could, she would care for the family and be a support to her parents with her charity. Thus, amidst the labors of rural life, the power of adolescence was not able to eradicate what was rather rough, since she was from the mountains.

However, although no human refinement was present, it was nevertheless remarkable to all.

[*Latin ed. p. 593*]

The Holy Congregation of Rites (S. Congregatio Rituum) 593 excelled in her domestic virtues and surpassed her equals in her zeal for piety, diligently learning Christian catechism, the Our Father, the Angelic Salutation, the Creed, and other prayers. It was truly beautiful and pleasing to behold her, whether in person or through her words; for her countenance, her words, and her very bearing radiated the purity of her soul, born of simplicity and innocence, and she was entirely grounded in humility. There-

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fore, God, who chooses the weak of the world to confound the mighty (1 Corinthians 1:27), chose this poor, hidden, and unknown girl, as if to use her as an instrument of His omnipotence, to work a wondrous sign in the region of Lapurdum, near the grotto of Massabielle, which greatly glorified and made famous the latter half of the preceding century. The young woman to whom we have been referring is sufficiently recognizable from the recent image of her, both in body and spirit, and the name Bernadette, commonly known, readily comes to mind. Indeed, it was granted to this young woman by divine goodness to be favored with repeated apparitions of the Blessed Virgin Mary in the year 1858; and through this event, confirmation was added to the Catholic dogma of the Immaculate Conception of the same Blessed Virgin Mary, which had been defined and promulgated four years earlier by the Most Holy Pope Pius IX. From the first day of February of the year 1858 to the twenty-sixth day of July of the same year, various apparitions were repeated, in which the Blessed Virgin Mary appeared to Bernadette on several occasions, often speaking to her kindly, urging her to pray for sinners, to kiss the earth, and to do penance; and she commanded her to tell the priests that there should be a chapel built there, and that the usual form of prayer should be observed. She also commanded her to drink water from a spring that was still hidden beneath the ground, but which would soon erupt, and to wash herself with it. Meanwhile, other things were omitted, but one thing is not to be overlooked: when Bernadette inquired about the name of the one who had deigned to appear to her so many times, the Blessed Virgin Mary, with her hands raised to her breast and her eyes turned towards heaven, replied: "I am the Immaculate Conception." This occurred on the twenty-fifth day of March, which was the feast of the Annunciation of the Blessed Virgin Mary, and also the feast of the Incarnation, and these days clearly, both knowingly and eloquently, remind us of the close connection between the Mother of God and Her Immaculate Conception. It is truly difficult to encompass all that Bernadette had to endure in order to defend the truth of the supernatural apparitions. These, after a judicial investigation of the facts, were first declared true by the Bishop of Tarbes.

[*Latin ed. p. 594*]

594 Acta Apostolicae Sedis - Commentarium Officiale. And, with clearer and more evident signs, she confirmed what she ought to carry with her; namely, that the name and history of the Sanctuary of Lourdes, as well as the name and memory of Bernadette, should be joined and associated, as if by a certain bond. It is readily understood that Bernadette was subjected to very great temptations and that her virtues were subjected to a grave trial, especially amidst poverty and humility; but, without any doubt, one is immediately compelled to suspect and admire her, and to recognize that she was entirely such that, when those who came to Lourdes, who knew

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her from sight, visited her, she sought to escape the curiosity of men and to flee praise and applause. Indeed, guided by this noble intention, she went to the Hospice, which had been opened in that place by the most deserving Sisters of Nevers, devoted to charity and Christian instruction, and, as a disciple and student of Bernadette, she received herself there; and after spending several years there, she requested and obtained to become a member of those same Sisters. Therefore, she presented herself to the Mother Superior of the Congregation, which is located in the city of Nevers, and there, after a preliminary examination, she declared her vows, Bernadette being dismissed and the name of Sister Mary Bernard being assumed; and in all things, fulfilling the duties and offices proper to her new state with piety and devotion, she was an example to her sisters of Nevers, and she used the companionship of those sisters for thirteen years, which was the remainder of the life of that same Sister Mary Bernard. From all of these things, fertile as if containing a seed, the necessary elements emerge, by means of which, at the beginning of this discourse, the two proposed questions are prepared and answered appropriately. Indeed, the study and constancy with which Sister Mary Bernard was moved to act perfectly emerges; and also, the remarkable victory that she achieved, with the help of God's grace, is made known, whether it was when, because of the great fame of the name to which she had attained, she was very concerned to remain immune from vanity, and diligently guarded against it; or when, with the temperament that she had acquired from birth, she was eager and resolute to restrain and soften her own mountain nature; therefore, she embraced and professed the religious life, and in it she made so many daily advancements that she has earned the merit and praise of heroic virtue. And if she did not immediately achieve this, so that in her, who had grasped the path of perfection, some imperfections or defects may sometimes have appeared, nevertheless, for the purpose at hand, the necessary and desired demonstration is not lacking, as is well known and widely disseminated, the saying of Saint Gregory the Great: "When we turn away from the love of the corruption of the mind..."

[*Latin ed. p. 595*]

The Holy Congregation of Rites, 595: "No one, abandoning his weakness, suddenly becomes perfect; for in order to attain the merit of perfection, while the mind is daily elevated, this is undoubtedly achieved, as it were, through certain ascents, by degrees" (Moral., Book XXII, Chapter 19, paragraph 45). Therefore, having employed the most excellent norms, the judgment of this most worthy cause has been clear and expeditious; and the dioceses of Nevers, where Sister Mary Bernard spent the last years of her life and where the relics of her sacred body are kept, and of Tarbes-et-Lourdes, where her birthplace, childhood, early youth, and adolescence up to the age of twenty-two are located, rightly rejoice in this happy and

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fortunate outcome. However, this cause does not allow itself to be confined within these narrow limits, but, transcending them, extends itself to the entire Catholic world. All the faithful, wherever the cult and devotion to the Blessed Virgin Mary Immaculate of Lourdes flourish, will be filled with great joy when the news of the Apostolic Decree of today, which puts an end to the investigation into the heroic virtues of Sister Mary Bernard, begun two years ago, is brought to them. Indeed, after two preparatory congregations, a general congregation followed, which, on the seventh day of last August, was convened before the Most Holy Lord, our Pope Pius XI. In this congregation, the Most Reverend Cardinal Anthony Vico, Prefect of the Sacred Congregation of Rites, in place and on behalf of the Most Reverend Cardinal Nicholas Marina, who had entered the path of the universal Church just a few days before, presented the following question to be discussed: Does it appear that the virtues of faith, hope, and charity in God and in neighbor, as well as the cardinal virtues of prudence, justice, fortitude, and temperance, and those virtues annexed to them, of the venerable Servant of God, Sister Mary Bernard Soubirous, are heroic, in degree, in case, and in effect, in the matter under consideration? The Most Reverend Cardinals and Fathers Consultors, each in turn, expressed their opinions; however, having listened to and considered them with a joyful and earnest spirit, the Most Holy Lord reserved the final judgment for Himself, and encouraged all those present to offer fervent prayers to the heavenly light. He subsequently decided to reveal his decision, and designated today, the Sunday twenty-sixth after Pentecost, for this purpose; therefore, having diligently performed the sacred rites, he ordered the Most Reverend Cardinal Anthony Vico, Bishop of Porto and S. Rufina, Prefect of the Sacred Congregation of Rites, and the Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, as Secretary, to be summoned to the Vatican, and, in their presence, he solemnly declared: It is established that the virtues of faith, hope, and charity in God and

[*Latin ed. p. 596*]

Acts of the Apostolic See – the next official record, as well as concerning the Cardinals, Prudence, Justice, Fortitude, and Temperance, and those things related to them; concerning the venerable Servant of God, Sister Mary Bernard Soubirous, of the heroic grade, in the case and with the effect of which we are speaking. This was ordered to be made a decree of public law, and to be recorded in the acts of the Congregation for Sacred Rites, on the nineteenth of the month of December in the year 1924. § 8 Â . CARD . VICO , Prefect of the Portuense and Rufinense Congregations, Sacred Roman College. Alexander Verde, Secretary. SACRED CONGREGATION FOR SEMINARIES AND FOR UNIVERSITIES. THE CATHOLIC UNIVERSITY IS ESTABLISHED IN THE CITY OF NIJMEGEN, AND A THEOLOG-

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ICAL FACULTY IS CANONICALLY ERECTED THEREIN. DECREE. The Archbishop and the Bishops of the ecclesiastical province of Utrecht, in order to comply with the wishes of their own people, as well as of the faithful of the Netherlands, were earnestly urged by the Holy Apostolic See to approve and confirm, with its supreme authority, the Catholic University in the city of Nijmegen, founded by the Society of Saint Radboud, and consisting of three faculties, namely, the theological, philosophical-literary, and juridical faculties. At the same time, they requested that the aforementioned Theological Faculty, consisting of three sections, namely, dogmatic-historical, scripturistic, and moral, be canonically erected, so that the privilege of conferring academic degrees may be granted to those students who, having completed the ordinary course of philosophy and theology in their seminaries, according to canon 1365, have diligently studied for three years in the sacred disciplines, both those that are common to all, and those that are proper to each section, and have successfully completed the prescribed examinations. Therefore, in a plenary session held on the nineteenth day of the month of June, the Most Reverend Cardinals of this Sacred Congregation praised the most noble council of the Dutch Bishops, who, amidst all difficulties, brought matters to a successful conclusion, and they judged that the Catholic University in the city of Nijmegen, founded by the Society of Saint Rad-

[*Latin ed. p. 597*]

The Most Holy Congregation for Seminaries and for Universities 597, having been moved, having examined, and having approved, convened together to establish canonically a Theological Faculty within the same University, with the privilege of conferring academic degrees in Sacred Theology, according to the following rule: that for two prior years, all students shall receive instruction in the faculty's disciplines in common; but in the third year, they shall have their own studies, those who are assigned to one or the other of three sections.

On the following day, Our Most Holy Lord Pope Pius XI, upon the report of the undersigned, Most Reverend Prefect of this Holy Congregation, ratified and confirmed the judgment of the Fathers, and ordered it to be put into effect, confident that the Catholic University, entrusted to the pastoral solicitude and diligent vigilance of the Bishops of the Netherlands, will bear abundant fruit, and that, through its obedience to the Apostolic See and its study of Catholic truth, it will flourish and excel among others.

Therefore, this Holy Congregation, by the mandate and authority of Our Most Holy Pope, approves and confirms the Catholic University established in the city of Nijmegen, which consists of three faculties, and canonically erects and declares erected within the same University a Theological Faculty, with the privilege of conferring academic degrees in Sacred Theology upon those who have attended the lectures held therein,

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subject to the conditions mentioned above, and to other legally binding conditions.

Given at Rome, from the Secretariat of the Holy Congregation for Seminaries and for Universities, on the twenty-ninth day of the month of June, in the feast of the Holy Apostles Peter and Paul, in the year 1923.

CAJETANUS CARD. BISLETI, Prefect.

L. S.

James Sinibaldi, Bishop of Tiberias, Secretary.

II. APPROVALS

By the decrees of the Holy Congregation for Seminaries and for Universities, Our Most Holy Lord:

April 10, 1920. – Finally approved the Constitutions of the Catholic University of Isola, revised according to the Code.

November 10, 1921. – Approved the Statutes of the Pontifical Theological Faculty of Siena for a period of ten years.

March 13, 1922. – Approved the Statutes of the Theological College of Piacenza for a period of ten years.

April 18, 1923. – Finally approved the Statutes of the Faculty of Canon Law at the Major Seminary of Milan, revised according to the Code.

[*Latin ed. p. 598*]

598 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA. On Monday, November 19th, His Holiness received in a solemn audience, attended by the Sacred College of the Most Eminent and Reverend Lords Cardinals, Their Majesties the Catholic King ALFONSO and Queen VICTORIA EUGENIA of Spain.

SACRED CONGREGATION OF RITES. On Tuesday, November 13th, 1923, in the Apostolic Palace of the Vatican, the Ordinary Congregation of the Sacred Rites was held, in which, for the judgment of the Most Eminent and Reverend Lords Cardinals composing the same, the following matters were presented:

1. The introduction of the cause for beatification and canonization of the Servant of God, Mary Carlotta de Lamourous, Foundress of the Institute of the Sisters of Mercy.

2. Concerning the granting and approval of the proper Office with the Mass and the eulogy to be inserted in the appendix of the Roman Martyrology, in honor of the Blessed Robert, Cardinal Bellarmino, Confessor.

3. Concerning the granting and approval of the proper Office with the Mass and the eulogy to be inserted in the appendix of the Roman Martyrology, in honor of the Blessed Michael Garicoïts, Confessor and Founder of the Congregation of the Priests of the Sacred Heart, known as those of

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Livias.

On Tuesday, November 20th, 1923, at the Most Eminent and Reverend Lord Cardinal Vico, Promoter of the Cause of Beatification and Canonization of the Venerable Vincenzo Maria Strambi, of the Congregation of the Regular Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, Bishop of Macerata and Tolentino, the Preparatory Congregation of the Sacred Rites was held, to discuss the doubt concerning two miracles which are asserted to have been wrought by God through the intercession of the same Venerable, which are proposed for his beatification.

[*Latin ed. p. 599*]

From the "Diarium Romanae Curiae" 599, SECRETARIATE STATE, by order of the Secretariat of State, the Most Holy Father Pius X, may He happily reign, has deigned to appoint:

October 9, 1923.

Monsignor Giuseppe Pizzardo, Substitute of the Secretariat of State of His Holiness, Ecclesiastical Assistant of the Central Board of the Italian Catholic Action.

October 16, 1923.

Professor Pericle Perali, Archivist of the Secret Archive of the Holy See.

October 26, 1923.

Monsignor Enrico Dante, Additional Substitute of the Sacred Congregation of Rites.

November 20, 1923.

Reverend Father Alfonso Langlois, O.P., Consultor of the Sacred Consistorial Congregation.

December 2, 1923.

Monsignor Domenico Spolverini, Canonist of the Sacred Penitentiary.

By Apostolic Briefs, the Most Holy Father Pius X, may He happily reign, has deigned to appoint:

Assistants to the Papal Throne:

October 20, 1923.

Monsignor Giuseppe Gregorio Marcelié, Bishop of Eagusa.

November 4, 1923.

Monsignor Paolo Perini, Bishop of Calicnt.

November 8, 1923.

Monsignor Giacomo de Hauck, Archbishop of Bamberg.

Apostolic Protonotaries, as if participating:

September 11, 1923.

Monsignor Giorgio Corbet, of the diocese of Alexandria on the Ontario.

October 29, 1923.

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Monsignor Lázaro Pepe, of the diocese of Gallipoli.

November 9, 1923.

Monsignor Ludovico Budanovic, of the archdiocese of Calocsa and Bacsa.

Monsignor Giacomo Black, of the archdiocese of Oregon.

Domestic Prelates of His Holiness:

October 13, 1923.

Monsignor Bernardo Dörholt, of the diocese of Münster.

Monsignor Francesco Diekamp, of the same diocese.

[*Latin ed. p. 600*]

600 Acta Apostolicae Sedis - Official Commentary, October 13, 1923. Monsignor Bernardo Dinkgrafe, of the diocese of Osnabrück.

24 " " Monsignor Giacomo Rancaus, of the diocese of Riga.

" " " Monsignor Francesco Trasun, of the same diocese.

" " " Monsignor Daniele Jasinski, of the same diocese.

29 " " Monsignor Carlo Jordan, of the diocese of Szathmar.

" " " Monsignor Roberto Hámon, of the same diocese.

November 7, 1923. Monsignor Simone Ponganis, of the diocese of Grand-Rapids.

8 " " Monsignor Giuseppe Bezdán, of the diocese of Csanad.

10 " " Monsignor Giovanni Kureczko, of the diocese of Lublino.

14 " " Monsignor Stefano Pài, of the diocese of Transilvania.

" " " Monsignor Ludovico Kovács, of the same diocese.

HONORS. By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow:

The Grand Cross of the Order of Saint Gregory the Great: November 20, 1923.

Upon the Reverend Don Michele Primo de Rivera y Orbaneja, Marquess of Estella.

" " " Upon the Reverend Don Andrea Avelino Salabert y Arteaga, Marquess of Torrecilla.

" " " Upon His Excellency, the Reverend Don Luigi Valera y Délavât, Marquess of Villasinda, Ambassador of Spain to the Holy See.

24 " " Upon His Excellency, the Reverend Carlo Jonnart, formerly Ambassador of France to the Holy See.

The Commanderate of the Order of Saint Gregory the Great: November 10, 1923.

Upon the Reverend, Doctor Nicola Pietro van Spanje, of the diocese of Harlem.

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The Commanderate with Plaque of the Order of Saint Gregory the Great, civil class: November 9, 1923.

Upon the Doctor Guglielmo Hess, of the archdiocese of Bamberg.

The Commanderate of the Order of Saint Gregory the Great, civil class: October 30, 1923.

Upon the Knight Augusto Prenat, of the archdiocese of Lione.

The Knighthood of the Order of Saint Gregory the Great, civil class: May 16, 1923.

Upon the Reverend Luciano Carlier, of the diocese of Arras.

25 " " Upon the Reverend Augusto Schmitz, of Malmö (Sweden).

[*Latin ed. p. 601*]

Diarium Romanae Curiae 601, September 6, 1923. To the Reverend Doctor Giovanni Kaminsky, of the diocese of Szathmar. October 11: To the Reverend Engineer Pietro Grassi, of the diocese of Acireale. October 17: To the Reverend Anthony Sant, of the Apostolic Vicariate of Egypt. October 20: To the Reverend Francesco van Ogtrop, of the diocese of Harlem. October 28: To the Reverend Severino Bonn, of the diocese of Szathmar. October 30: To the Reverend Felice Giuseppe Schürmann, of the diocese of Munster. To the Reverend Bodolfo Liffers, of the same diocese. November 6: To the Reverend Baron Giovanni de Jerphanion, of the archdiocese of Lyon. To the Reverend Ernesto Pariset, of the same archdiocese. To the Reverend Giuseppe Leflaive, of the same archdiocese. To the Reverend Advocate Enrico Camaschella, of the diocese of Novara. November 9: To the Reverend Gabriele Turcat, of the diocese of Versailles. November 10: To the Reverend Advocate Lamberto Vignoli, of the diocese of Poggio Mirteto. November 12: To the Reverend Cornelio van Gils, of the diocese of Breda. November 15: To the Reverend Alfonso Arnoldts, of the diocese of Buremonda. November 17: To the Reverend Enrico Delhougne, of the same diocese.

The Knighthood of the Order of Saint Sylvester the Pope: September 15, 1923. To the Reverend Emilio Lazzaro, of the diocese of Macerata.

THE PAPAL HOUSEHOLD: BY APPOINTMENT.

With letters from His Eminence, the Most Reverend Monsignor, the Steward, the Holy Father Pius XI, may He reign happily, has deigned to appoint:

Secret Chamberlains, in addition to those already serving:

October 24, 1923.

The Reverend Monsignor Giuseppe Jóna, of the diocese of Szathmar.

The Reverend Monsignor Paolo Zohoray, of the same diocese.

October 29:

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The Reverend Monsignor Luigi D'Indico, of the archdiocese of Florence.

The Reverend Monsignor Antonio Kovács, of the diocese of Cinque Chiese.

The Reverend Monsignor Carlo Hradek, of the same diocese.

The Reverend Monsignor Mattia Budolf, of the same diocese.

The Reverend Monsignor Corrado Gröber, of the archdiocese of Freiburg.

The Reverend Monsignor Giuseppe Bies, of the same archdiocese.

October 31:

The Reverend Monsignor Giuseppe Mazzoli, of the diocese of Fabriano.

November 3:

The Reverend Monsignor Filippo Bonaeci, of the archdiocese of Chieti.

The Reverend Monsignor Giuseppe Gonnelli, of the diocese of Colle Val d'Elsa.

[*Latin ed. p. 602*]

602 Acta Apostolicae Sedis - Official Commentary, November 6, 1923. Monsignor Lucio Leeeisi, of the diocese of Lech.

Monsignor Giuseppe Sester, of the archdiocese of Freiburg im Breisgau.

Monsignor Giuseppe Ragni, of the diocese of Alexandria.

Monsignor Francesco Bramski, of the diocese of Lublin.

Monsignor Melchiorre Juscinski, of the same diocese.

Monsignor Anthony Szymanski, of the same diocese.

Monsignor Stanislaus Trzeciak, of the archdiocese of Warsaw.

Monsignor Paul Styger, of the same archdiocese.

Monsignor Anthony Kwiatkowski, of the same archdiocese.

Monsignor Emilio Maria Pallavicino, of the diocese of Parma.

Monsignor George Thomann, of the archdiocese of Bamberg.

Monsignor Augustine Orgeìdinger, of the same archdiocese.

Monsignor Lewis Campi, of the diocese of Ferrara.

Monsignor Michael Ermanno Gunther (Kristianstad).

Monsignor Ferdinand Hüllen, of the diocese of Treves (Germany).

Monsignor Peter Wiegand, of the same diocese.

Monsignor Augustine Volosyn, of the diocese of Munkacevo.

Monsignor Julius Hadzsega, of the same diocese.

Monsignor Anthony Suracki, of the diocese of Podlachia.

Monsignor Lewis Romanowski, of the same diocese.

Monsignor Michael Reppucci, of the diocese of Avellino.

Monsignor Ignatius of Loyola Soka, of the Banat of the Holy Roman Empire of Velila Beckerek.

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Monsignor Francis Engel, of the Banat of the Holy Roman Empire, Veliki Beckerek.

Monsignor William Ormond, of the diocese of Auckland. Chamberlain of the Sword and Cape, of the 8th class. October 26, 1923. The Honorable Count Anthony Cagiano de Azevedo (Rome).

Chamberlains of the Sword and Cape, Honorary, of the 8th class. October 16, 1923. The Honorable Count Thomas Garagnani, of the archdiocese of Bologna.

The Honorable Count Giuseppe Ignatius Caverò y Alcibar, of the archdiocese of Saragossa. November 6.

The Honorable Count Lewis Fischler de Treuberg, of the diocese of Augsburg.

The Honorable Baron Henry de Bideran de Béraud, of the diocese of Montauban.

The Honorable Andrea P. Maloney, of the archdiocese of Philadelphia.

Chamberlains of Honor, in peacock blue attire, of the 8th class. October 26, 1923. Monsignor Pius Berni, of the diocese of Sansepolcro.

November 6, Monsignor Richard Schaefer, of the diocese of Spires.

[*Latin ed. p. 603*]

Diarium Romanae Curiae 603, 6 November 1923. Monsignor Valentino Schneikert, of the same diocese. 8.

Monsignor Felice Basile, of the diocese of Nola. 12.

Monsignor Carlo Korsak, of the archdiocese of Warsaw. 12.

Monsignor Anthony Czarkowski, of the diocese of Sandomierz.

Honorary Chaplains of the Sword and Cape, Supernumerary, of the Holy See: 7 November 1923.

Mr. Gaetano Bianchi, of the diocese of Verona. 24.

Mr. Pietro Dahll (Norway).

Honorary Secret Chaplains of the Holy See: 29 October 1923.

Monsignor Giovanni Trinn, of the diocese of Cinque Chiese.

Monsignor Albert Jakab, of the same diocese.

Monsignor Giulio Lajos, of the same diocese.

10 November.

Monsignor Leopoldo Langmár, of the diocese of Veszprém.

Honorary Chaplains outside the City of the Holy See: 12 November 1923.

Monsignor Mecislao Lewicki, of the archdiocese of Warsaw. 13.

Monsignor Giovanni Badilla, of the diocese of Transylvania.

Monsignor Andrea Kovács, of the same diocese.

26.

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Monsignor Angelo Viacava, of the diocese of Chiavari.

NECROLOGY: 20 March 1923.

Monsignor Giuseppe Bilczewski, Archbishop of Leopoli.

10 November.

Monsignor Alfonso M. Andreoli, Bishop of Eccanati and Loreto.

24.

Monsignor Guglielmo de Batthyány, titular Archbishop of Cirro.

25.

Monsignor Giosuè Signori, Archbishop of Genoa.

[*Latin ed. p. 604*]

604 Acta Apostolicae Sedis - Official Commentary

NOTICE - ADVERTISEMENT - AVIS - NOTICE - ANZEIGE

NOTICE. - Due to increased costs of transmission or transport, the price for subscription to this Official Commentary, the Acta Apostolicae Sedis, will be as follows, beginning in the year 1924:

Within the boundaries of Italiae: 18 Italian lire.

Outside of Italiae: 24 French francs.

Avviso. - In consequence of the increases in postal rates, the price of subscription to the Acta Apostolicae Sedis, Official Bulletin of the Holy See, beginning with the coming year 1924, is modified as follows:

For Italy: 18 Italian lire.

For Abroad: 24 French francs.

Avis. - Les tarifs postaux étant augmentés, le prix d'abonnement aux Acta Apostolicae Sedis, Bulletin Officiel du Saint-Siège, à partir de l'année prochaine 1924, a dû être fixé comme il suit:

For Italy: 18 Italian lire.

For Abroad: 24 French francs.

NOTICE. - Owing to the increase in postal rates, the subscription to the Acta Apostolicae Sedis, Official Bulletin of the Holy See, will be, from the beginning of next year 1924, as follows:

For Italy: 18 Italian lire.

Outside Italy: 24 French francs.

ANZEIGE. - Infolge der Erhebung des Posttarifes, ist der Preis für die Acta Apostolicae Sedis vom Beginn des Jahres 1924, wie folgt, festgesetzt:

For Italy: 18 Italian lire.

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For Abroad: 24 French francs.

[*Latin ed. p. 605*]

Year XV - Vol. XY, December 31, 1923, No. 13. OFFICIAL COMMENTARY OF THE AGTAJLPÄJCAOEDIS. ACTA OF POPE PIUS XI. SACRED CONGREGATION.

On December 20, 1923, on Thursday, a secret Consistory was held in the Vatican Apostolic Palace, and the following are the acts thereof, presented in order.

I. - ADDRESS OF OUR HOLY LORD AND PUBLICATION OF THE SACRED CONGREGATION.

VENERABLE BROTHERS, CARDINALS.

From the time that we convened the most recent meeting of this illustrious Order until this day, some of your number have been absent, whose loss, and especially that of John Soldevilla y Romero, the Cardinal Archbishop of Caesaraugusta, has caused us great sorrow and grief, and has deeply saddened us all; although we hope that they are now blessed in the sight of God, nevertheless, fraternal charity compels us not to cease commending them to the divine mercy.

Before, however, we supplement the most distinguished College of your number, it pleases us, in the manner established and customary, to inform you briefly, Venerable Brothers, concerning the more important affairs of the Church. And first, concerning the affairs of peoples, whether foreign or domestic, which pertain to peace, about which We have often expressed Our concern, ACTA, Vol. XV, n. 13. — 31-12-1923.

[*Latin ed. p. 606*]

606 Acta Apostolicae Sedis - The Official Commentary shows that the results have been no less positive. That very letter, which We, out of paternal concern, as you know, wrote to Our beloved Son, Peter Gasparri, Cardinal for public affairs, to alleviate the great distresses of Central Europe, although it did not entirely succeed – for something was indeed accomplished in his opinion – nevertheless had the effect that We rightly hoped for. Although We seem to have achieved something through kindness and humanity, the bitterness of great contention still remains in the hearts of men; and indeed, the multitude of those afflicted by war and of all kinds of poverty continues to grow daily; and for the sake of helping these, especially as the winter of famine loomed, the same Cardinal, through Nuncios and Legates of the Apostolic See, called upon all nations that were abundant in grain, in Our name, to provide assistance according to their ability to alleviate these great needs. We are indeed confident that this Our plea for mercy will be of great benefit to those in need; and not

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without reason: for even now, more than once, when We have invoked the help of other peoples, whose condition was more miserable because of the war, Our voice has never been in vain, and it is truly amazing how great a force of assistance is aroused from all sides. Therefore, thanks to this great generosity of good men, to whom We reiterate Our due thanks in this most honorable place, We have been given the power to rescue as many of the afflicted as possible, who were suffering from extreme hunger in the regions of Central Europe, and especially in the Near and Far East, from the very jaws of death. And may it be granted to those very courageous people, to whom all things are intolerable because of their steadfastness in the Catholic faith, to be aided, as We desire, by suitable assistance. We are, in the first place, deeply concerned about the health of Archbishop John Baptist Cieplak, who, along with many priests, is still suffering in chains; and when we cannot help him in any other way, we strive to help him through pious prayers, begging God to sustain him with the strength of His goodness, and to comfort his labors with the hope of an incorruptible crown. But although, in these last months, we have not been free from troubles and anxieties, nevertheless, by the grace of God, there have been things that have comforted the soul.

[*Latin ed. p. 607*]

The acts of Pope Pius XI, page 607, would afford us consolation. For what could be desired more favorably for the poor and afflicted Christians, especially in these times so alien to Christian peace, than that the most holy Eucharist may flourish with love and devotion among the people? For indeed, since it contains the root and source of all good things, and of whatever is connected to the salvation of both the community and individuals, and especially since it is the mystery of unity and charity, most fitting for reconciling men with one another, we have gladly observed the increase of those public demonstrations of religious devotion towards the august Sacrament, which have already come down to us from the customs of the Catholic nations. In this regard, it is fitting to mention the Parisian Assembly, although it lacked the brilliance of that most famous city; but the Eucharistic Assembly held in Genoa, under the care, above all, of the venerable Father Josue Signori, a most diligent Archbishop – whom we lament as having been taken from the Genoese Church – distinguished itself by the multitude of participants, the magnificence of the arrangements, the splendor of the ceremonies, and the frequent celebration of the Holy Synaxis. But this, in itself, is clear evidence of the piety and faith that have increased in the people, and it is also a certain argument that our Catholic action, as it is called, has great importance in promoting religion among the people; and that this action may be even more effective, as you know, we have recently established laws adapted to the times. In addition to these things, the solemn honors paid to Saint Thomas Aquinas, who was enrolled

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among the saints six hundred years ago, have brought us no small joy. For when we sent letters to the entire Catholic world on this matter, urging that they follow this eminent leader above all in their studies, such fervor was aroused by those instituted ceremonies that there was no doubt that the movement of minds, which was happily stimulated by the authority of Leo XIII, our illustrious predecessor, would be rekindled again, even though it seemed to be waning. And, with God's favor, the commemoration of the glorious martyrdom of Saint Josaphat Kuncewici, which our Sacred Council for the Eastern Church diligently prepared, has also been very successful.

[*Latin ed. p. 608*]

The Acts of the Apostolic See – Official Commentary, number 608, appeared; concerning which, our Encyclical Letters were issued. For those who had been accustomed to laboring in the East for the restoration of the Church's oecumenical unity, and who, with the celebration of virtues, honored the most holy prelate who fell while defending that very unity, it seems that much encouragement has been added to the urgent pursuit of that salutary purpose. And, with the Sacred Council assisting us, we have, by the grace of God, established four Episcopal Sees from the Syro-Malabar Apostolic Vicariates, namely in Erñakulam; which we gladly mention here, because we seem to bring great joy to our most beloved children, the Catholics inhabiting those regions; for whom the most auspicious day, the Nativity of the holy Apostle Thomas, is already at hand. This, indeed, was entirely demanded by the excellent state of Catholic affairs among them; and by the outstanding progress in religion of the distinguished Vicars who had been appointed there, under their own indigenous bishops; and by the truly Christian conduct of their faithful, who are genuinely devoted to the Christian profession; and by their singular piety towards the Most Blessed Virgin Mary, and their utmost respect for the clergy, especially for the bishops, and for this Apostolic See. Among the joyful events of recent times, it is not to be omitted that the Catholic King Alfonso XIII of Spain, together with the most august Queen Victoria Eugenia, recently visited us. For, as long as he remained in this venerable City, and both before us and in the sight of the citizens, he gave most noble proofs of his faith and his obedience to the Apostolic See, so that one could easily recognize in him the Spanish nation, most devoted to Jesus Christ and His Vicar. Finally, we bring you the news that the affairs of our Ireland are happily begun to be settled, as the recent pastoral letter of the Most Reverend Archbishop of Armagh teaches; and subsequent news confirms the same. Indeed, for our most splendid Brothers, the Venerable Order, the

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purpose of your thought and care is sacred.

[*Latin ed. p. 609*]

609 The Acts of Pope Pius XI honorably elevate two distinguished men who have proven themselves to Us and to Our predecessors. These are: EVARISTUS LUCIDI, Judge of the Sacred Tribunals and Secretary of the Apostolic Signature; and AURELIUS GALLI, Our Assistant for affairs concerning letters from princes. What do you think? Therefore, by the authority of Almighty God, of the holy Apostles Peter and Paul, and by Our own authority, We create and declare the Most Reverend Cardinals of the Order of Deacons: EVARISTUS LUCIDI and AURELIUS GALLI, with the dispensations, derogations, and clauses that are necessary and fitting. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen. It remains for Us to provide for the Churches. II. – PROVISION FOR CHURCHES. Then, the Most Blessed Father appointed proper pastors to the following Churches: To the Patriarchal titular See of Constantinople, He appointed the Reverend Father Dominic Michael Zezza of Zapponeta, formerly the Archbishop of Naples. To the Metropolitan Church of Turin, He appointed the Reverend Joseph Gamba, formerly the Bishop of Novara. To the titular archiepiscopal Church of Thessaloniki, He appointed the Reverend Raphael Charles Rossi, Assistant of the Sacred Congregation of the Consistory, formerly the Bishop of Volterra. To the cathedral Churches of Recanati and Loreto, which are perpetually united, He appointed the Reverend Aloysius Cossio, formerly the Urban Antistite.

[*Latin ed. p. 610*]

610 Acta Apostolicae Sedis - Official Commentary concerning the Cathedral Church of Volterra, the Reverend Father Dante Maria Munerati, of the Venerable Salesian Society of Saint John Bosco, and also the General Procurator of that Institute. Concerning the Cathedral Church of Angra, the Most Reverend Augustine de Castro Meireles, of the Portuguese diocese. Concerning the titular episcopal Church of Surensi, the Reverend Blasius Barbio, canon of the cathedral church of Bagusina, whom the Most Reverend Joseph Gregory Marcelic, Bishop of Ragusa, appointed as his Auxiliary. Furthermore, Our Holy Lord also publicly announced other sacred ministers, who had already resigned through Apostolic Letters, namely:

A PATRIARCH: of the West Indies, the Most Reverend Julian de Diego and Garcia Aleolea, formerly Bishop of Salamanca.

ARCHBISHOPS: of Emerita, Anthony Baimundo de Silva, by elevation of the see to the metropolitanate. of Pompeii, Francis Mary Cervera, formerly Bishop of Fez. of Compostela, Emmanuel Lago y Gonzalez, formerly Bishop of Tuy. of Leopoldina (Latin Rite), Boleslaus Twardowski, formerly Bishop of Telmissus. of Melite, Augustine Marre, formerly Bishop of Constanta in Scythia. of Plata, Aloysius Francis Pierini, formerly Bishop

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of Cochabamba. of Olomouc, Leopold Precan. of Popayan, Maximilian Crespo, formerly Bishop of Santa.

BISHOPS: of Briocense, Francis Serrand. of Lavant, Andrew Karlin, formerly Bishop of Themiscyra. of Spalato and Macar, Quirinus Clement Bonefacic.

[*Latin ed. p. 611*]

Acts of Pope Pius XI, page 611:

Hebron, Alexander Mac Donald, formerly Bishop of Victoria in the island of Vancouver.

From Chilapa, Joseph Guadalupe Ortiz, formerly Bishop of Tamaulipas.

From Piahué, Severino de Mello.

From Hailebury, Aloysius Rheaume.

From Anemuri, Aloysius Martínez.

From Tucumán, Barnabas Piedrabuena, formerly Bishop of Catamarca.

From Salta, Julius Campero.

From Calicut, Paul Perini, formerly Bishop of Mangalore.

From Tuticorin, Tiberius Roche.

From Cumaná, Sixtus Soza, formerly Bishop of Guayana.

From Coro, Luke Castillo.

From Saint Christopher of Venezuela, Thomas.

From San Miguel de Guayana, Michael Anthony Mejia.

From Valentín of Venezuela, Francis Granadillo.

From Tucson, Daniel Gercke.

From Tenari, Sabas Sarasola.

From Orthosie, Columbanus Dreyer.

From Trieste and Justinopolitan, Aloysius Fogar.

From Galway, Duac, and Administrator of the diocese of Fenabore, Thomas O' Doherty, formerly Bishop of Clonfert.

From the City of Victoria, or Tamaulipas, Seraphinus Armora.

From Huajapam, Aloysius Altamirano Bulnes.

From Chersonesus, or Cyrrhus, Raphael Balanza-Navarro.

From Geras, Andrew Kriston.

From Oropesa, Lawrence Del Ponte.

From Anglonensis-Tursie, Lewis Cattaneo.

From Veglia, Joseph Srebrnic.

From Salamanca, Angel Regueras y Lopez, formerly Bishop of Plasencia.

From Pamplona and Tulle, Matthew, formerly Bishop of Osma.

From Marciana, Lewis Ricard.

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From Mugica and Urrestarazu.

[*Latin ed. p. 612*]

612 Acta Apostolicae Sedis - Official Commentary, Tuy, Emmanuel Maria Vidal y B oullón, formerly Bishop of Byrthe. M leopolitanum, Joseph Bantzan. Anagninum, Aloysius Mazzini. Campifontensem in Illinois, Athribitensem, Michael James Griffin. Buchberger. Uxentinum, Anthony Lippolis, formerly Bishop of Larino.

IV. – REQUESTS FOR THE SACRED PALLIUM. Finally, the Most Blessed Father accepted the requests for the Sacred Pallium, which were urgently presented by the pastors of the following dioceses: Taurinensi (Turin), Compostellanae (Santiago de Compostela), De Plata, Olomucensi, Popayanensi, and also, by privilege, Anagninae, Recinetensi, and Lauretanae, and Volaterranae.

III. – THE DELIVERY OF THE RED GALERO. On Sunday, December 23rd, a public Consistory was held in the upper hall of the portico of the Basilica of the Vatican, in which Our Holy Father Pius PP. XI solemnly delivered the pontifical red Galero to the Cardinals, whom he had created and declared on the twentieth [day of the month]. These were: EVARISTO LUCIDI and AURELIO GALLI.

Meanwhile, through the advocate of the Sacred Consistory, Vincent Saeconi, the cause of the venerable Servant of God, Louis of Casauria, founder of the Institute of Charity, commonly known as the Brothers of Bigi, was concluded for the third and final time.

III. – APPOINTMENTS OF CHURCH OFFICES. After the public Consistory, a secret Consistory was held in the usual hall of the Apostolic Palace of the Vatican, in which, after the Most Blessed Father, as usual, had spoken privately with the aforementioned Cardinals Lucidi and Galli, he proposed the following appointments: He appointed the Most Reverend Lord Hubert Maria Fiodo, formerly Bishop of Castri Maris (or Stabiensis), to the titular episcopal see of the Prussian diocese.

[*Latin ed. p. 613*]

From the Acts of Pope Pius XI, page 613:

To the Cathedral Church of Viviers, the Reverend Stephan Hurault, Vicar General of the diocese of Châlons.

To the Cathedral Church of Digne (-Riez-Sisteron), to which are annexed the titles of Regiae and Sisteron, the Reverend Cosmas Jorein, Vicar General of the diocese of Mauriana.

To the Cathedral Church of Lincoln, the Reverend Francis Beckmann, Rector of the Seminary of the archdiocese of Cincinnati, and in the metropolitan archdiocese, an Archdeacon.

To the Cathedral Church of La Rochelle (-Saintes), the Reverend Eugene

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Curien, Archpriest of the locality of "Epinal," in the diocese of Saint-Dié.

To the Cathedral Church of Nashville, the Reverend Alphonsus Smith, parish priest in the diocese of Indianapolis.

To the Cathedral Church of Victoria in the island of Vancouver, the Reverend Thomas O' Donnei, parish priest in the diocese of Toronto.

To the titular episcopal Church of Isaura, the Reverend Edward Howard, from the archdiocese of Dubuque, whom he appointed as Auxiliary to the Most Reverend James Davis, Bishop of Davenport.

To the titular episcopal Church of Rhosus, the Reverend Trudone Jans, O.F.M., elected Apostolic Vicar of Hué, in the western-southern region.

To the titular episcopal Church of Doryl, the Reverend Didacus Alonso, O.F.M. Capuchin, elected Apostolic Vicar of Caroní.

To the titular episcopal Church of Birthen, the Reverend Joseph Murphy, S.J., elected Apostolic Vicar of Honduras.

To the titular episcopal Church of Themiscyrena, the Reverend Henry Gogarty, of the Institute of the Holy Spirit, elected Apostolic Vicar of Kib'maNdjaro.

Furthermore, he publicly announced the resignation of other sacred prelates, already submitted through Apostolic Letters sealed with lead:

ARCHBISHOP: of Ernakulam, Augustine Kandathil, formerly the titular Bishop of Arad.

BISHOPS: of Changanacher, Thomas Kurialacherry, formerly the titular Bishop of Pellac.

[*Latin ed. p. 614*]

614 Acta Apostolicae Sedis - Official Commentary of Kottayam, Alexander Chulaparambil, hitherto Bishop titular of Busiritis. Of Tricur, Francis Vazhapilly, hitherto Bishop titular of Philadelphia.

II. - THE REQUEST FOR THE PALLIUM. Afterwards, the Most Blessed Father opened the matter to Cardinals Lucidi and Galli, so that in Consistories, Congregations, and other functions, they might exercise their cardinalatial rights. Then, he most graciously approved the request for the metropolitan Church of Prænula.

III. - THE ASSIGNMENT OF DEACONRIES. Finally, he assigned to the Cardinals: Evaristo Lucidi, the Deaconry of Saint Hadrian in the Forum; Aurelio Galli, the Deaconry of Saint Angel in the Forum of Fishes.

[*Latin ed. p. 615*]

The Most Holy and Supreme Sacred Congregation of the Holy Office,

DECREE: Condemnation.

TITLE: "Manuel Biblique, etc."

On Thursday, the 12th of December, 1923, in the general assembly of

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the Most Holy and Supreme Sacred Congregation of the Holy Office, with the prior vote of the Most Reverend and Eminent Lords Cardinals entrusted with safeguarding the faith and morals, the following work was condemned, rejected, and ordered to be placed in the Index of Prohibited Books, along with all its versions:

The work entitled: "Manuel biblique ou Cours à l'Écriture Sainte à l'usage des Séminaires" by YIGOUROUX, BACUEZ, and BRASSAC.

Volume third: "Nouveau Testament," by A. Brassac, etc., twelfth edition, completely revised, Paris, 1907.

Volume fourth: "Nouveau Testament," by A. Brassac, etc., twelfth edition, Paris, 1909.

Volume third: "Nouveau Testament," etc., by A. Brassac, etc., thirteenth edition, etc., Paris, 1910.

Volume fourth: "Nouveau Testament," by A. Brassac, etc., thirteenth edition, Paris, 1911.

"Ancien Testament," fourteenth edition, revised by A. Brassac, etc., with the collaboration of J. Ducher.

Volume first, etc., Paris, 1917.

Volume second, etc., Paris, 1920.

"Nouveau Testament," by A. Brassac, fourteenth edition, entirely revised.

Volume third, Paris, 1913.

Volume fourth, Paris, 1916.

Volume third: "Nouveau Testament," by A. Brassac, etc., fifteenth edition, entirely revised, Paris, 1920.

And on the following day, Friday, the 13th of the same month and year, the Most Holy Lord Pope Pius XI, by divine Providence, in his customary audience granted to the Reverend Fathers Assessors of the Holy Office, approved, confirmed, and ordered the publication of the resolution presented to him by the Eminent Fathers.

Given at Rome, from the offices of the Holy Office, on the 15th of December, 1923.

Aloisius Castellano,

Notary of the Most Holy Sacred Congregation of the Holy Office.

[*Latin ed. p. 616*]

616 Acta Apostolicae Sedis - Official Commentary II TO THE MOST REVEREND FATHER, SUPREME MODERATOR OF THE SOCIETY OF SAINT SULPICE, CONCERNING THE ABOVE-MENTIONED DECREE OF CONDEMNATION. LETTER Most Reverend Father, For many years, much discussion has arisen concerning the work entitled "Manuel biblique ou Cours d'Ecriture Sainte à l'usage des Séminaires" by the Reverend Fa-

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thers Vigouroux and Bacuez, priests of the Society of Saint Sulpice, which was initially published, but subsequently entirely withdrawn by the Reverend Father Brassac, a member of the same Society. The Holy See had already turned its attention to this matter, when, in the year 1920, Your Eminence, at the urgent request of the Holy Father, petitioned that the entire work be examined in Rome, and that all things which might require correction therein be described, so that they might be amended in a new edition. To this petition, although quite unusual, the Holy Father, Pope Benedict XV, most benignly assented, and entrusted the volumes to be examined to this Supreme Congregation. However, after an examination carefully and diligently conducted, for the sake of the matter, it became manifest that the work was afflicted by many and serious faults, which permeate and corrupt it to such an extent that its amendment would be entirely impossible. In addition to numerous other errors, the Reverend Father Brassac, concerning the inspiration of Holy Scripture and its inerrancy, especially in historical matters, where he distinguishes between the substance of the narrative and its additions, holds views regarding the authenticity and historical truth of certain inspired books that are evidently contrary to the dogmatic decrees of the Holy Councils of Trent and Vatican, as well as to other documents of the ecclesiastical magisterium, such as the Encyclical Letters of Leo XIII and Pius X, the decrees of the Holy Office, and the Pontifical Commission for Biblical Studies, and indeed to the entire Catholic tradition. Specifically, concerning the absolute inerrancy of Holy Scripture, it suffices to recall the teaching of Leo XIII in the Encyclical Providentissimus: "No consideration should be given to those who falsely assert that, when dealing with the truth of sentences, it should not be inquired into what God has said, lest more attention be given to the reason why He said it. For all the books and entire writings which the Church has received as sacred and canonical, with all their parts, have been written under the guidance of the Holy Spirit; and it is so far from any error being able to be subject to divine inspiration, that inspiration itself, by its very nature, excludes all error."

[*Latin ed. p. 617*]

The Most Holy Congregation of the Holy Office 617: "But it is just as necessary to exclude and reject, as it is necessary to acknowledge God, the supreme Truth, as the author of absolutely no error whatsoever. This is the ancient and constant faith of the Church, solemnly defined in the Councils of Fiorentino and Trent, and finally and more explicitly declared in the Vatican Council. ... Therefore, it makes little difference whether men have received the Holy Spirit as instruments for writing, so that something false might have slipped through, not from the primary author, but from inspired writers. For, by His supernatural power, He so aroused and moved them to write, and so attended to them while they were writing, that everything and only those things which He Himself commanded, they would

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rightly conceive, faithfully write down, and aptly express with infallible truth; otherwise, He would not be the author of the Holy Scriptures. ... It follows that those who believe that something false can be contained in authentic places in the sacred books, are certainly either perverting the Catholic notion of divine inspiration, or are making God Himself the author of error." The Holy Office defends the same doctrine against the Modernists, condemning proposition XI in the decree *Lamentabili*: "Divine inspiration does not extend to the entire Scripture, so as to protect all and each of its parts from all error." Finally, in the decree of the Pontifical Biblical Commission of June 18, 1915, it is stated that, from the Catholic dogma of inspiration and the inerrancy of the Holy Scriptures, it follows that "everything that the author asserts, states, or implies, must be held to be asserted, stated, or implied by the Holy Spirit." Furthermore, D. Brassac uses a false method, when, neglecting a sufficiently positive exposition of the entire Catholic doctrine, he seemingly presents, with an indifferent mind, on the one hand arguments that support the traditional view, and on the other hand, carefully offers reasons that, through a method he calls "critical," are accumulated from internal evidence to commend new opinions, without indicating the ineffectiveness and weakness of these reasons. And thus, he diminishes the warning of Leo XIII: "It has been wrongly and to the detriment of religion that the art, called by some the sublimation of criticism, has been introduced, by which, using only internal reasons, as they say, the origin, integrity, and authority of certain books are judged. On the contrary, it is clear that, in questions concerning historical matters, such as the origin and preservation of books, historical testimonies are of greater value than others, and these should be most diligently sought out and examined; those internal reasons are usually not of such importance, as to be able to be invoked, except for some confirmation." Moreover, the Supreme Pontiff forbids, in the same Encyclical, that in questions pertaining to learning, "more time be devoted..."

[*Latin ed. p. 618*]

618 Acta Apostolicae Sedis - Official Commentary: "And the labor, which, when examining the divine Books, or when correcting [them], a multitude of 'things' brings more harm to the minds of young people than benefit." The Author has many interpretations which are entirely contrary to the sense of the Church. It is truly lamentable, when the Council of Trent decreed, "that no one, relying on his own prudence, in matters of faith and morals pertaining to the edification of Christian doctrine, should dare to interpret the Sacred Scripture according to his own understanding, contrary to that understanding which the Holy Mother Church holds and holds, whose duty it is to judge of the true sense and interpretation of the Holy Scriptures, or even contrary to the unanimous consent of the Fathers, [and] to interpret the very Sacred Scripture, even if such

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interpretations had never been intended to be made public." The Fathers of the Council of Vatican declared this prescription with these words: "Because, indeed, what the Holy Tridentine Synod decreed concerning the interpretation of the divine Scripture, in order to restrain rash minds, is wrongly explained by some men, We, renewing that decree, declare that this [is] its intention, that in matters of faith and morals pertaining to the edification of Christian doctrine, that understanding of the Sacred Scripture be held to be the true one which the Holy Mother Church holds and holds, whose duty it is to judge of the true sense and interpretation of the Holy Scriptures; and therefore, it is not permitted to anyone to interpret the very Sacred Scripture contrary to this understanding, or even contrary to the unanimous consent of the Fathers." Generally, the Author, although he does not always openly embrace the broader opinions of a wider school of thought, which he diligently presents, nevertheless inclines towards them, and more often uses ambiguous expressions and captious formulas, which can be understood in both ways, whether favoring the orthodox view or the opinions of that wider school of thought, forgetting that golden rule which Pius X strictly commanded all those who lecture on the Sacred Scripture to observe: "The Doctor of Holy Scripture shall take care to never deviate in any way from the common doctrine and tradition of the Church; indeed, the true advancements of this science, whatever recent ingenuity has produced, will be turned to their own purpose, but rash commentaries of the innovators will be neglected; and even when he undertakes to treat questions, their treatment will contribute to the understanding and defense of the Scriptures; finally, he will direct the reasoning of his teaching to those full of prudence, which are contained in the Encyclical Letters of the Most Provident [Pius X]" (Apostolic Letter *Quoniam*, March 27, 1906, § 13). The Author cares little, to put it mildly, about the decisions of the Pontifical Biblical Commission, about which Pius X says: "We expressly declare and command that all are bound by their duty to adhere to the judgments of the Pontifical Council for Biblical Affairs, whether those that have already been issued, or those that..."

[*Latin ed. p. 619*]

619 The Most Holy Congregation of the Holy Office "hereafter issues, just as the Decrees of the Sacred Congregations, pertaining to doctrine, which have been approved by the Pontiff, are to be followed." May Very Reverend Father Brassac diligently observe these precepts, rather than weakening the force of arguments that favor the doctrine commonly received, while on the contrary, he stubbornly insists on the difficulties presented by adversaries; often he neglects the documents of the ecclesiastical magisterium, or perverts their meaning to suit his own opinions; he either suppresses or minimizes the supernatural or miraculous nature of many events narrated by the hagiographers; he

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frequently deprives messianic prophecies of almost all their probative force; in many respects, he deviates from the correct path of theological doctrine; he gives undue weight to heterodox authors or to Catholic writers imbued with more liberal theories, while Leo XIII declares it to be "most unbecoming that anyone, through excellent works, 'which our men have abundantly left behind,' should prefer the books of heretics, and from them seek explanations of passages in which Catholic minds and labors have already, and most excellently, been devoted, and that the uncorrupted meaning of the Sacred Scriptures cannot be transmitted by those who, 'lacking true faith, do not grasp the marrow of Scripture, but gnaw at the bark.'" Finally, as if he had nothing that could foster piety, he has completely changed the spirit with which the venerable work of Father Vigouroux was written. All of this is the more serious because it concerns a "Manual" which is in the hands of so many students of the sanctuary, whose education the Church Mother must vigilantly oversee. Indeed, she earnestly desires that those who aspire to the altar should develop the highest reverence and love for the Sacred Scriptures, so that, enriched by the priesthood and entering the vineyard of the Lord, they may experience how "every Scripture, inspired by God, is useful for teaching, for rebuking, for correcting, for instructing in righteousness, that the man of God may be complete, equipped for every good work" (2 Timothy, 3:16-17). Therefore, the Most Eminent and Reverend DD. Cardinals, together with me, as General Inquisitors, considered it our duty to issue, on this 12th day of the month, a decree condemning this work, and at the same time, they completely forbade the printing of the remaining volumes of the fifteenth edition of the work "Manuel biblique." All of this, however, has been approved and confirmed by the Most Holy Pope Pius PP. XI, who has ordered that it be communicated to you. And I pray that all may go well and prosperously for you. Rome, December 22, 1923. R. CARD. MERRY DEL VAL.

[*Latin ed. p. 620*]

6th year. Acts of the Apostolic See - Official Commentary. DIARY OF THE ROMAN CURIA. On Monday, December 17th, His Holiness received in audience His Excellency, Mr. Giovanni Doulcet, Ambassador and Extraordinary Envoy of the French Republic, for the presentation of his credentials.

SACRED CONGREGATION FOR RELIGIOUS. NOTICE OF COMPETITION. In the Secretariat of the Sacred Congregation for Religious, on January 17th, 1924, at 8 o'clock in the morning, a competition by written examination will be held for one position of Minor Official. Those ecclesiastics who wish to participate, provided they have not exceeded the age of 40 years, must present to the Secretariat of said Congregation, within one month from the date of this notice, an application accompanied by a

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certificate of good standing from their Ordinary and from the Most Reverend Cardinal Vicar of His Holiness; and also by documents of ecclesiastical studies completed and academic degrees obtained, as well as other qualifications. Special consideration will be given to knowledge of foreign languages.

From the Secretariat of the Sacred Congregation for Religious, December 12th, 1923. M. Serafini, Abbot, O.S.B., Secretary.

SECRETARY OF STATE. ASSIGNMENTS TO NEW CARDINALS. By letters from the Secretary of State of December 23rd, the Holy Father deigned to assign the following Congregations to the Most Reverend Cardinals who, at the public Consistory of the same day, received the Cardinal's hat:

To the Most Reverend Cardinal Evaristo Lucidi, the Sacred Congregations of the Council, of Propaganda Fide, and the Supreme Tribunal of the Apostolic Signature.

To the Most Reverend Cardinal Aurelio Galli, the Sacred Congregations of the Rites, of Seminaries and Universities, of Studies, and of the Reverend Fabric of St. Peter's.

NECROLOGY.

September 11th, 1923. Monsignor Angelo M. Petrelli, Bishop of Venosa.

December 1st. Monsignor Nicola Széchenyi de Salvar-Felsovidék, Bishop of Gran Varadino.

December 4th. Monsignor Giuseppe Morabito, titular Bishop of Geropoli.

December 6th. Monsignor Pietro Zanolini, Bishop of Lodi.

[*Latin ed. p. 621*]

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[*Latin ed. p. 623*]

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Year I.
Month:
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Day 1. - ACTA, Pipp. XI, XII.
1922, December 23.
1923, January 26.
March 29.
November 12.

- ENCYCLICAL LETTERS:

From the very beginning. - To the venerable brothers, Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries who have peace and communion with the Apostolic See: concerning the restoration of the Kingdom of Christ for peace in Christ.

Concerning the disturbance of all things. - To the venerable brothers, Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries of places who have peace and communion with the Apostolic See: concerning Saint Francis de Sales, on the third centenary of his death.

Concerning the *Studiorum Dux*. - To the venerable brothers, Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries of places who have peace and communion with the Apostolic See: concerning the decrees of the Church of God concerning Saint Thomas Aquinas, at the close of the sixth century from his heavenly honors.

Concerning the birth of Saint Josaphat the Martyr, Archbishop of Polotsk, of the Eastern Rite.

- APOSTOLIC LETTER, August 20: Concerning Saint Bernard. - To the Reverend Father Florentius du Bois de la Villerabel, Bishop of Annecy; concerning the sacred solemnities in honor of Saint Bernard, decreed at Mentone.

[*Latin ed. p. 624*]

624 Index YEAR I MONTH document numbers DAY i III. 1923 i April 20 June 29 - BY OUR OWN MOTION After the date. - Concerning the quinquennial faculties of Ordinaries throughout the Catholic world. - Concerning the ordering of Christian doctrine throughout the Catholic world.

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IV. - APOSTOLIC CONSTITUTIONS July 15, 16 October 12, November 24, December 4, February 2, March 18, June 1, July 27, Roman Pontiffs. - Aversa. Concerning the erection of a collegiate church in honor of the parish church of Saint Sosius the Martyr in the city of "Erattamaggiore," Apostolic See. - Aversa. Concerning the erection of a collegiate church in honor of the parish church of the Blessed Virgin Mary Immaculate in the city of "Erattamaggiore," For the service. - Venezuela. Concerning the dismemberment and erection of the dioceses of Coro, Cumaná, Valencia, and Saint Christopher, throughout the Catholic world. - Veracruz. Concerning the dismemberment and erection of the diocese of Papantla. Among the affairs. - Concerning Tulancingo. Concerning the dismemberment and erection of the diocese of Huejutla. To the Supreme. - Niterói. Concerning the erection of the dioceses of Arcis and Campos. Always, Roman Pontiffs. - Concerning Vladivostok. Concerning the erection of a diocese, Apostolic See. - Chiavari. Concerning the erection of a collegiate church in honor of the Church of Suesson. - Soissons (-Laon-Saint-Quentin). Concerning the concession of the sacred Pallium. Among the most important. - Caracas. Concerning the erection of a new ecclesiastical province of Emerita in India. Among many. - Concerning the personal concession of the Pallium to the Archbishop of Emerita. V. - APOSTOLIC LETTERS November 23, December 7, January 2, Concerning what is incumbent upon Us. - The apostolic prefecture of Eastern William Land is erected into an apostolic vicariate, called Eastern New Guinea. From this. - The apostolic vicariate of the Islands of Tahiti is separated into two parts, and from this, the apostolic prefecture of Cook and Manihiki is erected. By the authority of the Roman Pontiffs. - The apostolic delegation of Southern Africa is erected. - The Shrine of the Blessed Virgin Mary, in the town of Saronno, in the archdiocese of Milan, is raised to the dignity of a minor basilica.

[*Latin ed. p. 625*]

In chronological order:

JANUARY 12, 15, 16, 23

FEBRUARY

MARCH 15, 17, 24

APRIL 13, 19, 23, 29

MAY 6

PAGE Votivum templum. – The Church of the Holy Mary Magdalene the Penitent, in Andegavii, is raised in title and dignity to that of a minor basilica, by similar letters. – The sodality of the Divine Infant in Pra-

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gensi is restored to unity and exclusively granted to the Order of Discalced Carmelites. . . . Metropolitanum templum, – The Metropolitan Church of the Most Holy Savior in Bahia, in Brazil, is raised to the dignity of a minor basilica, most excellent. – The parish church of the Blessed Virgin Mary of the Valley of Flowers, in the city of Tremp, in the diocese of Urgellensis, within the *fines*, is raised to the title and privileges of a minor basilica, it is discovered. – Indulgences, faculties, and privileges are granted to the members, promoters, and moderators of our pious sodality of Our Lady of the Good Death. Sanctuarium. – The sanctuary of the Blessed Virgin Mary of Dolors in Rhaudense, in the archdiocese of Mediolanensis, is honored with the title and privileges of a minor basilica. Ex hae excelsa. – An apostolic vicariate of «Marunga» is established on the island of Madagascar. Quae catholico nomini. – An apostolic vicariate of «Volta inferiore» is established in western Africa. . . . Bomani Pontifices. – Saint Leonard of Port Maurice is declared the heavenly patron of the priests who are engaged in popular missions in Catholic regions. Monasterium Speinshartense. – The ancient abbey of the Blessed Virgin Mary of «Speinshart», of the Praemonstratensis Order, within the *fines* of the diocese of Batisbonensis, is restored. . . . Romanorum Pontificum. – The Church of Saint Basil in the city of Brugensi is honored with the title and privileges of a minor basilica. Quae catholico nomini. – Separated from the apostolic vicariate of Natalensi, the apostolic prefecture of «Swaziland» is established, in southern Africa. . . . In civitate Kevelaer. – The title of minor basilica is conferred upon the parish church of the Blessed Virgin Consolatrix of the Afflicted, in the town of Kevelaer. Quod Ioannes. – The Venerable Servant of God, Theresa of the Holy Infant, a professed nun of the Order of Discalced Carmelites, is declared blessed. Cum ex apostolico munere. – The diocese of Osahensis in Japan is divided, and a new apostolic vicariate of Hiroshima is formed. Ex hac sublimi. – The apostolic vicariate of Marshall is suppressed, and the apostolic vicariate of the Marianne Islands and Carolines is increased in territory and name.

[*Latin ed. p. 626*]

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July 31 32
August 19
Of Documents Concerning Those Who Oppose the Church.

- The Venerable Servant of God Michael Garicoïts, priest, founder of the Congregation of Priests of the Sacred Heart of Jesus, commonly known as ”of Bétharram” [Livias], is numbered among the blessed in Heaven. Notable.

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- The Venerable Servant of God Robert, Cardinal Bellarminus, of the Society of Jesus, is declared blessed. Already.

- The Sanctuary of the Mother of God, within the territory of the archdiocese of Salerno, is raised to the title of minor basilica. Venerable brother.

- The title of minor basilica is conferred upon the church of the Holy Mary, in the city of Barcelona.

- The island of Iceland is erected into an apostolic prefecture of its own jurisdiction. For the Catholic name.

- The apostolic prefecture of Nili, in equatorial Africa, is erected, with an apostolic mission.

- A new apostolic prefecture of Buca is erected, in the Cameroonian region. In dissitis.

- A new apostolic prefecture of Lydenburg is erected, in southern Africa. For the Christian name.

- The new apostolic prefecture of Gariep is erected in southern Africa. It exists in the state.

- The pontifical church of the B. V. M. of Nazareth, in the city of Belem, in Para, is raised to the privileges of a minor basilica. For the Catholic name.

- Separated from the territory of the Apostolic Vicariate of Marocco [Marruecos], the Apostolic Vicariate of Rabat is erected in northern Africa.

- In Warsaw [Varsaviensis].

- The title of minor basilica is conferred upon the pontifical church dedicated to the Most Sacred Heart of Jesus, in the suburb of Warsaw VI.

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Concerning Matters of Importance to Us.

- To the Reverend Father James Ogier, chamberlain of honor, and also moderator of the "for the Pope and the Church" Sodality: concerning the growth and activities of that sodality. When another vigil.

- To His Excellency, Bishop Basil, of Velletri, from His Eminence, Cardinal Pompili, the sacred vice-legate in the City, to whom he entrusts the task of indicating public prayers to avert present evils. We have received.

- To His Eminence, the Reverend Fathers, Michael Kelly, Archbishop of Sydney [Sydneyensem], and other Archbishops and Bishops of Australasia, in response to letters received from the common assembly.

[*Latin ed. p. 627*]

627. Chronologically ordered. YEAR MONTH DAY.

1923 February 14, 16, 24. March 7, 28. April 14, 15, 20.

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PAGE. Seminary of Patavinum.

- To the Reverend Father Joseph Perin, urban archpriest: congratulations on the Forellinian lexicon, wisely augmented with onomastic information.

- To the Reverend Father Joseph Maubon, vicar general of the Augustinians of the Assumption: regarding the Gallican pilgrimage to the Holy Places of Palestine, founded fifty years ago.

- To the Reverend Father Paul Simon, priest of the German Society of Saint Winfrid, president, for the conversion of heretics to the Catholic faith, most praiseworthy.

- To the Reverend Father Edward Hugon, of the Order of Preachers: regarding the dogmatic treatises published by him, which we have recently learned about.

- To the Reverend Father Francis Alexander Maillet, bishop of Saint-Claude: congratulations on the twenty-fifth anniversary of his episcopate.

- To the Reverend Father Peter, titular of Saint Lawrence in Lucina, His Eminence Cardinal Gasparri, from the Vatican Secretariat: congratulations on the twenty-fifth anniversary of the beginning of his episcopate.

- To the Reverend Father Eugene Eeffo, superior general of the Pious Society of Saint Joseph: congratulations on the growth of the Institute, founded fifty years ago.

- To the Reverend Father Augustine Don-tenwill, titular archbishop of Ptolemais, who, fifteen years ago, began his episcopate as superior general of the Missionary Oblates of the Immaculate Mary, and who is now celebrating the twenty-fifth anniversary of his episcopate.

- To the Reverend Father Joseph Scatti, bishop of Savona and Noli: congratulations on the twenty-fifth anniversary from the beginning of his episcopate.

- To His Eminence Father Nicholas, deacon of Saint Mary in Domnica, His Eminence Cardinal Marini: regarding his work entitled "The Primacy of Saint Peter and his successors in Saint John Chrysostom."

- A matter of grave scandal.

- To His Eminence Father Basil, bishop of Yeliterno, His Eminence Cardinal Pompili: regarding the public prayers to be held in the city to repair the rights of Jesus Christ the Redeemer, recently violated.

- To the Reverend Father James Crouzet, titular bishop of Zephyrium, apostolic vicar of Fort-Dophin: regarding the approaching fiftieth anniversary of his priestly ordination.

- To the Reverend Father Alphonsus Andreoli, bishop of Recanati and Loreto: regarding the fiftieth anniversary from the beginning of his priest-

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hood.

[*Latin ed. p. 628*]

628 Index ANNO MENSE 1923 April. Documentorum DIE 10, 11, 16, 24, 25, 27, 28; Maius 10, 12. PAG. We rejoice exceedingly. - To the Most Reverend Fathers, the General Superiors of the Society of the Divine Word, concerning the Seminary for Negroes which is soon to be established. Seventh Italian. - To the Most Reverend Lord, John Baptist Nasalli-Bocca, Archbishop of Bologna: commends to you, as formerly, the upcoming seventh Italian meeting concerning oratories and religious schools in Bologna, to be held under your presidency. Fidei propaganda. - To the Most Reverend Lord, William, of the title of the Holy Cross in Jerusalem, His Eminence, the Reverend Cardinal Van Eossum, Prefect of the Sacred Congregation for the Propagation of the Faith: concerning the missionary exposition to be held in the City in the Holy Year of 1925. What is new. - To the Most Reverend Lords, Philip Eincón Gonzales, Archbishop of Caracas, and to the other Bishops of the Republic of Venezuela: offering some paternal admonitions for the benefit of the Church. We are not. - To the Most Reverend Lord, Joseph Leray, of the Congregation of Missionaries of the Sacred Heart of Jesus, Bishop in title of Eemesian, Apostolic Vicar of the Gilbertine Islands: congratulates him on the twenty-fifth anniversary of his episcopate. It is offered to us. - To the Most Reverend Lord, Paschal Berardi, Archbishop of Caietan, who will celebrate the twenty-fifth anniversary from the beginning of his episcopate in the diocesan Eucharistic congress. We offer you much. - To the Most Reverend Augustine Delaroche, Superior General of the Regular Canons of the Immaculate Conception: congratulates him on the approaching fiftieth anniversary of his priesthood. Not mediocri. - To the Most Reverend Henry Quentin, O.S.B.: expresses gratitude and praise for the volume offered, "Mémoire sur l'établissement du texte de la Vulgate." To you. - To the Most Reverend Lord, Paul Mary Reynaud, Bishop in title of Fussalan, Apostolic Vicar of Ce-kiam Oriental: commends his active work for the missions. Afterward. - To the Most Reverend Lord, Peter Mary Gendreau, Bishop in title of Chrysopolitan, Apostolic Vicar of Ton-kin Occidental: congratulates him on the completion of the fiftieth anniversary from the beginning of his priesthood.

[*Latin ed. p. 629*]

In chronological order:

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[*Latin ed. p. 632*]

632 YEAR 1923, MONTH October, DAY 21. PAGE. He associates himself with the significations of "Laetitia" [Vicariate Apostolic of Leticia]. The days are near. - To the Most Reverend Father Basil, Bishop of Velletri, S.R.E., Cardinal Pompilj, in virtue of his vicariate power over the City: concerning the desire of the faithful for the commemoration of the dead on May 7th, documents 23. - SACRED CONSISTORY I, Chamber of the Sacred College. Address of His Holiness Pope Pius XI. - Creation and publication of His Eminence, the Cardinals. Provision of Churches II, December 23. Tradition of the red galero to the Eminences, the Cardinals. Option of title. Provision of Churches. Petition for the titles of the Sacred Pallia. To the Eminences, the Cardinals assigned. III. Address of His Holiness Pope Pius XI. - Creation and publication of His Eminence, the Cardinals. Provision of Churches. Petition for the titles of the Sacred Pallia. IV. Tradition of the red galero to the Eminences, the Cardinals. Provision of Churches. Petition for the titles of the Sacred Pallia. To the Eminences, the Cardinals assigned. - ACTA SACRARUM CONGREGATIONUM I. - SUPREMA, 1922, December 15; 1923, March 15; 22, May. SACRED CONGREGATION OF THE HOLY OFFICE. Decree. - Certain books by the author, Father Sanz Boronat, are condemned. Notification to the local Ordinaries. Letters sent to the local Ordinaries concerning the Eucharistic fast before Mass. Decree. - Certain works by M. Mir and J. de Recalde are condemned.

[*Latin ed. p. 633*]

633 In chronological order: PAGE YEAR MONTH DAY 1923 May 9 Decree. - The pamphlet "L'apparition de" is condemned. November 16 Declaration concerning the dispensation from the law of fasting. December 12 Decree. - The work entitled "Manuel Biblique," etc., is condemned. To

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the Supreme Moderator of the Priests of Saint Sulpitius, concerning the aforementioned decree of condemnation, January 28.

I. - HOLY CONGREGATION CONSISTORIAL 1922 November 18 Decree. - The Abbey of Saint Peter of Muenster is established as a suffragan of the Metropolitan Church of Begi. 1923 January 26 Communication concerning immigrants from Castrum in Italy. March 2 June 20 Notification from the Ordinary of Curitybensis and Botucatuensis. July 20 Decree concerning the jurisdiction in the territories of Mariannensis and Bellohorizontinae. July 20 Decree concerning Rigensis. October 25 Decree concerning the erection of a tessera in the archiepiscopate.

II. - HOLY CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS May 7 Concerning the procedures in cases of dispensation regarding a valid but unconsummated marriage: 389, 392, 414.

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[*Latin ed. p. 634*]

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- S. CONGREGATIO DE RELIGIOSIS

1922 1923
martii 25
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20
oct. 27

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Istruzione o elenco dei quesiti ai quali debbono rispondere i Superiori e le Superiore generali degli istituti di voti semplici nella relazione da mandarsi ogni cinque anni alla Santa Sede.

Instrucción o elenco de las cuestiones a que ban de responder los Superiores y Superioras generales de los Institutos de votos simples, en la relación que han de enviar a la Santa Sede cada cinco anos.

Instruction ou liste des questions auxquelles doivent répondre les Supérieurs généraux et les Supérieures générales des Instituts àvœux simples, dans le rapport qui doit être envoyé au Saint-Siège tous les cinq ans.

Instruction or list of questions to be answered by Superiors General and Mothers General of Institutes professing simple vows in their quinquennial report to the Holy See.

Unterweisung oder Verzeichniss der Fragen, die von den Generaloberen und Generaloberinnen der klösterlichen Genossenschaften mit einfachen Gelübden alle fünf Jahre in ihrem Berichte an den Heiligen Stuhl zu beantworten sind.

De Professione religiosa in articulo mortis.

Novitiis vel Probandis permissa.

Dubium de habitu Novitiorum a transeunte ad aliam religionem gestando.

Decretum circa moniales in Gallia et in Belgio.

Dubium seu declaratio de recursu contra decretum dimissionis religiosi professi a votis temporariis.

Declaratio circa dispensationes super curriculo studiorum.

VI. - S. CONGREGATIO

1922 nov. 28

1923 febr. 22

martii 15

man

DE PROPAGANDA FIDE

Decretum. - Piae Societatis Salesianae curis committitur vicariatus apostolicus Kimberliensis in Australia occidentali.

Decretum. - Praefiniuntur limites inter vicariatum apostolicum Leopoldopolitanum et praefecturam apostolicam de Matadi.

Decretum. - Regio de Bussambiro a vicariatu apostolico Unjanembensi separatur et vicariatui apostolico de Victoria Njanza adiicitur.

Ad omnes Ordinarios catholicae Ecclesiae: de Expositione Missionaria

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in Urbe anno iubilari MDCCCCXXV I instituenda.

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[*Latin ed. p. 635*]

CHRONOLOGICALLY: YEAR, MONTH, DAY

1923, May 20, June 11, July 10, 27

To all Vicars, Apostolic Prefects, and other Directors of Missions: concerning the Missionary Exposition, the preceding letter is attached, concerning the same matter.

To the Superiors of Orders and Religious Congregations, who dedicate themselves to promoting sacred missions, certain things are recommended for the more abundant efficacy of their endeavors and salutary fruits.

Decree. – The Apostolic Prefecture of the Adamaua territory is enlarged and given the new name "of Fumban."

Decree. – An International College is established in the city of Turin, dedicated to the missions abroad.

Decree. – The Institute of the Sons of the Most Sacred Heart of Jesus in Verona is divided into two separate Congregations.

PONTIFICAL, 1923, November 22, December 18, January 19, 26, February 11, 28, March

ON THE PROMOTION OF THE FAITH

Instructions concerning the collection and transmission of money.

January 1922, 635, Digest 19.

S. CONGREGATION FOR RITES

Leodien. – Concerning the introduction of the cause for beatification and canonization of the Servant of God, Valentine Paquay, a professed priest of the Order of Friars Minor.

January. – Decree concerning the virtues of the venerable Servant of God, Brother Francis of Camporubeo, a lay professed of the Order of Friars Minor of the Holy Francis of Assisi, the Capuchins.

A doubt concerning the verse "Souls of the faithful," at the end of the third hour, before the conventual Mass.

A doubt concerning the Gospel in the Mass celebrated at the end, before the Most Holy Sacrament solemnly exposed.

Baiocen. or Lexovien. – Decree concerning the miracles of the venerable Servant of God, Sister Theresa of the Infant Jesus, of the Order of Discalced Carmelites, in the monastery of Lisieux.

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Ortonen. – Concerning the confirmation of the cult of the Servant of God, Lawrence of Villamagna, a professed priest of the Order of Friars Minor, now called Blessed, in Rome or Sutri.

Concerning the introduction of the cause for beatification and canonization of the Servant of God, Father Lawrence Mary of Saint Francis Xavier, a professed priest of the Congregation of Regular Clerics of the Discalced Holy Cross and Passion of Our Lord Jesus Christ.

Baiocen. or Lexovien. – Decree concerning a doubt in the cause for beatification of the venerable Servant of God, Sister Theresa of the Infant Jesus, of the Order of Discalced Carmelites, in the monastery of Lisieux.

Baionen. – Decree concerning the miracles of the Servant of God, Michael Garicoïts, a priest, founder of the Congregation of Priests of the Most Sacred Heart of Jesus, commonly known as "of Bétharram."

173, 228, 176.

[*Latin ed. p. 636*]

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the Oriental Indies is extended. Jurisdiction of the Apostolic Delegate for China, IX. - S. CONGREGATION FOR SEMINARIES AND UNIVERSITIES March 29. The Catholic University in the city of Nijmegen is confirmed, and the Theological Faculty in the same place is canonically established.

[*Latin ed. p. 637*]

637. In chronological order, YEAR, MONTH, DAY: May 24th. - The Congregation for the Oriental Church grants a certain indulgence for the salvation of Russia.

XI. - The College of Cardinals of the Most Holy Roman Church, elected by His Holiness Pope Benedict XV and confirmed by His Holiness Pope Pius XI, to resolve doubts concerning the competence of the Sacred Congregations (according to canon 245 of the Code of Canon Law). The doubts were resolved in plenary sessions on the 13th and 27th of November, in the year 1922, December 3rd.

- ACTS OF THE TRIBUNALS:

I. - The Apostolic Penitentiary, number 15. Granting of an indulgence.

II. - The Supreme Apostolic Tribunal, November 25th, Rome. - Incidental judgments in the cause concerning the nullity of a marriage (Garz-Sylos).

III. December 13th, January 30th, February 3rd, March 20th, April 30th, June 22nd.

- The Sacred Roman Rota, Westminster. - Concerning the nullity of a marriage (under the head of clandestinity).

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Causes acted upon in the Tribunal of the Sacred Roman Rota in the year 1922, Caserta. - Concerning the nullity of a marriage (Mastroianni-Vendemmia). Citation by edict.

Dioecesis X. - Damages. Incidental question concerning the competence of the Sacred Roman Rota.

IV. - ACTS OF THE OFFICES:

The Pontifical Commission for the authentic interpretation of the Canon Laws, November 26th, 1922. Doubt resolved in the plenary session on November 26th, 1922.

[*Latin ed. p. 638*]

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death of Bishop Joseph VanReeth should be amended to: September 11, 1923. Item, page 572, Bishop Joseph Stoffels: October 17. Page 620, line 2 from the bottom, read: December 3, Monsignor Giuseppe Morabito, titular Archbishop of Cizicus. December 26, Monsignor Michele Baldetü, titular Bishop of Gerapolis.

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